CONTEMPLATIONS MORAL AND DIVINE:

In two Parts.

By Sir Matthew Hale *Knight*, *late Chief Justice of the* Kings-Bench.

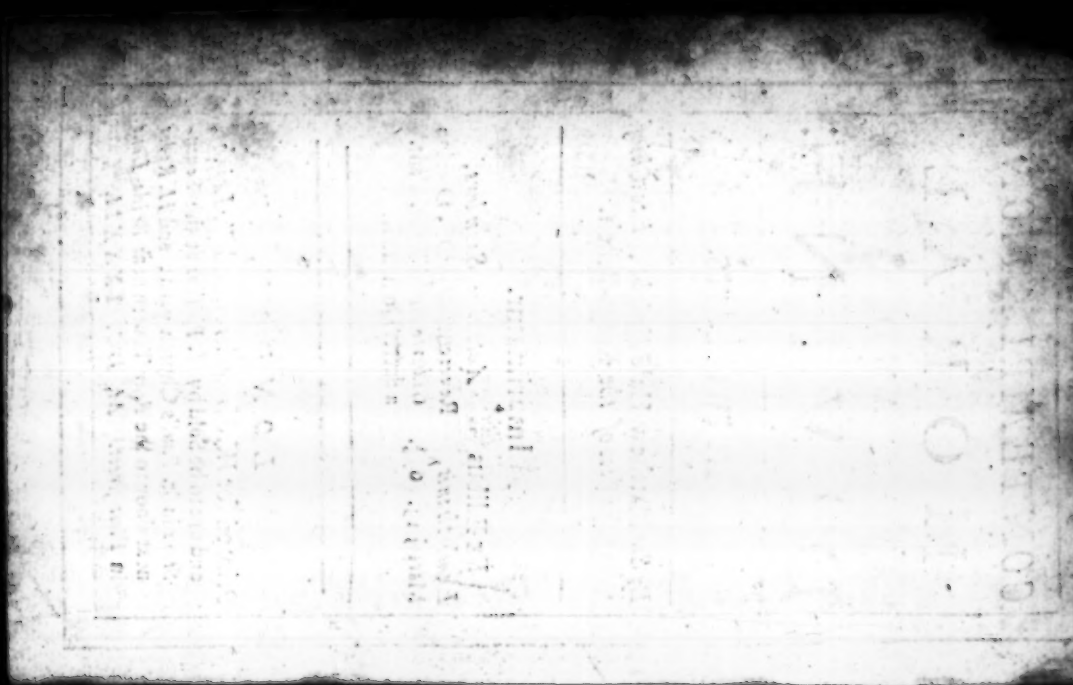
Imprimatur.

Ex Edibus *Lambethanis*, Martij 13. 167½.

Antonius Saunders, Reverendissimo D^no^, Domino *Gilberto* Archi-Episc. Cant. a Sacris Domesticis.

LONDON,
Printed for *W. Shrowsberey* and *J. Leigh*, and are to be Sold by *J. Phillips* at the *Seven-Stars* in St. *Paul's* Church-yard, and *H. Rodes* next door to the *Bear* Tavern near *Bride-Lane* in *Fleet-street*. *M. DC. LXXXII.*

Regis Anno 1679



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THE PREFACE.

THE Author *of these Writings is a person of great Learning, great Judgment and Wisdom, and of great Virtue and Piety. He hath written divers learned and compleat Works upon other Subjects; but for these* Writings *here published, they were* written, *as were also many others of the like nature,* ex tempore, *and* upon this occasion, '*It hath been his custom* '*for many years, every Lord's Day in the afternoon after* '*Evening Sermon (between that and Supper-time) to em-* '*ploy his thoughts upon several Subjects of Divine Con-* '*templations: and as things came into his thoughts, so he* '*put them into writing; which he did for these two Reasons.* '*1. That he might the more fix his Thoughts, and keep* '*them from diversion, and wandring. 2. That they might* '*remain, and not be lost by forgetfulness or other interven-* '*tions.*

And as this was the occasion and manner of his writing them, so this doubtless was all that he intended in them, unless moreover to communicate them to his Children or some particular Friends in private upon occasion: but for publishing them, *certainly he had not the least thoughts of any such thing; much less hath he revised them for that purpose; nor so much as read over some of them since he wrote them; nor indeed so much as finished some of them. Nay so far was he from any thoughts of publishing them, that when he*

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was importuned but to give his consent to the publication of them, he could not be prevailed with to do it. And therefore that they are now published, the Reader must know that they are published not only in their native and primogeneal simplicity, but without so much as the Authors privity to it.

And thus much I thought my self obliged, even in justice to the Author, to acquaint the Reader with, and ingenuously to acknowledg, and take upon my self the fault; if any thing less perfect and compleat, or any wise lyable to exception, shall appear in these Papers, seeing they were neither written with any intention to be published, nor revised by the Author, nor are published with his knowledg.

But this again on the other side obligeth me to render some Account of my doing herein, *I confess I approve not the thing in general, that is, the publication of another's Writings without his consent or privity: But yet I know very well that those things which in the general are for the most part unlawful, may yet be so circumstantiated in a particular case, as that they may become not only Lawful, but very commendable to be done in that case: and such a special case I take this to be. And though I think my self accountable to the Author chiefly, if not to him alone, for what I have done in this case, yet some account thereof I shall give to the Reader, so far at least as concerneth these Writings, or is necessary for him to be acquainted with.*

When I first met with some of these Writings, and obtained the perusal of them, I thought them well worth my pains to transcribe: which I did, partly for my own use; and partly, seeing them written in loose and scattered Papers, to preserve them from that danger of perishing, from which I conceived the Author's larger and more compleat Works to be more safe and secure. And having collected a pretty considerable stock of them, I communicated some of them, as I saw occasion to some friends, some of them persons of good judgement and learning, who very much commended

mended the same: and scarce any that saw them, but said 'twas great pity but they should be Printed. But besides the Approbation of them by all to whom I did communicate them, I perceived that they had a real effect to the good and benefit of some who perused them: and this experience of the good effects which they produced by my communication of them to a few friends in private, did further confirm my own opinion of them, that they must certainly do much good if published: and being made common, have the same good influences upon many, which I found they had upon some of those few to whom they were communicated in private. But for the Manuscript Copies which I had; they were not sufficient for all those fair opportunities of doing good with them, which I saw even among my own friends and acquaintance. Whereupon I solicited the Author to publish them, or at least to give his consent to the publication of them; but could not prevail with him for either, although I know that no motive or argument is more prevalent with him than that of Doing good. But when I perceived as I thought, that the chief reasons why he would neither publish them himself, nor give his consent to the publication of them, were such as would be of no force against the publication of them without his privity or knowledg, I began to consider of doing that.

But before I resolved upon it, I sent two of the largest of them to a person, whose judgment I know the Author doth much esteem, to have his Opinion of them, not letting him know either who was the Author, or who sent them to him, and having received his Opinion and commendation of them, and that he judged them like to do much good, and such as would be very seasonable to be published, I began further to consider whether and how they might be published without either Wrong or Injury on the one side, or Offence on the other, to the Author. And for the former I reckoned that his concern in it was either in respect of the Disposal of the Copy, wherein would be no great

difficulty

difficulty; or more especially in respect of the Writings to be published, if either there should occur any thing therein not fit to be made publick; or if they were not so well polished and perfected as might be for his credit and reputation.

And although this might seem to be provided for in some sort by Concealing his Name (which truly I should much rather have made known but that I knew I must then venture doubly to incur his displeasure) yet I looked upon this as but a weak and insufficient provision, in as much as it is not unusual for Learned men even from the very style and genius of writings to discover the writers; an experiment whereof I had seen in a person of learning and parts, to whom, upon occasion, I once shewed one of the writings of this Author, but purposely concealed who the Author was, whom notwithstanding he soon discovered from the writing it self, telling me he knew no man that did think at that rate, but such a person, who was the Author indeed. And the truth is, these writings do not obscurely speak their Author, being a most lively representation of him, that is, of his Mind and Soul, and of that Learning, Wisdom, Piety and Virtue, which is very eminent and conspicuous in him; particularly that of the Great Audit, which I use to look upon as his very Picture, wherein representing the Good Steward passing his Account, it was impossible for him not to give a lively Representation of himself; as every Character of a truly wise and virtuous person must needs agree with him who is really such; and they who are eminently such, can hardly be unknown: and therefore it is not impossible that some, even from the consideration of the work, may discover the workman, besides many other occasions of discovery which may happen.

But as I thought this too weak and insufficient, so I could not but think it altogether needless and unworthy both the excellent Author, and these his pious and excellent Meditations, to be made use of to that end; and should much rather

rather have abſtained from publiſhing them at all, than have relyed upon ſuch a ſhift, if I had thought that they had ſtood in any need thereof. But as it was only their real Worth and Excellence and Uſefulneſs which moved me to deſire their publication, ſo I was verily perſwaded, and as well aſſured as I could be in any Writings of my own, and that not upon my own opinion only, but upon the judgment of others alſo, that no thing liable to exception *doth occur in them, or any thing conſiderable that is queſtionable which hath not other approved Authors who ſay the ſame: and the truth is, the Subject of them is ſuch as is not like to afford much matter of that nature; theſe being Moral and Practical things, whereas they are for the moſt part matters of Speculation, and of curious (I had almoſt ſaid preſumptuous) and unneceſſary, if not undeterminable Speculation, which make the great ſtirs, and are the matter and occaſions of greateſt controverſie, eſpecially among them of the Reformed Religion.*

And though theſe Writings *never underwent the laſt Hand or Pencil of the Judicious Author, and therefore, in reſpect of that perfection which he could have given to them, be not altogether ſo compleat as otherwiſe they might have been, yet if we conſider them in themſelves, or with reſpect to the Writings which are daily publiſhed, even of learned men, and publiſhed by the Authors themſelves, theſe will be found to be ſuch as may not only very well paſs in the Crowd, but ſuch as are of no vulgar or common ſtrain.* The Subjects *of them indeed are common Themes, but yet ſuch as are of moſt weight and moment in the Life of Man, and of greateſt concernment; as in Nature theſe things which are of greateſt uſe and concernment, are moſt common. But* the matter of his Meditations *upon theſe Subjects is not common: For as he is a man that thinks cloſely and deeply of things, not after a commonrate, ſo his Writings, his moſt* ex tempore *Writings, have a certain Genius and Energy in them, much above the common rate of*

Writers.

Writers. And though these were written ex tempore, *and in such a manner as hath been said before, yet the matter of them is for the most part such, as he had before well digested, and, as a Scribe instructed to the Kingdom of Heaven, had treasured up in his Heart, and out of this good treasure of his Heart, and the abundance of it, he produceth these good things; things which he looked upon as of greatest concern, and most worth his serious consideration, and had accordingly weighed and considered. And for the* Stile, *it is suitable to the Matter, Significant, Perspicuous and Manly; his words are Spirit and Life, and carry Evidence and Demonstration with them, Moral and Experimental Demonstration:* Vox non ex ore, sed ex pectore emissa. *And if we take these Writings altogether, and weigh them duly and candidly, without any vain humour of critical and pedantick censoriousness, we may therein no less observe the worth and excellence of their Author, especially considering in what manner they were written, than in his more elaborate Works: and being written and published in this manner, they do more evidently demonstrate the reality of his Honest, Virtuous and Pious Principles, than had they been designed to be published, and been published by himself; which perhaps may render them not less acceptable to some Readers not of the lower rank.*

So that considering the Writings themselves, I could not think that there was any thing therein, whether of matter or form, which could render the publication of them injurious or prejudicial to the Author in the least in any of the respects afore mentioned. Yet notwithstanding, for the greater security, I thought it might be fit, and but just to give this true and ingenuous account both of the occasion and manner of his writing, and of the publication of them without his privity and knowledg. And this I conceived might be a just and sufficient means to secure the Author against all exceptions, as that which would wholly acquit him in

the

the judgment of all reasonable men, and transfer the Blame, if any should be, to my self, which yet will be more than what I must have resolved to have undergone had they been my own Writings which I had published.

It remained therefore only to consider how this might be done, as without injury in other respects, so without Offence to the Worthy Author. And for this, two things did not a little encourage me. 1. The Honesty of my Design, and Sincerity of my Intentions in it: and 2. The Candor and Goodness of the Author. His Candor I knew to be such, that I doubted not of a fair and favourable construction of my Design and Intentions. And I knew his Goodness, Affection and Readiness to do Good, to be such, that he could not but approve my Design, that is, to do Good; the doing whereof I knew to be a thing of greater weight with him than all his reasons against the Publication: And that much good may be done by the publication of these Writings, I could assure him upon my own experience of the effects I had seen already produced by them in Manuscript. All which, when he should consider, I was perswaded, though perhaps he might at first be a little surprised with the unexpected publication of them, yet he could not be much offended at it. And then if I could publish them without either Injury or Offence to him, I reckoned it all one in effect as if I had had his consent before to it. And hereupon I resolved at last upon it; and upon these considerations have made thus bold with this excellent person and my very good friend for the Good of others, which I should not have done for any private advantage to my self whatsoever.

I doubt not but the Reader will be very desirous to know who the Author of these Excellent Meditations is; and truly I was no less desirous that he should know it; and that for no inconsiderable Reasons: 1. As it hath always been one of the most usual and constant Means and Methods, which Almighty God hath, in all Ages and Nations, used

for

for the promotion of the Good of Mankind, to raise up eminent Examples of Virtue; so he hath been pleased to make this Author one of them in this Age and Nation: and because the Efficacy of the Examples of Virtuous Actions doth no less depend upon the Principles from whence they proceed, than doth the intrinsick Virtue and Goodness of the Actions themselves, the Publication of these Writings, which so plainly manifest his Principles, could not but be of great use to render his Excellent Example the more effectual, and so become subservient to the Gracious designs of the Divine Providence. 2. *In like manner on the other side, the known Worth and Virtue, and Learning, and Prudence of the Author, would certainly have made these his Writings, how excellent soever of themselves, yet more prevalent with many.* 3. *And because he is well known to be a person of extraordinary and admirable sagacity, daxterity, and impartiality in the search and the discovery of the truth of matters in question, and hath (though that be not so generally known) with much care and diligence, considered and examined the Reasons and Evidences, both Natural and Moral, of Religion; these Writings, which so plainly manifest, though upon another occasion, his Sense and Judgment of the Christian Religion, might be of good use to ease many of the doubts and scruples of some persons, and to check the vain and inconsiderate presumption of others, about Religion. And his Judgment in the case is the more considerable, as in respect of his great ability, and the care and diligence which he hath used in the examination of it; so in respect of his freedom from all those things, whether of Natural Constitution, or of Profession, or Worldly Interest, which may be by some suspected to prejudice or byas the Judgments of others. And therefore I doubt not but some, who have a great respect for his person, and may perhaps not have the same thoughts of Religion which he hath, when they should see his Judgment in the case, might by the Authority thereof be moved to a further and*

and better consideration of it. 'Tis true, the Life of Religion is very visible in his life and Actions, which are all the genuine product of a sound and well-grounded perswasion of the Truth of that Faith, which overcometh the World, and hath indeed set him much above it, yet because common Prudence may move a sober and considerate man to an external conformity to so reasonable a Religion, and to the practise of those excellent Virtues which it requires, these Writings may possibly give more satisfaction to some concerning his Judgment in the case, than his Life and Actions, and in that respect they may possibly come forth with some advantage, being Written and published in this manner; for here we may read his most intimate and retired Thoughts.

And for these Reasons I much desired to have prefixed his Name, or at least to have let the Reader know who he is; but I know that that would certainly have been displeasing to him; and therefore having made so bold with him in the Publication of these his Writings, I would not presume further to discover who he is, though for so just and honest ends; but have purposely left out some passages which would too plainly have made him known.

Being far distant from the Press, there may possibly be some few Typographical Errata's, more than otherwise there should have been; but I hope that care hath been taken, that they are not many, nor very considerable; but that the sense will enable the Reader to amend them.

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Ut Nox longa quibus mentitur amica, Dieſque
Longa videtur opus debentibus, ut piger Annus
Pupillis, quos dura premit cuſtodia matrum:
Sic mihi tarda fluunt ingrataque tempora, quæ ſpem
Conſiliumque morantur agendi gnaviter id quod
Æque pauperibus prodeſt, locupletibus æque,
Æque neglectum pueris, ſenibuſque nocebit.

OF

Of the Consideration of our

LATTER END

And the Benefits of it.

DEUT. *XXXIII.* 29.

O that they were wise, that they understood this, that they would consider their Latter End!

IT may be probably thought, that the principal intention of this Wish of *Moses* was, That the People of *Israel* had a due consideration of their *final rejection*; the ten Tribes for their Idolatry, and the two Tribes for their Crucifying of the *Messias*; and not only of that state of Rejection, but of the causes of it, namely, Idolatry and rejection of the *Messias*; which consideration would have made them wise and prudent to avoid those great Apostasies which should occasion so terrible a desertion and rejection by God.

But certainly the words contain an evident truth, with relation to every particular Person, and to that latter End that is common to all mankind, namely, their *latter end by death*, and separation of the Soul and Body; the due consideration whereof is a great part of Wisdom, and a great means to attain and improve it; and very many of the sins and follies of Mankind, as they do in a great measure proceed from the want of an attentive and serious consideration of it; so would they be in a great measure cured by it.

It is the *most certain, known, experienced truth* in the World, *that all men must die*; that the time of that death is uncertain; that yet most certainly it will come, and that within the compass of no long time: Though the time of our Life might be protracted to its longest period, yet it is ten thousand to one that it will not exceed fourscore years; where one man attains to that age, ten thousand die before it; and this Lecture is read unto us by the many casualties and diseases that put a period to the Lives of many in our own experience and observation; by the many warnings and monitions of Mortality that every Man finds in himself, either by the occurrences of Diseases and Weaknesses, and especially by the declinations that are apparent in us if we attain to any considerable age; and the weekly Bills of Mortality in the great City, where weekly there are taken away ordinarily three hundred Persons: The Monuments and Graves in every Church and Church-yard do not only evince the Truth of it, whereof no man of understanding doubts, but do incessantly inculcate the Remembrance of it.

And yet it is strange to see that this great Truth, whereof in the theory no man doubts, is *little considered* or thought upon by the most of Mankind: But notwithstanding all these monitions and remembrances of Mortality, the living lay it not to heart, and look upon it as a business that little concerns them; as if they were not concerned in this common condition of Mankind, and as if the condition of Mortality only concerned them that actually die, or are under the immediate Harbingers of it, some desperate or acute Diseases; but concerned not them that are at present in health, or not under the stroke of a mortal sickness. The *Reasons of this Inconsiderateness* seem principally these:

1. That Men are not willing to entertain this unwelcome thought of their own latter End; the thought whereof is so unwelcom and troublesom a Guest, that it

seems

seems to blast and disparage all those present enjoyments of Sense, that this Life affords: Whereby it comes to pass, that as Death it self is unwelcom when it draws near; so the thoughts and pre-apprehensions of it becomes as unwelcom as the thing it self.

2. A vain foolish conceit that the consideration of the Latter End is a kind of presage and invitation of it; and upon this account I have known many superstitiously and foolishly to forbear the making of their Wills, because it seemed to them ominous, and a presage of Death; whereas this consideration, though it fits and prepares a Man for Death, it doth no way hasten or presage it.

3. A great difficulty that ordinarily attends our humane condition, to think otherwise concerning our condition than what at present we feel and find. We are now in health, and we can hardly bring our selves to think that a time must and will come, wherein we shall be sick: We are now in life, and therefore we can hardly cast our thoughts into such a mould to think we shall die; and hence it is true, as the common Proverb is, That *there is no Man so old, but he thinks he shall live a year longer.*

It is true, this is the way of Mankind to put far from us the evil Day, and the thought of it; but this our way is *our folly*, and one of the greatest occasions of those other follies that commonly attend our lives, and therefore the great *means to cure* this folly and to make us wise, is wisely to consider our Latter End. This Wisdom appears in those *excellent Effects* it produceth, which are generally these two: 1. It teacheth us to *live well.* 2. It teacheth us to *die easily.*

I. For the former of these, the consideration of our Latter End doth in no sort make our lives the shorter, but it is a great means to make our lives the better.

1. It is a great monition and *warning* of us *to avoid*

Sin, and a great means to prevent it. When I shall consider that certainly I must die, and I know not how soon, why should I commit those things, that if they hasten not my Latter End, yet they will make it more uneasie and troublesome by the reflection upon what I have done amiss? I may die to morrow; why should I commit that evil that will then be gall and bitterness unto me? would I do it if I were to die to morrow? why should I then do it to day? perchance it may be the last Act of my Life, and however let me not conclude so ill; for, for ought I know it may be my concluding Act in this Scene of my Life.

2. It is a great motive and means to put us upon the best and most profitable *improvement of our time*. There be certain civil and natural Actions of our lives that God Almighty hath indulged and allowed to us, and indeed commanded us with moderation to use: As the competent supplies of our own Natures with moderation and sobriety; the provisions for our Families, Relations, and Dependances, without covetousness or anxiety; the diligent and faithful walking in our Callings, and discharge thereof: But there are also other businesses of greater importance, which yet are attainable without injuring our selves in those common concerns of our Lives: namely, our Knowledge of God, and of his Will: of the Doctrine of our Redemption by Christ; our Repentance of Sins past; making and keeping our Peace with God; acquainting our selves with Him, living to His Glory; walking as in His Presence; Praying to him; learning to Depend upon Him; Rejoycing in Him, walking thankful unto Him. These, and such like as these, are the great Business and End of our Lives, for which we enjoy them in this World; and these fit and prepare us for that which is to come: And the consideration that our Lives are short and uncertain, and that Death will sooner or later

later come, puts us upon this resolution and practice to do this our great Work while it is called to day; that we loiter not away our Day, and neglect our Task and Work while we have time and opportunity, lest the Night overtake us when we cannot work; to gain Oyl in our Lamps before the Door be shut: And if Men would wisely consider their Latter Ends, they might do this great Business, this One thing necessary, with ease and quietness; yea, and without any neglect of what is necessary to be done in order to the common necessities of our Lives and Callings. It is not these that disable us and rob us of our time: But the Thieves that rob us of our time, and our One thing necessary, are Negligence, excess of Pleasures, immoderate and excessive Cares and solicitousness for Wealth, and Honour, and Grandeur; excessive eating and drinking, curiosity, idleness: These are the great consumptives that do not only exhaust that time, that would be with infinite advantage spent in our attainment, and perfecting, and finishing the great Work and Business of our Lives; and then when Sickness come, and Death come, and God Almighty calls upon us to give up the Account of our Stewardship, we are all in confusion, our Business is not half done, it may be not begun; and yet our Lamp is out; our Day is spent; night hath overtaken us; and what we do is with much trouble, perplexity, and vexation; and possibly our Soul takes its flight before we can finish it. And all this would have been prevented, and remedied, by a due consideration of our Latter End; and that would have put us upon making use of the present time, and present opportunity, to do our great Work while it is called to day, because the night cometh when no Man can work.

3. Most certainly the wise consideration of our Latter End, and the employing of our selves, upon that

Account upon that One thing necessary, *renders the life the most contenting and comfortable* life in the World. For as a Man, that is a Man afore-hand in the World, hath a much more quiet life in order to Externals, than he that is behind-hand; so such a Man, that takes his opportunity to gain a stock of Grace and Favour with God, that hath made his peace with his Maker through Christ Jesus, hath done a great part of the chief business of his Life, and is ready upon all occasions, for all conditions, whereunto the Divine Providence shall assign him, whether of life or death, or health or sickness, or poverty or riches; he is as it were afore-hand in the business and concern of his everlasting, and of his present state also. If God lend him longer life in this World, he carries on his great business to greater degrees of perfection, with ease, and without difficulty, trouble, or perturbation: But if Almighty God cut him shorter, and calls him to give an account of his Stewardship, he is ready, and his Accounts are fair, and his Business is not now to be gone about; *Blessed is that Servant whom his Master when he comes shall find so doing.*

II. As thus this Consideration makes Life better, so it *makes Death easie.*

1. By frequent consideration of Death and dissolution, he is taught not to fear it; he is, as it were, acquainted with it afore-hand, by often preparation for it. The fear of Death is more terrible than Death it self; and by frequent consideration thereof, a Man hath learned not to fear it. Even Children by being accustomed to what was at first terrible to them, learn not to fear.

2. By frequent consideration of our Latter End, Death becomes to be no surprize unto us. The great terror of Death is when it surpriseth a Man unawares; but anticipation and preparation for it, takes away any possibility

possibility of surprize upon him that is prepared to receive it. *Bilney* the Martyr was used, before his Martyrdom, to put his Finger in the Candle, that so the Flames might be no novelty unto him, nor surprize him by reason of unacquaintedness with it; and he that often considers his Latter End, seems to experiment Death afore it comes, whereby he is neither surprised nor affrighted with it, when it comes.

3. The greatest sting and terror of Death, are the past and unrepented Sins of the past Life; the reflection upon these is that which is the strength, the elixir, the venom of Death it self. He therefore that wisely considers his Latter End, takes care to make his peace with God in his life time; and by true Faith and Repentance to get his Pardon sealed; to enter into Covenant with his God, and to keep it; to husband his time in the fear of God; to observe his Will, and keep his Laws; to have his Conscience clean and clear: And being thus prepared, the malignity of Death is cured, and the bitterness of it healed, and the fear of it removed: And when a man can entertain it with such an Appeal to Almighty God, as once the good King *Hezekiah* made, in that sickness which was of it self mortal, *Isa.* 38. 3. *Remember now, I beseech thee, O Lord, how I have walked before thee with a perfect heart,* &c. it makes as well the thought, as the approach of Death, no terrible business.

4. But that which, above all, makes Death easie to such a considering Man, is this: That by the help of this Consideration, and the due improvement of it, as is before shewn, Death to such a man becomes nothing else but a Gate unto a better life: not so much a dissolution of his present life, as a change of it for a far more glorious, happy, and immortal life: So that though the Body dies, the Man dies not; for the Soul, which is indeed the Man, makes but a transition from her life

in the Body, to a life in Heaven: no moment intervenes between the putting off the one, to the putting on the other: And this is the great Priviledge, that the Son of God hath given us, that by His death hath sanctified it unto us, and by his life hath conquered it, not only in Himself, but for us; 1 Cor. 15. 57. *Thanks be unto God, who hath given us the Victory, through Jesus Christ our Lord*; and *our Victory*, that is thus given us, is this; 1. That the sting of death is taken away; and 2. That this very death it self is rendred to us a Gate and Passage to Life Eternal; and upon this account it can neither hurt, nor may justly affright us. It is reported of the Adder that when she is old, she glides through some strait passage and leaves her old Skin in the passage, and thereby renews her vigour and her life. It is true, this passage through death is somewhat strait, and uneasie to the Body, which, like the decay'd Skin of the Adder, is left by the way, and not without some pain, and difficulty to it: But the Soul passeth through without any harm, and without any expence of time, and in the next moment acquires her estate of Immortality and Happiness. And this is the Victory over Death, that all those have, that by true Repentance and Faith are partakers of Christ and the benefits of His Death and Resurrection, who hath brought Life and Immortality to light by the Gospel.

And now having gone through the benefits of this wise Consideration of our Latter Ends, I shall now add some *Cautions* that are necessary to be annexed to this Consideration: We are to know, that although Death be thus subdued and rendred rather a benefit than a terror to good Men; yet,

1. *Death is not to be wished or desired*, though it be an object not to be feared, it is a thing not to be coveted; for certainly life is the greatest temporal blessing in this World. It was the passion, not the virtue, of that excellent

cellent Prophet *Elijah*, that desired to die, because he thought himself only left of the true Worshippers of God, 1 *Kings*, 19.4. We are all placed in this World by Almighty God, and a talent of Life is delivered to us, and we are commanded to improve it; a task is set every one of us in this life by the Great Master of the Family of Heaven and Earth, and we are required with patience, and obedience, and faithfulness, to perform our Task, and not to be weary of our Work, nor wish our day at an end before its time. When our Lord calls us, it is our duty with courage and chearfulness to obey his Call; but until He calls, it is our duty, with patience, and contentedness, to perform our Task, to be doing of our Work. And indeed in this life our Lord has delivered us *several Tasks* of great importance to do; as namely, 1. To improve our Graces and Virtues, our Knowledge and Faith, and those Works of Piety and Goodness that he requires: The better and closer we follow that business here, the greater will be our Reward and improvement of Glory hereafter: And therefore as we must, with all readiness, give over our Work when our Master calls us; so we must with all diligence and perseverance, continue our Employment out till He calls us; and with all thankfulness unto God entertain and rejoice in that portion of life he lends us; because we have thereby an opportunity of doing our Master the more service, and of improving the degrees of our own Glory and Happiness. 2. And besides the former, he hath also set us another Task; namely, to serve our Generation; to give an example of Virtue and Goodness; to encourage others in the ways of Virtue and Goodness; to provide for our Families and Relations; to do all good Offices of Justice, Righteousness, Liberality, Charity to others; chearfully and industriously to follow our Callings and

Employments; and infinite more as well Natural, Civil, Moral Employments, which though of a lower importance in respect of our selves, yet are of greater use and moment in respect of others; and are as well as the former required of us, and part of the task that our great Lord requires of us, and for the sake of which he also bestows many Talents upon us to be thus improved in this life, and for which we must also at the end of our day give our Lord an account; and therefore for the sake of this also we are to be thankful for our life, and not be desirous to leave our Post, our Station, our Business, our Life, till our Lord call us to himself in the ordinary way of his Providence; for he is the only Lord of our lives, and we are not the Lords of our own lives.

2. A second Caution is this: That as the Business, and Employments, and Concerns of our Life must not estrange us from the thoughts of Death, so again we must be careful that the over-much thought of Death do not so much possess our thoughts as to make us forget *the concerns of our Life*, nor neglect the Business which that portion of time is allowed us for: As, the business of fitting our Souls for Heaven; the businesses of our Callings, Relations, Places, Stations: Nay the comfortable, thankful, sober enjoyments of those honest lawful comforts of our Life that God lends us; so as it be done with great sobriety, moderation, as in the presence of God, and with much thankfulness to him; for this is part of that very Duty we owe to God for those very external comforts and blessings we enjoy. *Deut.* 28. 47. A wise and due consideration of our Latter Ends is neither to render us a sad, melancholy, disconsolate People; nor to render us unfit for the businesses and offices of our Life; but to

to render us more watchful, vigilant, induſtrious, ſoberly chearful and thankful to that God, that hath been pleaſed thus to make our lives ſerviceable to Him, comfortable to us, profitable to others, and after all this to take away the bitterneſs and ſting of Death through Jeſus Chriſt our Lord.

OF

OF

WISDOM

And the Fear of GOD,

That that is true Wisdom.

JOB xxvii. 28.

And to Man he said, Behold, the Fear of the Lord that is Wisdom, and to depart from Evil is Understanding.

THE great *preheminence* that Man hath over Beasts is his *Reason*; and the great preheminence that one Man hath over another is *Wisdom*; though all Men have ordinarily the priviledge of Reason; yet all Men have not the habit of Wisdom. The greatest commendation that we can ordinarily give a Man is, that he is a wise Man; and the great reproach that can be to a Man, and that which is worst resented, is to be called or esteemed a Fool; and yet as much as the reputation of Wisdom is valued, and the reputation of folly is resented, the generality of Mankind are in truth very Fools, and make it the great part of their business to be so; and many that pretend to seek after Wisdom, do either mistake the thing, or mistake the way to attain it; commonly those that are the greatest *pretenders to Wisdom*, and

and the search after it, place it in some little narrow concern, but place it not in its true latitude commensurate to the nature of Mankind: And hence it is that one esteems it the only Wisdom to be a wise Politician or Statesman; another, to be a wise and knowing Naturalist; another, to be a wise acquirer of Wealth, and the like; and all these are Wisdoms in their kind; and the World perchance would be much better than it is, if these kind of Wisdoms were more in fashion then they are; But yet these are but *partial Wisdoms*, the Wisdom that is most worth the seeking and finding, is that which renders a Man a *Wise Man*.

This excellent Man *Job*, after a diligent search (in the speech of this Chapter) after Wisdom what it is, where to be found, doth at length make these *two Conclusions, viz.* 1. That the true Root of Wisdom, and that therefore best knew where it was to be found, and how to be attained, is certainly none other but Almighty God, vers. 23. *God understandeth the way thereof, and knoweth the place thereof:* And, 2. As he alone best knew it, so he best knew how to prescribe unto Mankind the means and method to attain it. *To Man he said, to fear God that is Wisdom*; that is, it is the proper and adequate Wisdom sutable to humane Nature, and to the condition of Mankind: And we need not doubt but it is so, because he that best knew what was the best rule of Wisdom, prescribed it to Man, his best of visible Creatures, whom we have just reason to believe he would not deceive with a false or deficient rule of Wisdom; since as Wisdom is the beauty and glory of Man, so Wisdom in Man sets forth the Glory, and Excellency, and Goodness of God. And consonant to this *David* a wise King, and *Soloman* the wisest of Men, affirm the same truth; Psal. 111. 10. *The Fear of the Lord is the begining of Wisdom*; *a good understanding have they that do his Commandments*, Prov. 1. 7.

The

The Fear of the Lord is the beginning of Knowledge; but Fools despise Wisdom and Instruction: and 9. 10. *The Fear of the Lord is the beginning of Wisdom; and the knowledge of the Holy is Understanding.* And when the Wise Man had run all his long travel of Experiments to attain that which might be that good for the Children of Men, in the end of his tedious chace and pursuit, he closeth up all with this very same conclusion; Eccles. 12. 13. *Let us hear the conclusion of the whole matter, Fear God and keep his Commandments; for this is the whole Duty of Man;* and he gives a short, but effectual Reason of it, *For God shall bring every Work into judgment, with every secret thing, whether it be good, or whether it be evil.* And hence it is that this Wise Man, who had the greatest measure of Wisdom of any meer Man since the Creation of *Adam*; that had as great experience and knowledge of all things and persons; that made it his business to search and to enquire, not only into Wisdom, but into Madness and Folly; that had the greatest opportunity of wealth and power to make the exactest enquiry therein; this wise, and inquisitive, and experienced Man, in all his Writings, stiles the Man fearing God and obeying him, the only Wise Man; and the Person that neglects this Duty, the only fool and mad man.

And yet it is strange to see *how little this is thought of or believed in the World:* Nay, for the most part he is thought the wisest Man who hath the least of this principle of Wisdom appearing in him; that shakes off the fear of God, or the sense of his Presence, or the obedience to his Will, and the discipline of Conscience, and by craft, or subtilty, or power, or oppression, or by whatsoever method may be most conducible, pursues his ends of profit, or power, or pleasure, or what else his own vain thoughts and the mistaken estimate of the generality of Men render desirable in this World: And

on

on the other ſide, he that governs himſelf, his life, his thoughts, words, actions, ends, and purpoſes, with the fear of Almighty God, with ſenſe and awe of his Preſence, according to his Word, that drives at a nobler End than ordinarily the World thinks of; namely, Peace with Almighty God, and with his own Heart and Conſcience, the hope and expectation of Eternity, ſuch a Man is counted a ſhallow, empty, inconſiderate, fooliſh Man; one that carries no ſtroak in the World; a Man laden with a melancholy deluſion, ſetting a great rate upon a World he ſees not, and neglecting the opportunities of the World he ſees.

But upon a ſound and true Examination of this Buſineſs, we ſhall find that the Man that feareth God is the wiſeſt Man, and he that upon that account departs from evil, is the Man of greateſt underſtanding. I ſhall ſhew therefore theſe *two things*; 1. What it is to fear God; 2. That this fear of God is moſt demonſtratively the beſt Wiſdom of Mankind, and makes a Man truly and really a wiſe Man.

I. Touching the firſt of theſe, *Fear* is an Affection of the Soul that is as much *diverſified* as any one affection whatſoever; which diverſification of this affection ariſeth from the diverſification of thoſe Objects by which this affection is moved. I ſhall mention theſe four:

1. Fear of *Deſpondency* or Deſperation; which ariſeth from the fear of ſome great and important danger that is unavoidable, or at leaſt ſo apprehended, and this is not the Fear that is here commended to Mankind.

2. Fear of *Terror* or Affrightment; which is upon the ſenſe of ſome great important danger, that though poſſibly it may be avoided, yet it carries with it a great probability and immediate impendency; as the fear of Mariners in a ſtorm; or a fear that befalls a Man in ſome time or place of great confuſion or viſible calamity. And this kind of Fear of Almighty God is ſometimes effectual

effectual and useful to bring men to Repentance after some great displeasure of Almighty God by Sin or Apostacy, but this is not that Fear that is here, at least primarily and principally meant, but these two that follow.

3. A Fear of *Reverence* or Awfulness, and this Fear is raised principally upon the sense of some Object full of Glory, Majesty, Greatness, though possibly there is no cause of expecting any hurt from the person or thing thus feared. Thus a Subject bears a reverential Fear to his Prince, from the Sense of his Majesty and Grandeur; and thus much more the Majesty and greatness of Almighty God excites Reverence and Awfulness, though there were no other ingredient into that Fear. Jer. 5. 21. *Will ye not fear me, saith the Lord? Will ye not tremble at my Presence?* &c. Jer. 10. 7. *Who would not fear thee, O King of Nations?*

4. A Fear of *Caution* or Watchfulness. This is that which the Wise Man commends, *Prov.* 28. 14. *Blessed is the Man that feareth always.* And this fear of Caution is a due care and vigilancy not to displease that Person from whom we enjoy or hope for good; the fear of a Benefactor, or of that Person from whom we may, upon some just cause or demerit, expect an evil, as the fear of a just and Righteous Judg. And these two latter kinds of Fear, namely, the Fear of Reverence, and the Fear of Caution, are those that are the principal Ingredients constituting this Fear of God that these excellent Men commend to us as true Wisdom.

Now this Fear of *God ariseth from* those right and true apprehensions concerning Almighty God, that do with a kind of con-naturality and suitableness excite both these two kinds of Fear; and those seem to be principally these *three.*

1. A true and deep sence of the *Being of God*, namely, That there is a most excellent and perfect Being, which

which we call God, the only true God, the Maker of all things: but this is not enough to constitute this Fear, for *Epicurus* and *Lucian* did believe that there was a God, yet were without the Fear of him.

2. A true and deep sense, knowledge, and consideration of the *Attributes of God*. And although all the Attributes of God are but somany Expressions and Declarations of his Perfection and Excellency, and thereof all contribute to advance and improve this Fear, especially of Reverence; yet there be some Attributes that seem in a more special manner to excite and raise this affection of Fear, as well the Fear of Reverence, as that of Caution and vigilance; as namely; 1. The *Majesty and Glory of God*, at which the very Angels of Heaven, that are confirmed in an unchangeable estate of happiness, carry an inward, and express an outward reverence. 2. But Majesty and Glory without Power is not perfect; therefore the sense and knowledge of the Almighty *Power of God* is a great object of our Fear: He doth whatsoever hepleaseth, all things had their Being from him, and have their dependence on him. 3. The deep Knowledge of the *Goodness of God*, and that Goodness not only Immanent in himself, but Emanent and Communicative: and from this diffusive and communicative Goodness of God all things had their actual Being, and from him they do enjoy it. And both these Goodnesses of God, the Immanent and Emanent Goodnesses are the noblest exciters of the noblest Fear, a Fear springing from Love, and that Love fixing upon the Immanent Goodness of God which is altogether lovely and perfect, and also upon the Emanent and Communicative Goodness of God, as he is our Benefactor; and wherever there is this Love, there is the Fear both of Reverence and Caution. We cannot choose but honor and reverence, and be careful to observe and please whatsoever we thus love; the intrin-

ſick nature of that which we love for its own worth and perfection binds us by a kind of natural bond or reſult to reverence and honour; and the extrinſick emanation of that goodneſs to us, binds us to reverence and eſteem, and honour it as our Benefactor by a double bond, *viz.* firſt, of Gratitude or Benevolence to him that Communicates this good; ſecondly by a bond of prudence and ſelf-preſervation not to diſoblige him from whom we have our good, and upon whom we have our dependence, leſt a diſobligation ſhould occaſion his ſubſtraction or abatement of that good from us. Whereſoever there is dependence, as there muſt be natural love to that upon which is our dependence, ſo there muſt be neceſſarily a Fear both of Reverence and Caution, even upon principles of ſelf-love, if there were nothing elſe to command it. 4. A deep ſenſe, knowledg and conſideration of the Divine *Omniſcience*. If there were all the other Motives of Fear imaginable, yet if this were wanting, the fear of God would be in a great meaſure abated; for what availeth reverence or caution, if he to whom it is intended do not know it? And what damage can be ſuſtained by a neglect or omiſſion of that Fear, if God Almighty know it not? The want of this Conſideration hath made even thoſe Atheiſts that yet acknowledged a God; ſuch were *Epicurus*, *Diagoras*, *Lucretius*, *Lucian* and others among the Philoſophers; and ſuch was *Eliphaz* his Oppreſſor, *Job.* 22. 13. *How doth God know? and can he judg through the thick Cloud?* or *David's* Fool, *Pſal.* 94. 7. *The Lord ſhall not ſee, neither ſhall the God of* Jacob *regard.* But the All-knowing God ſearcheth the very Thoughts, and knows the Heart, and all the Actions of our lives; *Not a word in our tongue but he heareth it, and knows our thoughts afar off.* 5. A deep ſenſe of the *Holineſs and Purity of God*, which muſt needs cauſe in him an averſeneſs unto and abhorrence of whatſoever is ſinful or impure.

pure. Lastly, The sence of the *Justice of God*, not only an inherent Justice, which is the rectitude of his nature; but a transient or distributive Justice, that will most certainly distribute rewards to obedience, observance, and the Fear of his Name, but punishments to the disobedient and those that have no Fear of him before their Eyes. The deep consideration and sense of these Attributes of the Divine Perfection must needs excite both the Fear of Reverence, and the Fear of Caution, or fear of offending either by commission of what may displease God, or of omitting of what is pleasing to him.

3. But although this knowledg of Almighty God and his Attributes, may justly excite a Fear both of Reverence and Caution; yet without the knowledg of something else that Fear will be extravagant and disorderly, and sometimes begets Superstition or strange exorbitancy in this Fear, or in the expressions of it, and a want of regularity of duty or obedience; if a Man know that Almighty God is just, and will reward obedience and punish disobedience; yet if he knows not what he will have done or omitted, he will indeed fear to displease him, but he will not know how to please, or to obey him: therefore besides the former there must be a *Knowledge of the Will or Law of God* in things to be done or omitted. This Law of God hath a *double Inscription*; 1. in *Nature*, and that is again *two-fold*; first, The natural rudiments or Morality and Piety written in the Heart: Secondly, Such as are deducible by the exercise of Natural reason and light; for even from the notion of God there do result certain consequences of Natural Piety and Religion, as that he is to be prayed unto, to be praised, that he is to be imitated as far forth as is possible by us; therefore as he is holy, beneficent, good, merciful, so must we be. 2. But we have a more excellent Transcript of the Divine Will, namely

the *Holy Scriptures*: which therefore a Man that fears God will study, observe, and practice, as being the best Rule how to obey him. And the very fear of God arising upon the sense of his Being and Attributes will make that Man very solicious to know the Will of God, and how he will be worshipped and served, and what he would have to be done or not to be done: And therefore since the glorious God hath so far condescended, as by his Providence to send us a Transcript of his Mind, and Will, and Law, he will be very thankful for it, very studious of it, much delighted in it, very curious to observe it, because it is the Rule and Direction how he may obey, and consequently please that great God whom he fears; this Word he believes and prizes as his great Charter; and in this Word he finds much to excite and regulate and direct his Fear of God: He sees Examples of the Divine Justice against the Offenders of his Law, of the Divine Bounty in rewarding the obedience to it; Threatnings on one Hand, Promises on the other. Greater manifestations of the Divine Goodness in the Redemption of Mankind by Christ Jesus, and therefore greater obligations as well to fear as to love such a Benefactor.

II. And thus far of the kinds of the Fear of God, and of the Causes or Objects exciting it: Now let us see how it doth appear that this Fearing Man is the Wise Man, and how *the Fear of God* discovers it self to be *the true, and best, and only Wisdom*; which will appear in these particular Considerations following.

1. Many learned Men considering that great similitude and image of Ratiocination, in some Brutes especially, have therefore declined to define a Man by his *Reason*, because of that analogical ratiocination which they find in Brutes, but define a Man by his *Religion*, *Homo est animal religiosum*; because in this they find no communication or similitude of natures and operations between

between Men and brute Beasts: For Man is the only visible Creature that expresseth any inclination to Religion or the sense of a Deity, or any exercise of it. I do not stand to justifie this Opinion in all particulars, only these things are most certain; 1. That only the Humane Nature seems to have any sense or impression of any regular Religion upon it. 2. That the sense of a Deity and Religion resulting from it, is the great ennobling, and advance, and perfection of the Humane Nature; 3. That take away the Fear of God, all sense and use of Religion falls to the ground. So that the Fear of God is the great Foundation of Religion, and consequently the great ennobling and Advance of Humane Nature; that seems almost as great a prelation of a Man truly religious above an irreligious Man, as to operation and use, as there is between an irreligious Man and a Brute. As Religion advanceth, so Irreligion embaseth the humane Nature.

2. *Justice* is of two kinds; *Distributive*, which is the justice of a Magistrate or Judg, distributing Rewards and Punishments, favour and displeasure, and due retribution to every Man according to the merits of his Cause. 2. *Commutative*, which is in all Civil contracts and dealings between Persons, as dealing honestly, keeping promises, and using plainness, sincerity, and truth, in all a Man sayeth, or doeth: and both these kinds of Justice are effects of excellent Wisdom; without these, States and Societies, and Persons fall into disorder, confusion, and dissolution: and therefore those very men that have not this Justice and Righteousness, yet honour and value those that have it, and use it. And the Fear of Almighty God is that which begetteth and improveth both these kinds of Justice. Hence it was that *Moses*, in his choice of Judges, directs that they should be *Men fearing God, and hating covetousness*: *Jehoshaphat*, in his Charge to

his Judges, thought this the best expedient to contain them within the bounds of Justice, to put them in remembrance before whom, and for whom, they are to judge. And the very Heathens themselves were some of them used to set an empty Chair in the place of Judicature, as an Emblem of the Presence of God, the invisible, and yet all seeing God, as present in the Courts of Justice, observing all the Judges do; and this they esteemed an excellent means to keep Judges to their Duty, by representing to them the Glorious God beholding them. And as thus in distributive Justice, the Fear of God is a great means to keep and improve it; so in commutative Justice, the Fear of God gives a secret, and powerful Law to a Man to keep and observe it. And hence it is that *Joseph* could give no greater assurance to his Brethren, of his just dealing with them than this; Gen. 42. 18. *This do, for I fear God:* and on the other side *Abraham* could have no greater cause of suspicion of ill and unjust dealing from the People with whom he conversed, than this, that they wanted the fear of God, *Gen.* 20. 11. *Because I thought the Fear of God was not in this place*, &c. The sense of the Greatness, and Majesty, and Power, and Justice, and all-seeing Presence and Command of Almighty God lays a greater obligation and engagement upon a Heart-fearing God to deal justly and honestly, than all the terrors of Death it self can do.

And if any one say, How came it to pass that the Heathen that knew not, and therefore feared not the true God, were yet great assertors, maintainers, and practisers of all Civil Justice and Righteousness between Man and Man? I say, though they knew not the true God, they knew there was a God, whom (though ignorantly) they feared: And this imperfect and broken Fear of God was the true cause of that Justice and Righteousness that was sincerely, and not for ostentation,

tionpractiſed among them;and though they miſtook the true God,yet in this they were not miſtaken that there was a God; and this Truth had that great prevalence upon them to do juſtly: And if that imperfect Fear of God in them did ſo much prevail as to make them ſo juſt, how much more muſt the true knowledg and the fear of the true God prevail to advance Righteouſneſs and Juſtice in them that have that Fear of God in their Hearts?

3. It is a great part of Wiſdom that concerns a Perſon in the exerciſe of the *Duties* of his *Relations*, and indeed it is a great part of Juſtice and Righteouſneſs. Now the Fear of Almighty God hath theſe two great advantages therein. Firſt, The Will of God inſtructs exactly all Relations in their Duties of theſe reciprocal Relations; and this Will of God is revealed in his Word, which contains excellent Precepts of all kinds, ſuitable to every ſeveral Relation. Secondly, The Fear of God ſets theſe Directions cloſe upon the Heart, and is a ſevere and conſtant obligation to obſerve them: And ſo this Fear of God doth effectually fit, habituate, guide,and oblige a Man to the Duties of his ſeveral Relations: It makes a good Magiſtrate,a good Subject; a good Husband, a good Wife; a good Father, a good Child; a good Maſter, a good Servant; in all thoſe ſeveral kinds of goodneſs peculiar and proper to the ſeveral Relations wherein a Man ſtands.

4. *Sincerity*, *Uprightneſs*, *Integrity*, and *Honeſty*, are certainly true and real Wiſdom. Let any Man obſerve it were he will,an Hypocrite, or Diſſembler,or double-hearted Man, though he may ſhuffle it out for a while, yet at the long run, he is diſcovered, and diſappointed, and betrays very much folly at the latter end; when a plain, ſincere, honeſt Man holds it out to the very laſt; ſo that the Proverb is moſt true, that *Honeſty is the beſt Policy*.Now the great Priviledg of the Fear of God is,

that it makes the Heart sincere and upright, and that will certainly make the words and actions so: For he is under the sense of the inspection and animadversion of that God that searches the Heart; and therefore he dares not lie, nor dissemble, nor flatter, nor prevaricate; because he knows the pure, all-seeing righteous God, that loves truth and integrity, and hates lying and dissimulation, beholds and sees and observes him, and knows his thoughts, words and actions. It is true, that vain-glory, and ostentation, and reputation, and designs and ends may many times render the outward actions specious and fair, when the Heart runs quite another way, and accordingly would frame the actions, if those ends and designs, and vain-glory and ostentation were not in the way; but the Fear of God begins with the Heart, and purifies and rectifies it; and from the Heart thus rectified grows a conformity in the Life, the Words, the Actions.

5. The great Occasion and *Reason of the folly of Mankind* are, 1. The unrulines and want of Government of the *sensual appetite* or *Lusts*: Hence grows intemperance and excess in eating and drinking, unlawful and exorbitant lusts; and these exhaust the Estate, waste and consume the Health, embase and impoverish the Mind, destroy the Reputation, and render Men unfit for Industry and Business. 2. The exorbitancy, and unrulines, and irregularity of the Passions; as excessive love of things that are either not lovely, or not deserving so much love; excess of anger, which oftentimes degenerates into malice and revenge; excess of joy in light, trivial, inconsiderable matters, excess of Fear, where either no cause of fear, or not cause of so much fear is: And these exorbitances of Passions betray the succours of Reason, break out into very foolish, vain, imprudent Actions, and fill the World with much of that folly and disorder that is every where observable. 2. Those diseases

diſeaſes and diſtempers of the Mind, as pride, vain-glory ambition of honour, and place, and power, inſolency, arrogancy, envy, covetouſneſs, and the like; theſe, I ſay, are ſo many Sickneſſes, and Cankers, and rotten Ulcers in the Mind; and as they, like the Furies that were let looſe out of *Pandora*'s Box, do raiſe moſt of thoſe ſtorms and tempeſts that are abroad in the World, ſo they diſeaſe and diſorder, and beſet the Mind wherein they are, and make their lives a torment to themſelves; and put them upon very fooliſh, vain and frantique actions and deportments; and render Men perfect Fools, Mad-men, and without underſtanding; and their folly is ſo much the greater and the more incurable, that like ſome kind of frantiqne Men they think very goodly of themſelves, think themſelves paſſing wiſe Men, and applaud themſelves; though it is moſt apparent to any indifferent by-ſtander, that there are not a ſort of vainer fooliſh Perſons under Heaven. Now as we are truly told that the firſt degree and ſtep of Wiſdom is to put off folly,

Sapientia prima eſt,
Stultitia caruiſſe

ſo it is the method of the Fear of God, the beginning of all true Wiſdom, to diſburthen a Man of theſe Originals and foundations of folly: It gives a Law to the Senſitive Appetite, brings it in ſubjection, keeps it within the limits and bounds of Reaſon, and of thoſe inſtructions and directions that the Wiſe God hath preſcribed: It keeps it under diſcipline and rule: It directs the Paſſions to their proper objects, and keeps them within their due meaſures, and within the due lines and limits of moderation, and as becomes a Man that lives in the ſight and obſervation of the God of Glory, Majeſty, and Holineſs: It cures thoſe diſeaſes and diſtempers

stempers of the Mind by the presence of this great Preservative and Cathartick, the Fear of God. If *Pride* or *Vain-glory* begins to bud in the Soul, he considers that the God he fears resists the proud: This Fear puts a Man in remembrance of the glorious Majesty of the most glorious God; and what is a poor Worm, that he should be proud or vain-glorious in the presence and sight of that mighty God? If *Ambition* or *Covetousness* begin to appear, this Fear of God presently remembers a Man that the mighty God hath prohibited them; that he hath presented unto us things of greater moment for our desires than worldly wealth, or honour; that we are all of his houshold, and must content our selves with that portion he allots us, without pressing beyond the measure of sobriety or dependence upon, or submission unto him: If *Revenge* stir in our Hearts, this Fear of God checks it, tells a Man that he usurps God's Prerogative, who hath reserved vengeance to himself as part of his own Sovereignty: If that vermin *Envy* begins to live and crawl in our Hearts, this Fear of God crusheth it by remembring us that the Mighty God prohibits it, that he is the Soveraign Lord and Dispenser of all things; if he hath given me little, I ought to be contented; if he hath given another more, yet why should my Eye be evil because his Eye is good? Thus the Fear of the Lord walks through the Soul, and pulls up those weeds and roots of bitterness and folly that infect, disquiet, disorder and befool it.

6. Another great cause of folly in the World is *Inadvertence*, *Inconsiderateness*, *Precipitancy*, and over-hastiness in speeches or actions. If Men had but the patience many times to pause but so long in actions and speeches of moment as might serve to repeat but the Creed or Lord's Prayer, many follies in the World would be avoided that do very much mischief, both to the Parties themselves and others: And therefore inadvertence

vertence and precipitancy in things of great moment, and that require much deliberation, must needs be a very great folly, because the consequence of miscarriage in them is of greater moment. Now the Fear of the Lord of Heaven and Earth, being actually present upon the Soul, and exerting it self, is the greatest motive and obligation in the World to consideration and attention touching things to be done or said. When a Man is to do any thing, or speak in the presence of a great earthly Prince, the very awe and fear of that Prince will give any Man very much consideration touching what he saith or doth, especially to see that it be conformable to those Laws and Edicts that this Prince hath made. Now the great God of Heaven and Earth hath, in his Holy Word, given us Laws and Rules touching our words and actions; and what we are to say or do, is to be said or done in no less a presence than the presence of the ever-glorious God, who strictly eyes and observes every Man in the World, with the very same advertance, as if there were nothing else for him to observe: And certainly there cannot be imagined a greater engagement to advertence, and attention, and consideration than this: And therefore if the action or speech be of any moment, a Man that fears God will consider, 1. Is this lawful to be done or not? if it be not, how shall I do this great evil and sin against God? 2. But if it be lawful, yet is it fit? is it convenient? is it seasonable? if not, then I will not do it, for it becomes not that Presence before whom I live. 3. Again, if the thing be lawful and fit, yet I will consider how it is to be done, what are the most suitable circumstances to the honour and good pleasure of that great God before whom I stand. And this advertence and consideration doth not only qualifie my actions and words with wisdom and prudence, in contemplation of the duty I owe to God; but it gives an excellent opportunity very many times,

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by giving pause and deliberation in reference to my duty to God, to discover many humane ingredients of Wisdom and Prudence requisite to the choice of actions and words, and the manner of doing them: So that besides the greater advantage of consideration and advertence, in relation to almighty God, it doth superadd this advantage also for opportunity thereby of humane prudential considerations, which otherwise by haste and precipitance in actions or words would be lost; and it habituatrs the mind to a temper of caution, and advertence, and consideration in matters as well of smaller as of greater moment, and so make a wise, attentive and considerate Man.

7. It mightily advanceth and *improveth the worth and excellency of most Humane Actions* in the world and makes them a nobler kind of a thing than otherwise without it they would be. Take a Man that is employed as a Statesman or Politician, though he have much wisdom and prudence, it commonly degenerates into craft, and cunning, and pitiful shuffling without the Fear of God: but mingle the Fear of Almighty God with that kind of Wisdom, it renders it noble, and generous, and staid, and honest, and stable. Again, take a Man that is much acquainted with the subtiler kind of Learning, as Philosophy for instance, without the Fear of God upon his Heart, it will carry him over to pride, arrogance, self-conceit, curiosity, presumption: but mingle it with the Fear of God, it will enoble that knowledg, carry it up to the honour and glory of that God that is the Author of Nature, to the admiration of his Power, Wisdom, and Goodness; it will keep him humble, modest, sober, and yet rather with an advance than detriment to his knowledg. Take a Man industrious in his Calling, without the Fear of God with it, he becomes a drudg to worldly ends, vexed when disappointed, overjoyed in success: mingle but the Fear of God with it, it will not abate

abate his induſtry, but ſweeten it; if he proſper, he is thankful to God that gives him power to get Wealth; if he miſcarry, he is patient under the will and diſpenſation of the God he fears; it turns the very employment of his calling into a kind of religious duty and exerciſe of his Religion, without damage or detriment to it.

8. The Fear of God is certainly the greateſt Wiſdom, becauſe *it renders the Mind full of tranquility, and eaveneſs in all ſtates and conditions*; for he looks up to the great Lord of the Heavens and Earth, conſiders what he commands and requires, remembers that he obſerves and eyes all Men; knows that his Providence governs all things, and this keeps him ſtill eaven and ſquare without any conſiderable alteration, what-ever his condition is. Is he rich, proſperous, great? yet he continues ſafe, becauſe he continues humble, watchful, advertent leſt he ſhould be deceived and tranſported; and he is careful to be the more thankful, and the more watchful, becauſe the command of his God, and the nature of his condition requires it: Is he poor, neglected, unſucceſful? yet he remains ſtill patient, humble, contented, thankful, dependent upon the God he fears. And ſurely every Man muſt needs agree, that ſuch a Man, is a wiſer Man, than he who is ever changed and tranſported with his condition; that if he be rich or powerful, there is nothing more vain, proud, inſolent than he; and again let his condition become poor, low, deſpiſed, there is nothing under Heaven more deſpondent, diſpirited, heartleſs, diſcontented and tortured than ſuch a Man: and all for the want of the Fear of Almighty God, which being once put into the Heart, like the Tree put by *Moſes* into the Waters, cures the diſorder and uneaſineſs of all conditions.

9. In as much as the true Fear of God is always mingled with the knowledge of the Will of God, and that will is contained moſt fully in his written Word, it

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must needs be that a Man that truly fears the Lord, and *instructed in the Word of God*, the Precepts thereof must needs be deeply digested into his Mind, Now as this Word is the Word of the ever-wise God, and therefore certainly must be full of most wise Directions: So let any Man but impartially and deeply consider the Precepts contained in *the Word of God*, he shall assuredly find the best directions in the World for all kind of moral and divine Wisdom: And I do confidently say, that in all other Books of Morality there are not so sound, deep, certain, evident Instructions of Wisdom (yet most strictly joyned with Innocence and Goodness) as there are in this one Book, as would be easily demonstrable even to a reasonable judgment; but this is too large a Theme for this place.

10, But besides all this, there is yet a secret, but a most certain truth that highly improveth that Wisdom, which the Fear of the Lord bringeth, and that is this, That those that truly Fear God have a *Secret Guidance* from a higher Wisdom than what is barely humane; namely, *by the Spirit of Truth and Wisdom*, that doth really and truly but secretly prevent and direct them. And let no Man think that this is a piece of Fanaticism. Any Man that sincerely and truly fears Almighty God, relies upon him, calls upon him for his guidance and direction, hath it as really as the Son hath the counsel and direction of his Father: and though the Voice be not audible, nor the direction always perceptible to sense, yet it is equally as real as if a Man heard the Voice saying, *This is the way, walk in it*: And this secret direction of Almighty God is principally seen in matters relating to the good of the Soul; but it may also be found in the great and momentous concerns of this life, which a good Man, that fears God and begs his direction, shall very often, if not at all times find. 2. Besides this direction, a good Man, fearing God, shall find

find *His blessing* upon him. It is true that the portion of Men fearing God is not in this life; oftentimes he meets with crosses, afflictions and troubles in it, his portion is of a higher and more excellent state and condition than this life; yet a Man that fears God hath also his blessing in this life, even in relation to his very temporal condition: for either his honest and just intentions and endeavours are blessed with success and comfort; or if they be not, yet even his crosses and disappointments are turned into a blessing; for they make him more humble and less esteeming this present World and setting his Heart upon a better: For it is an everlasting Truth, That all things shall work together for the best to them that love and fear Almighty God, and therefore certainly such a Man is the wisest Man. *Rom.* 8. 28.

11. But yet further; Certainly it is one of the greatest evidences of Wisdom to *provide for the future*, and to provide for those things for the future, that are of greatest moment, importance and use. Upon this account the Wise Man, *Prov.* 30. 25. admires the wisdom of the Ant, that little Creature, that yet provides his Meat in the Summer; and we esteem it the folly of Children and Prodigals in this, that they have no prospect for the future how they shall subsist hereafter. Now the wisdom of Man that feareth God discovereth it self in this, that it provides and lays up a good and safe store for the future, and that in respect of these *three kinds of futurities*; 1. For the future part of his life: 2. For the future evil days: 3. For the future life that is to take place after this present short uncertain and transitory life.

1. In respect of *the future time of his life*. It is true, our lives in this World are but short at best, and together with that shortness, they are very uncertain. But yet the Man fearing God makes a due and safe provision for that future

future portion of his life, how short or how long soever it be. 1. By a constant walking in the Fear of God he transmits to the future part of his life a *quiet, serene, and fair Conscience*, and avoids those evil fruits and consequences which a sinful life produceth, even in the after-time of Man's life. The bruises and hurts we receive in Youth, are many times more painful in Age than when we first received them, Our lives are like Husbandman's seed-time; if we sow evil seeds in the time of our youth, it may be they may live five, ten, or more years before they come up to a full crop, and possibly then we taste the fruit of these evil ways, in an unquiet mind or Conscience, or some other sowr effects of that evil seed. All this inconveniency a Man fearing God prevents, and instead thereof reaps a pleasing and comfortable fruit of his walk in the fear of God, namely, a quiet Conscience, and an even, setled, peaceable Soul. 2. But besides this, by this means he keeps his *Interest in, and Peace with almighty God*, and makes sure of the best Friend in the World for the after-time of his life, to whom he is sure to have access at all times and upon all occasions with comfort and acceptance; for it is an infallible Truth, That *God Almighty never forsakes any that forsake not him first.*

The Second Futurity is *the future evil Day*, which will most certainly overtake every Man, either the day of feeble and decrepit age, or the day of sickness, or the day of death; and against all those the true Fear of God makes a safe and excellent provision: so that although he may not avoid them, he may have a comfortable passage through them; and in the midst of all these black clouds, the witness of a good conscience fearing God, and the evidence of the Divine Favour will shine into the Soul like a bright Sun with comfort, when a Man shall be able with *Hezekiah*, Isa. 38. 3. to appeal to Almighty God, *Remember now, O Lord, I beseech*

steeth thee, how I have walked before thee in truth and in uprightness of heart, and have done that which was good in thy sight: This will be a cordial under the faintness of old age, a relief under the pains of sickness, and cure of the fear of death it self, which to such a Soul will be only a gate and passage to a Life that will be free from all pains and infirmities, a Life of Glory and Immortality.

3. The Third Futurity is *the Life and State after Death.* Most certain it is that such a State there will be, and that it is but of two kinds, a state of everlasting happiness, or a state of everlasting misery; and that all Men in the World do most certainly belong to one of these two states or conditions: and as it is most just and equal, so it is most true, that they that truly fear God, and obey him through Jesus Christ, shall be partakers of that everlasting state of blessedness and immortal happiness: And on the other side, they that reject the Fear of God, contemn and disobey his Will, shall, without true repentance, be subject to a state of everlasting misery. Now herein the truest and the greatest wisdom of a Man appears, that *he* duly provides against the latter, and to obtain the former; all other wisdom of Men, either to get humane Learning, Wealth, Honour, Power, all wisdom of Statesmen and Politicians, in comparison of this Wisdom, is but vain and trivial. And this is the Wisdom that the Fear of God teacheth and bringeth with it into the Soul; 1. It provides against the greatest of evils, the everlasting state of misery, and infelicity, and eternal death: 2. It provides for, and attains an everlasting estate of blessedness and happiness, of rest and peace, of glory and immortality, and eternal life, a state of that happiness and glory that exceeds expression and apprehension; for *Eye hath not seen, nor Ear heard, neither have entered into the heart of Man, the things that God hath laid up for them that love him*, 1 Cor. 2.

and they only truly love God, that truly fear him; *Mal.* 3. 17. *And they* (namely, that fear God) *shall be mine, saith the Lord, in that day when I make up my Jewels.*

And now for the *Conclusion* of this whole matter, let us now make a short *Comparison between the Person that fears not God, and he that truly fears him*; and then let any man judge who is the Fool, and who is the wise Man. A Man hath but a very short uncertain time in this life, which, in comparison of Eternity, is less than a moment. The great God of Heaven in his Word assures us that there is an estate of Immortality after this Life, and that that immortal estate is but of two kinds, an estate of never-dying misery, or an estate of endless glory; and tells them, If you fear me, and obey those easie Commands that are contained in the Book of the Holy Scriptures, which I have given you, you shall infallibly attain everlasting life and happiness, and, even in this present life, shall have the influence and presence of my favour, to support, to direct and bless you: On the other side, if ye refuse my Fear, and reject my Commands, and prefer the unlawful and vain delusions of this present life, before the obedience of my Will, and persist impenitently in it, your portion shall be everlasting misery. And now everlasting life and everlasting death being set before the children of Men, there are a sort of Men, that rather chuse to disobey the Command of God, reject his Fear, and all this, that they may enjoy the pleasures of Sin for a season, those pleasures that are fading and dying, that leave behind them a sting, that renders their very enjoyment bitter, and that make even that very little life they enjoy, but a life of discomfort and unhappiness, in spite of all their pleasures, or be they as sincere as their own hearts can promise them, yet they are but for a season, a season that in its longest period is but short, but is uncertain also; a little inconsiderable accident, the *breath of*

a vein, an *ill air*, a little *ill* digeſted portion of that exceſs wherein they delight, may put a period to all thoſe pleaſures, and to that life, in a year, in a week, in a day, in an hour, in an unthought moment, before a Man hath opportunity to conſider, to bethink himſelf, or to repent; and then the door of life and happineſs is ſhut. Again, there are a ſort of Men that conſider this great Propoſal, and chuſe the Fear of Almighty God, and with it Eternal Life, and are content to deny themſelves in things unlawful, to obey Almighty God, to keep his favour, to walk humbly with him, to accept of the tender of Life and Salvation upon the terms propounded by Almighty God: And in the practiſe of this Fear they enjoy His Favour, and Preſence, and Love; and after this life ſpent, whether it be long or ſhort, and whether their death be lingering or ſudden, are ſure the next moment after death to enjoy an immortal life of glory and happineſs. Judg then which of theſe is the truly Wiſe Man, whether this be not a Truth beyond diſpute: *The fear of God that is Wiſdom, and to depart from evil is Underſtanding.*

Of the Knowledg of
CHRIST CRUCIFIED.

I. Cor. II. 2.

For I determined not to know any thing among you, save Jesus Christ, and him crucified.

AS the *Understanding* is the higheſt Faculty of the Reaſonable Creature, becauſe upon it depends the Regularity of the Motions or Actings of the Will and Affections: So *Knowledg* is the propereſt and nobleſt act or habit of that Faculty, and without which it is without its proper end and employment, and the whole Man without a due guidance and direction. Hoſ. 4. 6. *My people periſh for want of knowledg.*

And as Knowledg is the proper buſineſs of that great Faculty, ſo *the Value of* that *Knowledg*, or employment of the Underſtanding, is *diverſified* according to the Subject about which it is exerciſed: For though all Knowledg of the moſt differing Subjects, agree in this *one common Excellence, viz.* the right repreſentation of the thing as it is, unto the Underſtanding; or the conformity of the Image created in the Underſtanding, unto the thing objectly united to it, which is *Truth* in the Underſtanding: Yet it muſt needs be, that *according to the various values and degrees of the things* to be known, there ariſeth a diverſity of the value or worth of that knowledg; that which is of a thing more noble, uſeful, precious

precious, must needs be a more noble, useful, precious Knowledg, and accordingly, more to be desired.

There have been doubtless many excellent Understandings that have been conversant about an exact disquisition of some particular Truth, which though as *Truths* they agree in a common value with all others, yet in respect of their nature, use and value, are of no great moment, whether known or not: As concerning the precise time of this or that passage in such a prophane History; the Criticism of this or that *Latin* word and the like: which though by accident, and by way of concomitance, they may be of considerable use, when mixed with, or relating to some other matter of moment; yet in themselves have little value, because little use. Others have spent their thoughts in acquiring of knowledg in some special piece of Nature, the fabrick of the Eye; the progression of generation in an Egg; the relation and proportion of Numbers, Weights, Lines; the generation of Metals: and these as they have a relative consideration to discover and set forth the Wisdom of the great Creator, or to publick use, have great worth in them; but in themselves, though they have this excellence of Truth in them, and consequently in their kind feed and give a light to the Understanding, which is a power that is naturally ordained unto, and greedy of, and delighted in Truth, though of a low or inferiour constitution; yet they are not of that eminence and worth, as Truths of some other, either higher, or more useful, or durable nature.

As once our Saviour, in relation of things to be done, pronounced One thing only necessary, *Luke* 10. 42. So the Apostle, among the many things that are to be known, fixeth in the same One thing necessary to be known, Christ Jesus and him Crucified.

There are three steps:

1. *Not to know any thing.* Not as if all *other knowledg* were condemned: *Moſes*'s Learning was not charged upon him as a ſin; *Paul*'s ſecular Learning was not condemned, but uſeful to him; to be knowing in our calling, in the qualities and diſpoſitions of Perſons, in the Laws under which we live, in the modeſt and ſober enquires of Nature and Arts, are not only not condemned, but commended, and uſeful, and ſuch as tend to the ſetting forth the Glory of the God of Wiſdom. Even the diſcretion of the Husbandman God owns as his, Iſa. 28. 26. *For his God doth inſtruct him to diſcretion, and doth teach him.* But we muſt determine to know nothing *in compariſon of that* other knowledg of Chriſt Jeſus, as the Apoſtle counted what things were gain, yet to be loſs for Chriſt, *Phil.* 4. 7. ſo we are to eſteem that knowledg of other things, otherwiſe excellent, uſeful, admirable, yet to be but folly and vile in compariſon of the knowledg of Chriſt. And *this requires:*

1. A true and right Eſtimate of the *Value of the knowledg of Chriſt Jeſus above other knowledg*; and conſequently an infinite preferring thereof before all other knowledg in our judgments, deſire, and delight. And the preponderation of the knowledg of Chriſt above other knowledges *excells* moſt knowledg in all the enſuing *particulars*, but excells all knowledg in ſome, and thoſe of moſt concernment.

1. *In the certainty* of it. Moſt *other knowledges* are either ſuch as we take in *by our Senſe and Experience*; and therein, though it is true, that the groſs part of our knowledg, that is neareſt to our ſenſe, hath ſomewhat of certainty in it, yet when we come to ſublimate, and collect, and infer that knowledg into univerſal or general concluſions, or to make deductions, ratiocinations, and determinations from them, then we fail, and hence grew the difference between many Philoſophers.

losophers. Again, the knowledg that we elicit from sense, is but very narrow, if it staid there: for the forms of things, the matter or substance, which is the subject of Nature, are not easily preceptible by sense; we see the colour, and the figure, and the variations of that, but we do from thence only make conjectures concerning the forms, substances, and matter: Or they are such as we receive by *Tradition*, whether *historical* or *doctrinal*; and the former depends upon the credit of the Relator, which most an end depends upon anothers credit, and so vanisheth into much incertainty, unless the Authors be very authentical and eye witnesses: and as to matters *doctrinal*, still that depends upon the opinion of a Man, it may be, deduced upon weak convictions, crossed by persons of as great Judgments, and so breeds uncertainty, distraction, and dissatisfaction in the knowledg. But *in the knowledg of Christ*, we have *greater certainty* than can be found in any of all these other Knowledges: 1. A constant tradition and reception by millions, before he came, that the *Messias* was to come; and since he came, that in truth he is come. 2. The Apostles, Evangelists, and Disciples, that were purposely chosen to be Witnesses of Christ's Miracles, Doctrine, Suffering, and Resurrection. 3. The Miracles he did, that are witnessed to us, by a greater consent of testimony, than any one part of any History of that Antiquity. 4. The Purity, Sanctity, and Justness of his Doctrine, which was never attained unto in the teaching of the Philosophers, nor ever any could, in the least measure, impeach or blame. 5. The Prophesies, stiled most justly by the Apostle a more certain evidence, than the very Vision of his Transfiguration, and a Voice from Heaven, 2 *Pet.* 1. 19. And so in truth is a more undeniable Argument than any is; for it is not capable of any fraud or imposture. 6. The wonderful prevailing that the knowledg of Christ had upon the World,

and this not only *de facto*, but backed with a Prophecy, that it should be so. 7. The admirable concordance and symmetry, that this Mystery of Christ makes in the whole method of the proceeding of God in the World, as will be easily observable upon the collation of these things together: The Creation; The Fall; The Law; The State of the *Jews*; The Immortality of the Soul; The Necessity of a Satisfaction for Sin if pardoned; The Types and Sacrifices; The Prophesies; The Rejection of the *Jews*; The Calling of the Gentiles; The Progress of the Gospel to the new discovered parts of the World successively as discovered; that a due collection being made of all these and other Considerations, it will appear that the Doctrine of Christ Jesus, and him crucified, is that which makes the dispensation of God towards the Children of Men to be all of a piece, and one thing in order to another, and Christ the Mediator, in whom God hath gathered together all things in one, *Ephes.* 1. 10. made it as one System, Body, Fabrick. 8. Besides the undeniable Prophecies, there bears Witness to this Truth, the secret powerful Witness of the Spirit of God convincing the Soul of the Truth of Christ, beyond all the Moral perswasions in the World, beyond the conviction of demonstration, to believe, to rest upon, to assert it, even unto the loss of life and all things.

2. As in the certainty, so *in the Plainness and Easiness of the Truth.* The most excellent subjects of other knowledg have long windings, before a Man can come at them; and are of that difficulty and abstruseness, that as every brain is not fit to undertake the acquiring of it, so much pains, labour, industery, advertency, assiduity is required in the best of judgments, to attain but a competent measure of it: witness the studies of Arithmetick, Geometry, Natural Philosophy, Metaphysicks, &c. wherein great labour hath been taken to

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our hands, to make the passage more easie, and yet still are full of difficulty. But in this knowledg it is otherwise: as it is a knowledg fitted for an universal use, the bringing of Mankind to God, so it is fitted with an universal Fitness and convenience for that use, easie, plain, and familiar. *The poor receive the Gospel*, Matth. 11.5. And indeed the plainness of the doctrine was that which made the wise World stumble at it, and thence it was, that it was hid from the wise and prudent, *Matth.* 11.25. Who, like *Naaman* with the Prophet, could not be contented to be healed without some great ostentation; nor were contented to think any thing could be the Wisdom of God, and the Power of God, unless it were somewhat that were abstruse, and at least conformable to that wisdom they had and were troubled to think that that wisdom or doctrine, that must be of so great a Use and End, should fall under the capacity of a Fisherman, a maker of Tents, a Carpenter. But thus it pleased God to chuse a Doctrine of an easie acquisition; 1. That no flesh should glory in his sight, 1 *Cor.* 1.29. 2. That the way to Salvation, being a common thing propounded to all Mankind, might be difficult to none. *Believe, and thy sins be forgiven. Believe, and thou shalt be saved. Believe, and thou shalt be raised up to Glory*, John 6.40. *This is the Will of him that sent me, that every one that seeth the Son and believeth on him; may have eternal life, and I will raise him up at the last day.*

3. As in the Certainty and Plainness, so *in the Sublimity and Loftiness of the Subject.* And hence it is that *Metaphysicks* is reckoned the most noble knowledg, because conversant with and about the noblest Subject, *Substance* considered *in abstracto* from *Corporiety*, and particular adherents falling under other Sciences. But the Subject of this knowledg is of the highest consideration, Almighty God; The dispensation of his Council touching

touching Man in reference to the everlasting condition of Mankind; The true measure of Just and Unjust; The pure Will of God; The Son of God and his miraculous Incarnation, Death, Resurrection and Ascension; The great Covenant between the Eternal God and fallen Man made, sealed and confirmed in Christ, his great transaction with the Father in their Eternal Counsel; and since his Ascension, in his continual Intercession for Man; The means of the discharge and satisfaction of the breach of the Law of God; The state of the Soul after death in blessedness or misery: These and many of these are the subject of that knowledg that is revealed in the knowledg of Christ, such as their very matter speaks them to be of a most high nature: the great transactions of the council and administation of the mighty King of Heaven, in his Kingdom over the Children of Men: such as never fell under the discovery, or so much as the disquisition of the wisest Philosophers; and such as the very Angels of Heaven desire to look down into, 1 *Pet.* 1.12. and behold with admiration that manifold wisdom of God, which is revealed unto us, poor worms, in Christ Jesus.

4. As the matters are wonderful high, and sublime, so they are *of most singular Use to be known.* There be many pieces of Learning in the World that are conversant about high Subjects: as, that part of Natural Philosophy concerning the Heaven and the Soul; the Metaphysicks; the abstruser parts of the Mathematicks that are not in order to Practice. But as it may fall out that the knowledg of the Subject is unaccessible in any certainty, so if it were never so exactly known, it goes no farther; and when it is known, there's an end, and no more use of it. Whereas many times Subjects of an inferiour nature are more useful in their knowledg; as practical Mathematicks, Mechanicks, Moral Philosophy, Policy; but then they are of inferiour nature,

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more useful but perchance less noble. But here is the priviledge of the knowledg of Christ Jesus, that as it is of Eminence and Height, so it is of Use and Convenience, and that in the highest measure; as it is a Pearl for Beauty, so it is for Value. This knowledg is a kind of *Catholicon*, of universal use and convenience. In reference to this Life: Am I in want, in Contempt, in Prison, in Banishment, in Sickness, in Death? This knowledg gives me Contentedness, Patience, Cheerfulness, Resignation of my self to his Will, who hath sealed my Peace with him, and Favour from him, in the Great Covenant of his Son; and I can live upon this, though I were ready to starve; when I am assured that if it be for My Good and the glory of His Name, I shall be delivered; if not, I can be contented, so my Jewel, the Peace of God and my own Conscience, by the Blood of Christ be safe. Am I in Wealth, Honour, Power, Greatness, Esteem in the World? This knowledg teacheth me Humility, as knowing from whom I received *it:* Fidelity, as knowing to whom I must account for it; Watchfulness, as knowing the Honour of my Lord is concerned in some measure in my carriage, and that the higher my employment is, the more obnoxious I am to temptation from without, from them that watch for my halting, and from within, by a deceitful heart: And in all it teacheth me not to overvalue it, nor to value my self the more by it or for it; because the knowledg of Christ Jesus presents me with a continual Object of a higher value, the price of the high calling of God in Christ: it teacheth me to look upon the glory of the World as rust, in comparison of the Glory that excelleth, and the greatest of Men as Worms, in comparison of the great God. And as thus in reference to the temporal condition of my life, this knowledg of Christ is of singular use, and makes a Man a better Philosopher than the best of Morals in reference

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thereunto: So it guides me in the management of all Relations: 1. To God; it presents him unto me in that representation that is right, full of Majesty, yet full of Love, which teacheth me Reverence, and yet Access with Boldness, Love and Obedience. 2. To Man; Justice, giving every man his due, for so the Knowledg of Christ teacheth me; Do as ye would be done by; Mercy, to forgive; Compassion, to pity; Liberality, to relieve; Sobriety, in the use of creatures, and yet comfort in the enjoying of them; a right use of the World, and yet a contempt of it; in comparison of my hope. It makes death not terrible, because a most sure passage to Life: Here I find a way to get all my sins pardoned, whereas without this, all the world cannot contrive a Satisfaction for one; I find a way to obtain such a righteousness as is valuable with God, and perfect before him, even the righteousness of God in Christ. And here I find, the means, and only means, to avoid the wrath to come, the terrour of the judgment of the great day; everlasting life unto all Eternity, with the Blessed God, and our Lord Jesus Christ, and all the Blessed Angels, and the Spirits of Just men made perfect. Thus this knowledg is useful for this life, and that which is to come, and that in the highest degree; which all other knowledg comes short of, and attains not to any one of the least of these ends.

5. *In the Duration and Continuance of it.* Many subjects of knowledg there are, wherein by time, or at least by death, the knowledg proves unuseful, or at least, the labour therein unprofitable and lost. For instance, I study to be very exact in natural Philosophy, the mixtures or conjunctions of qualities, elements, and a thousand such enquiries; What use will this be when the World with the works thereof, shall be burnt up? Or if it should not, what great benefit would this

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be to a ſeparated Soul? which doubtleſs ſhall either know much more therein, without any pains, and ſo the labour here loſt, or it ſhall be ſuch a knowledg as will be unconſiderable or unuſeful to it: And ſo, and much more for the ſtudies of Policy, Methods of War, Mechanical Experiments, Languages, Laws, Cuſtoms, Hiſtories; *all* theſe within one minute after death will be as uſeleſs as the knowledg of a Taylor or Shoomaker: they are all dated for the convenience and uſe of this life, and with it they vaniſh. But here is the priviledg and advantage that this knowledg hath; as it ſerves for this life, ſo it ſerves for that to come; and the more it is improved here, the more ſhall it be dilated hereafter; the higher meaſure thereof I attain here, the greater meaſure of Glory hereafter. As the more knowledg I have of the myſtery of Chriſt here, the greater is my ſight and admiration of the wiſdom, and Goodneſs, and Love of God; the greater my Joy and Complacence, and Delight in that ſight and ſenſe, and the more my Soul carried out in Love, and Praiſe, and Obedience unto him: So in the life to come, that Knowledg ſhall improve, and conſequently the ſenſe of the Wiſdom, Mercy and Love of God, and conſequently the Flame of the Soul, of Love, and Praiſe unto him, and Delight, and Joy in him, ſhall increaſe unto all eternity.

2. As thus the knowledg of Chriſt Jeſus and him Crucified, excels all other knowledg, and ſo in compariſon thereof, all other knowledg, upon a right judgment, is as nothing; *ſo the Soul* being *rightly convinced thereof, ſets a higher price upon* that knowledg, than upon all other knowledg beſides; it prizeth it highly in it ſelf and others; reckons all other knowledg without it, but a curious ignorance, or an impertinent knowledg, and contents it ſelf abundantly in this knowledg, though it want other.

3. Be-

3. Because that which is of most concernment requires my greatest diligence to attain it, I am contented and *greedy to spend more time in attaining this* than that; and I will rob other studies and disquisitions of the time, that otherwise might be conducible to attain the knowledg of them, rather than those studies should consume that time, that should be allotted to this. My Time is part of that Talent, which my Maker hath put into my hand, and for which he will at the great day demand an account; and if I have spent that Talent in unprofitable employments, or in less profitable than I should, my Arrear is so much the greater: If I have consumed my time in studying my preferment, honour, or wealth, in this world; in studying how to please my self with vain and unnecessary recreations, in unlawful or excessive pleasures; in unlawful or immoderate curiosities; which I might better have spent in the study of the Mystery of Christ, or the conformity unto that Will and Testament he left me, or improving my interest in him, I have committed two follies at once: 1. Lost my Talent of time and opportunity, for which I am accountable, as misspent. 2. Lost that advantage which I had in my hand to improve my interest in God, and favour from him, and love to him; and though I have done so much, as may perchance preserve the main, yet I have omitted so much as might have more encreased my stock of Grace and Glory; and my Talent might have gained ten, and at most it hath gained but two. And surely when Death comes, the most comfortable hours, that can return to our Memories, will be those we spent in improving the true and experimental and practical knowledg of Christ Jesus, and him crucified.

4. Consequently where this knowledg and the other knowledg of an inferiour rate justle and cross one another, it is the best wisdom to *side with this*, and to deny the

the other, to become a fool that he may be wise. 1 Cor. 3. 18.

II. Thus concerning the first Consideration: *I determined not to know any thing*, viz. nothing in comparison of this knowledg of Christ, nothing rather than not that; *save Christ Jesus.* And truly well might the Apostle make all other knowledg give place to this; first, for the *Excellency* of it, whereof before: secondly, for the *Amplitude* and *Compass* of it; for though it be so excellent, that a small dram of it is sufficient to heal and save a Soul, if it be a right knowledg as is before observed, yet it is so large, that when the best knowledg hath gone as far as it can, yet there is still *aliquid ultra*: One consideration of it, even the Love of God hath a bredth, and length, and depth, and height, passing knowledg, *Eph.* 3. 18, 19. and yet there be other depths and heights in it than this; so that well might the Apostle conclude as he doth, 1 *Tim.* 3. 16. *Without controversie great is the mystery of Godliness, God manifested in the flesh.* Therefore for the present we shall consider.

1. *The wonderful* Wisdom *of God in contriving and ordering the redemption of Mankind by Jesus Christ*; and it is manifested in these particulars among others: 1. Though he made Man the eminentest of all his visible Creatures, for a most eminent manifestation of his Power and Glory, and to be partaker of everlasting blessedness, and yet in his Eternal Counsel resolved to leave him in the hands of his own liberty, and did most certainly foresee that he would fall; yet he did substitute and provide, even from the same Eternity, a means whereby he might be restored to the Honour and Glory of his Creature, and his Creature to Blessedness and the Vision of his Creator. 2. That he so ordered the means of man's Redemption, that a greater Glory came even by that Redemption, than if man had never

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faln, and a greater benefit to mankind: For the latter it is apparent, that if there had been no Mediator sent, the least sin that any of the sons of men had committed, had been inexorably fatal to them, without any means of pardon: And as *Adam*, though in his full liberty and power, was misled by temptation, so might have he been, or any of his posterity though he had stood that shock; which now is admirably provided against, by the satisfaction of Christ Jesus: And as thus it is better with the Children of men, so the Glory of God is wonderfully advanced by it; for, if man had stood in his innocence, God had had only the Glory of his Justice in Rewarding him; or, if he had faln, the Glory of his Justice in Punishing him: but there had been no room for that glorious Attribute of his Mercy in forgiving, without violation to his Purity, Truth and Justice; that glorious Attribute by which he so often proclaimeth himself, *Exod.* 34. 6. *The Lord, the Lord God, Merciful, Gracious, Long-suffering, abundant in Goodness and Truth, keeping Mercy for thousands, forgiving iniquity, transgression and sin, and yet that will by no means clear the guilty.* 3. That he so wonderfully ordered the Redemption of Man, that all his Attributes were preserved inviolable: His Truth, *The day thou eatest thou shalt dye*; His Justice, yet His Mercy: His Love to his Creatures, yet His hatred to Sin: His Son shall dye to satisfie His Truth and Justice, yet the sinner shall live, to satisfie His Mercy: the sin shall be punished, to justifie His Purity, yet His creature shall be saved, to manifest His Love and Goodness. And thus His Wisdom over-ruled Sin, the worst of evils, to the improvement of His Glory, and the Good of His creature. 4. His Wisdom is manifested in this, that by the redemption of Man, all those ways of His administration before the coming of Christ, do now appear to be excellently ordered to the redemption of

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Man, and the making of it the more effectual: The giving of a severe and yet most just Law, which was impossible for us to fulfill, shews us the wretchedness of our condition; our inability to fulfil, what was just in God to require, shews us the necessity of a Saviour, drives us to him, and makes this City of Refuge grateful and acceptable, and makes us set a value upon that Mercy, which so opportunely and mercifully provided a Sacrifice for us in the Blood of Christ: and a Righteousness for us in the Merits of Christ; and a Mediator for us in the Intercession of Christ: And by this means also all those Sacrifices, and Ceremonies, and Observations enjoyned in the Levitical Law, which carried not in themselves a clear reason of their Institution, are now by the sending of Christ rendred significant. 5. The Wisdom of God is magnified and advanced in this, in fulfilling the Prophesies of the sending the *Messias* to satisfie for the sins of Mankind, against all the oppositions and casualities, and contingencies, that without an over-ruling wisdom and guidance might have disappointed it: And this done, in that Perfection, that not one circumstance of Time, Place, Person, Concomitants should or did fail in it: and so bearing witness to the infinite *Truth*, *Power*, and *Wisdom* of God in bringing about his Counsels in their perfection, touching this great business of the Redemption of Man, which was the very end why He was created and placed upon the earth; and managing the villany of men, and the craft and malice of Satan, to bring about that greatest blessing that was or could be provided for Mankind, besides, and above, and against the intention of the instrument. *Acts* 2. 23. *Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain.* 6. The unsearchable Wisdom of God is manifested in that he provided such a Mediator that

was fit for so great a work; had all the world consulted that God must suffer, it had been impossible; and had all the world contributed that any man, or all the men in the world should have been a satisfactory Sacrifice for any one Sin, it had been deficient. Here is then the wonderful Counsel of the most high God: the Sacrifice that is appointed shall be so ordered, that God and Man shall be conjoyned in one Person; that so as Man, he might become a Sacrifice for Sin; and as God, that might give a value to the Sacrifice. And this is he great Mystery of Godliness, God manifested in the flesh.

2. *The wonderful* Love *of God to Mankind.* 1. In thinking upon poor sinful creatures, to contrive a way for a pardon for us, and rescuing us from that Curse which we had justly deserved. 2. Thinking of us for our good, when we sought it not, thought not of it. 3. When we were enemies against God, and against his very Being. 4. Thinking of us not only for a Pardon, but to provide for us a state of Glory and Blessedness. 5. When that was not to be obtained, saving his Truth and Justice, without a miraculous Mediator, consisting of the divine and humane Nature united in one Person, in the person of our Lord Jesus Christ; here was Love and Goodness of the greatest magnitude that ever was, or ever shall be heard of, and sufficient to conquer our hearts into admiration and astonishment. But yet it rests not here. As *God so loved the world that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life: John* 3. 16. So the only begotten Son of God was not behind in this wonderful Love. No sooner (as we may with reverence say) was the Councel of the Father propounded for the sending of his Son, but presently the Son saith, *Lo, I come;* Psal. 40. 7. Heb. 10. 7. And now we will consider upon

what terms he must come, or else the Redemption of Mankind must dye for ever: 1. He must come and empty himself of his Glory of his personal Majesty, and take our Nature, yet without sin; he must go through the natural infirmities of infancy and childhood. 2. And not only must he undergo this abasement, but he must undergo the condition of a mean a low birth, born of a poor Virgin, in a Stable, laid in a Manger, under the reputation of a Carpenter's Son. 3. And not only thus, but as soon as he is born, must use the care of his Mother to shift for his life away to *Egypt*, to prevent the jealousie and fury of *Herod*. 4. And when grown up to youth, he must undergo the form of a Servant, become a poor Carpenter to work for his living, without any patrimony, or so much as a House to cover him. 5. He comes abroad into the World to exercise the Ministry, and the Prologue of his own Tragedy; still poor, despised of his own Countreymen, and of those that were of reputation for Learning and Piety, scandalized under the name of an Impostor, a Winebibber, a friend to Publicans and Sinners, a worker by the Devil, mad and possessed with a Devil: These and the like were his entertainments in the World; and, which is more, often put to shift for his life; and in sum, what the Prophet predicted concerning him fulfilled to the uttermost: *Isa.* 53. 3. *Despised and rejected of men, a man of sorrows and acquainted with grief*; and all this to befall the Eternal Son of God under the vail of our flesh: And all this voluntarily undertaken, and cheerfully undergone, even for the sake of his Enemies and those very people from whom he received these indignities.

III. But all these were but small velitations, and conflicts preparatory to the main Battel. We therefore come to *the third Consideration*: Christ Jesus and him-

Crucified; there is the account of the Text: As Christ Jesus is the most worthy Subject of all knowledg, so Christ Jesus under this Consideration, as Crucified, is that which is the fullest of wonder, admiration, love: And therefore let us now take a survey of *Christ Jesus Crucified*; as that is the highest manifestation of his love, so it is the eye, the life of the Text; Christ above all other knowledg, and Christ Crucified above all other knowledg of Christ.

And now a Man upon the first view would think this kind of knowledg, so much here valued, were a strange kind of knowledg, and the prelation of this knowledge a strange mistake in the Apostle. 1. *Crucified*: Death is the corruption of Nature: and such a kind of Death by crucifixion, the worst, the vilest of Deaths, carrying in it the punishment of the lowest condition of men, and for the worst of offences; and yet, that Death and such a Death should be the ambition of an Apostle's knowledg, is wonderful. 2. *Christ Crucified*; carries in it a seeming excess of incongruity; that he, that was the Eternal Son of God, should take upon him our Nature, and in that nature anointed and consecrated by the Father, full of Innocence, Purity, Goodness, should die, and that by such a death, and so unjustly: Could this be a subject, or matter of knowledge so desirable, as to be preferred before all other knowledge? which should rather seem to be a matter of so much horrour, so much indignation, that a man might think it rather fit to be forgotten, than to be affected to be known. 3. *Jesus Crucified*. A Saviour and yet to be crucified: it seems to blast the expectation of Salvation; when the Captain of it must die, be slain, be crucified; it carries in it a kind of victory of Death and Hell over our Salvation, when the instrument thereof must suffer death, and such a death. When the birth of Christ was proclaimed

claimed, indeed it was matter of joy, and worth the proclamation of Angels: *Luke* 2. 11. *To you is born this day a Saviour, which is Christ the Lord*, and can the death of that Saviour be a thing desirable to be known? the Birth of Christ seemed to be the rising Sun, that scattered light, hope and comfort to all Nations: but can the setling of this Sun in so dark a cloud as the Cross, be the choicest piece of knowledg of him? which seems as it were to strangle and stifle our hopes; and puts us as it were upon the expostulation of the dismay'd Disciples, *Luke* 24. 21. *But we trusted it had been he which should have redeemed Israel.*

But for all this, this knowledge of Christ Jesus Crucified will appear to be the most excellent, comfortable, useful knowledg in the world, if we shall consider *these Particulars*: 1. Who it was that suffered 2. What he suffered. 3. From whom. 4. How he suffered. 5. For whom he suffered. 6. Why, and upon what motive. 7. For what End he suffered. 8. What are the Fruits and Benefits that accrew by that suffering. All these *Considerations* are wrapt up in this one subject; Christ Jesus and him crucified.

1. *Who it was that thus suffered.* It was Christ Jesus the Eternal Son of God, cloathed in our flesh; God and Man united in one Person; his Manhood giving him a Capacity of suffering, and his Godhead giving a Value to that suffering; and each nature united in one Person to make a compleat Redeemer; the Heir of all things; *Heb.* 1. 2. the prince of Life; *Acts* 3. 15. the Light that lighteneth every man that cometh into the world; *John* 1. 9. as touching his Divine Nature, God over all blessed for ever; *Rom.* 9. 5. and as touching his Humane Nature, full of Grace and Truth; *John* 1. 14. and in both the beloved Son

of the Eternal God, in whom he proclaimed himself well pleased; *Matth.* 3. 17. But could no other person be found, that might suffer for the sins of Man, but the Son of God? Or if the business of our Salvation must be transacted by him alone, could it not be without suffering, and such suffering as this? No. As there was no other Name given under Heaven, by which we might be saved, nor was there any found besides, in the compass of the whole World, that could expiate for one sin of Man; but it must be the Arm of the Almighty, that must bring Salvation: *Isa.* 63. 5. So if the blessed Son of God will undertake the business, and become Captain of our Salvation, he must be made perfect by suffering; *Heb.* 2. 10. And if he will stand in the stead of Man, he must bear the wrath of his Father: if he will become sin for Man, though he knew no sin, he must become a curse for Man. And doubtless this great Mystery of the Person that suffered, cannot choose but be a very high and excellent subject of Knowledg; so full of wonder and astonishment, that the Angels gaze into it: And as it is a strange and wonderful thing in it self, so doubtless it was ordained to high and wonderful ends, bearing a suitableness unto the greatness of the Instrument. This therefore is the first Consideration that advanceth the excellency of this knowledg; the Person that was crucified.

Heb. 5. 9.

1 *Pet.* 1. 12.

II. *What he suffered.* Christ Jesus and him crucified; though all the course of his life was a continual suffering, and the preamble or walk unto his death, which was the end of his life; yet this was the completing of all the rest; and the Tide and Waves of his sufferings did still rise higher, and higher, till it arrived in this: and the several steps and ascents unto the Cross, though

though they began from his Birth, yet those that were more immediate, began with the preparation to the Passover. The Council held by the chief Priests and Scribes, for the crucifying of our Saviour, was sate upon two days before the Passover, *Matth.* 26. 2. *Mark* 14. 1. And this was the first step to Mount *Calvary*: And doubtless it was no small addition to our Saviour's Passion, that it was hatched in the Councel of the chief Priests and Scribes, the then external visibly Church, the Husbandmen of the Vineyard: *Matth.* 21. 33. But this is not all; as the visible Church of the *Jews* is the Conclave where this Council is formed; So *Judas* a Member of the visible Church of Christ, one of the Twelve, is the Instrument to effect it; *Matth.* 26. 14. He contracts with them for Thirty pieces of Silver, to betray his Master unto them: And surely this could not choose but be a great grief to our Saviour, that one of his select Apostles should turn Apostate, and thereby brought a blemish upon the rest.

Upon the day of Eating of the Passeover, called the first day of the Feast of unleavened Bread, our Saviour and his Disciples keep the Passover together in *Jerusalem*; and there the two Memorials of our Saviours Passion meet: that of the Passover instituted by God, and the *Israelities* going out of *Egypt*; and the Bread and Wine after Supper instituted by our Saviour, to succeed in the place of the former: and each did questionless make a deep impression upon our Saviour, in which he anticipated his Passion, and lively represented to him that breaking and pouring out of his Blood and Soul, which he was suddenly to suffer: And doubtless here began a great measure of our Saviour's Passion, in the apprenhesion which he had of that eminent Storm, that he must speedily undergo. From the Supper they go together to the Mount of *Olivets*, and there he acquaints his Disciples of a speedy and sorrow-

full parting they must have; the Shepherd is to be smitten that night, and the Sheep to be scattered: and as he foresaw *Judas's* treachery, so he foresees *Peter's* infirmity; the Storm should be so violent, that *Peter* himself, the resoluteſt Apostle, shall deny his Master that night, and deny him thrice: And surely the foresight of the distraction that should befall his poor Disciples, could not choose but add much to their tender Master's affliction; *Matth.* 26. 31. *All ye shall be offended because of me this night.*

And now let us follow our Blessed Lord from the Mount of *Olives* into the Garthen, called by the Apostles *Gethsemane*, with the affections of love and wonder in some measure becoming such an entertainment of our thoughts. The Time that he chose for this retirement was the dead time of the night; a season that might the more contribute to the strength of that sadness, which the pre-apprehension of his imminent Passion, must needs occasion. The place that he chose, a solitary retired Garden, where nothing might, nor could interrupt, or divert the intensiveness of his sorrow and fear: And to make both the time and place the more opportune for his Agony, he leaves the rest of his Disciples, and takes with him only *Peter* and the two Sons of *Zebedee*, *Matth.* 26. 37. and to these he imparts the beginning of his sorrow, that they might be witnesses of it, *Matth.* 26. 37. *My Soul is exceeding sorrowful, even unto death*; but yet commands, their distance, *verse* 38. *Tarry ye here and watch with me; and he went a little further. Watch with me*: The confusion of his Soul was so great, that the only Son of God distrusts his own [humane] ability to bear it; and yet his submission to this terrible conflict [was] so willing, that he leaves them that he had appointed to watch with him. *He went a little farther.* The three disciples had doubtless a sympathy with their Master's

Master's sorrow; and yet the Will of God so orders it, that their excess of love and grief must not keep their Eyes waking, notwithstanding it was the last request of their sorrowful Master. *The Disciples slept*, Matth. 26. 40. And thus every circumstance of Time, Place, and Persons contribute to a sad and solitary opportunity for this most terrible and black conflict. And now in this Garden the mighty God puts his Son to grief, lades him with our sorrows, *Isa.* 53. 4. withdraws and hides from him the light of his favour and countenance; interposeth a thick and black cloud between the Divinity and the humane Nature; darts into his Soul the sad and sharp manifestations of his wrath; overwhelms his Soul with one wave after another; sends into him the most exquisite pre-apprehensions of those sad and severe sufferings he was the next day to undergo; begins to make his Soul an Offering for Sin, and heightens his sorrow, confusion, and astonishment unto the uttermost. In summ, the mighty God, the God of the spirits of all flesh, who knows the way into the Soul, and how to fill it with the most sad and black astonishment and sorrow, was pleased at this time to estrange and eclipse the manifestation of his light and love to his only Son, as far as was possibly consistent with his secret and eternal love unto him; to throw into him as sad and amazing apprehensions of his wrath, as was possible to be consistent with the Humane Nature to bear; to fortifie and strengthen his sense of it, and sorrow for, and under it, unto the uttermost, that so his grief and sorrow and confusion of Soul might be brim-full, and as much as the exactest constitution of a humane Nature could possibly bear. And thus now at this time the Arm of the mighty God was bruising the Soul of his only Son: *Isa.* 53. 10. And certainly the extremity of this agony within, must needs be very great, if we consider the strange

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effects it had without: 1. That pathetical description thereof that our Saviour himself makes of it; *My Soul is exceeding sorrowful, even unto death*, Matth. 26. 37. so sorrowful, exceeding sorrowful, sorrowful unto death, and the expressions of the Evangelists; *Matth.* 26. 37. *He began to be sorrowful, and very heavy.* Mark 14. 33. *He began to be sore amazed, and to be very heavy.* It was such a sorrow as brough with it an amazement, an astonishment. 2. Again, that strange request to his three Disciples, *Tarry ye and watch with me*; as if he feared the sorrow would overwhelm him. 3. Again, His Prayer, and the manner of it, evidence a most wonderful perturbation within; *Matth.* 26. 39. *He fell on his face and prayed*; and what was the thing he prayed? *Father if it be possible, let this Cup pass from me*; or as *Mark* 14. 36. *Abba Father, all things are possible unto thee, take away this Cup from me, &c.* although that this was the very end for which he came into the World; The Cup which in former times he reached after, and was straitned till it were fulfilled; yet such a representation there is thereof to his Soul, that although in the Will of his obedience, he submits; *Not my Will but thine be done*: Yet his nature shrinks and starts at it; and he engageth almighty God, as much as, upon as great arguments as was possible, to decline the severity of that wrath which he was now to grapple with: 1. Upon the account of his omnipotency; *All things are possible to thee*: 2. Upon the account of his Relation: *Abba, Father*: 'It is not 'a stranger that importunes thee; it is thy Son; that 'Son in whom thou didst proclaim thy self well pleased; that Son whom thou heareſt always; it is he 'that begs of thee; and begs of thee a dispensation 'from that which he most declines, because he most 'loves thee, the terrible, unsupportable hiding thy face 'from me. And this was not one single request but

thrice

thrice repeated, reiterated, and that with more earneſtneſs. *Mark* 14. 39. *And again he went away, and prayed, and ſpake the ſame words:* Luke 22. 44. *And being in an agony he prayed more earneſtly.* Certainly, that impreſſion upon his Soul, that cauſed him to deprecate that for which he was born, to deprecate it ſo often, ſo earneſtly, muſt needs be a ſorrow and apprehenſion of a very terrible and exceeding extreinity. 4. Such was the weight of his ſorrow and confuſion of Soul, that it even exceeding the ſtrength of his [Humane] Nature to bear it, it was ready to diſſolve the Union between his Body and Soul; inſomuch that to add farther ſtrength unto him, and capacity to undergo the meaſure of it, an Angel from Heaven is ſent, not [meerly] to comfort, but to ſtrengthen him; to add a farther degree of ſtrength to his humane Nature, to bear the weight of that wrath, which had in good earneſt made his Soul ſorrowful unto death, had it not been ſtrengthned by the miniſtration of an Angel, *Luke* 22. 43. and this aſſiſtance of the Angel, as it did not allay the ſorrow of his Soul, ſo neither did it intermit his importunity to be delivered from the thing he felt and feared; but did only ſupport and ſtrengthen him to bear a greater burden of it: and as the meaſure of his ſtrength was increaſed, ſo was the burthen which he muſt undergo, increaſed, for after this he prayed again more earneſtly the third time, *Luke* 22. 43. The ſupply of his ſtrength was ſucceeded with an addition of ſorrow, and the increaſe of his ſorrow was followed with the greater importunity; *He prayed more earneſtly*, Heb. 5. 7 *With ſtrong crying and tears*, Luke 22. 44. *And being in an Agony, he prayed more earneſtly, and his Sweat was as it were great drops of Blood falling down to the ground.* This was his third Addreſs to his Father, *Matth.* 26. 44. And here was the higheſt pitch of our Saviour's Paſſion in the Garden. His ſoul was in an agony, to

the greateſt concuſſion, confuſion, and extremity of ſorrow, fear, anguiſh, and aſtoniſhment, that was poſſible to be inflicted by the mighty hand of God on the ſoul of Chriſt, that could be conſiſtent with the purity of the nature of our Saviour, and the inſeparable union that it had with the Divine Nature: Inſomuch, that the confuſion and diſtraction of his Soul under it, and the ſtrugling and grapling of his Soul with it, did make ſuch an impreſſion upon his Body, that the like was never before or ſince. The ſeaſon of the year was cold, for ſo it appears, *John* 18 18. the Servants and Officers had made a fire of coals, for it was cold: and the ſeaſon of the time was cold; it was, as near as we may gueſs, about midnight, when the Sun was at his greateſt diſtance, and obſtructed in his influence by the interpoſition of the Earth: for it appears they came with Lanthorns and Torches when they apprehended him, *John* 18. 3. And he was brought to the high Prieſt's Hall, a little before Cock-crowing, after ſome time had been ſpent in his Examination, *Matth.* 26. 69. And yet for all this, ſuch is the Agony and perturbation of our Saviour's Soul, that in this cold ſeaſon it puts his body in a ſweat, a ſweat of blood, great drops of blood, drops of blood falling down to the ground; and certainly it was no light conflict within, that cauſed ſuch a ſtrange and un-heard of ſymptom without. Certainly the ſtorm in the Soul of Chriſt muſt needs be very terrible, that his blood, the ſeat of his vital ſpirits, could no longer abide the ſenſe of it, but ſtarted out in a ſweat of blood, and ſuch a ſweat, that was more than conſiſtent with the ordinary conſtitution of Humane Nature. And during this time, even from the eating of the Paſſover until this third addreſs to his Father was over, the ſuffering of our Saviour lay principally, if not only, in his Soul. Almighty God was wounding of his ſpirit, and making his Soul an offering

ing for sin: And though the distinct, and clear *manner of this bruising of our Saviour's Soul* cannot be apprehended by us; yet surely thus much we may conclude concerning it: 1. *He was made sin for us, that knew no sin*, 2 Cor. 5. 21. he stood under the imputation of all our sins; and though he were personally innocent, yet judicially and by way of interpretation, he was the greatest offender that ever was; for *the Lord laid upon him the iniquity of us all*, Isa. 53. 6. 2. And consequently he was under the imputation of all the guilt of all those sins, and stands, in relation unto God, the righteous Judge, under the very same obligation to whatsoever punishment the very persons of the offenders were, unto the uttermost of that consistency that it had with the unseparable union unto the Father: and this obligation unto the punishment could not choose but work the same effects in our Saviour, as it must do in the sinner (desperation and sin excepted;) to wit, a sad apprehension of the wrath of God against him. The purity and justice of God, which hath nothing that it hates but sin, must pursue sin, wherever it find it: and as when it finds sin personally in a man, the wrath of God will abide there so long as sin abides there; so when it finds the same sin assumed by our Lord, and bound as it were to him, as the wood was to *Isaac*, when he was laid upon the Altar, the wrath of God could not choose but be apprehended as incumbent upon him, till that sin that by imputation lay upon him were discharged. For as our Lord was pleased to be our Representive in bearing our sins, and to stand in our stead, so all these affections and motions of his Soul did bear the same conformity, as if acted by us: As he put on the person of the sinner, so he puts on the same sorrow, the same shame, the same fear, the same trembling, under the apprehension of the wrath of his Father, that we must have done; And so as an

imputed sin drew with it the obligation unto punishment, so it did, by necessary consequence, raise all those confusions and storms in the Soul of Christ, as it would have done in the person of the sinner, sin only excepted. 3. In this Garden, as he stands under the sin, and guilt of our nature, so he stands under the curse of our nature, to wit, a necessity of death, and of undergoing the wrath of God for that sin whose punishment he hath undertaken for us: the former, the dissolution of his body and soul by a most accursed death; and the latter *the suffering of his Soul*; and this *latter* he is now under. God is pleased to inflict upon him all the manifestations of his wrath, and to fling into his Soul the sharpest and severest representation of his displeasure that might possibly befall him under that bare imputed guilt, considering the dignity of his Person. And surely this was more terrible to our Saviour than all his corporal sufferings were: under all those not one word, no perturbation at all, but as a sheep before his shearers is dumb, so he opened not his mouth: but the sense of the displeasure of his Father, and the impressions that he makes upon his soul, those he cannot bear without sorrow, even unto death, without most importune addresses to be delivered from them, and most strange concussion and agony upon his soul and body, under the sense of them. And *the actual manifestation of the wrath of God upon his Son* consisted in these two things principally.

1. Filling the soul with strange and violent fears and terrors, insomuch that he was in an amazement and consternation of the spirit; the Passion-Psalm renders it, *Psal.* 22. 14. *My heart is like wax, it is melted in the midst of my Bowels*: The God of the Spirits of all flesh, that knows how to grind and bruise the spirit, did bruise and melt his soul within him with terrors, fears, and sad pre-apprehensions of worse to follow.

2. A sensible withdrawing, by hasty and swift degrees, the light of the presence and favour of God: He is sorrowful and troubled, and he goes to his Father to desire it may pass from him, but no answer; he goes again, but yet no answer; and yet under the pressure and extremity; he goes again the third time with more earnestness, agony, a sweat of blood; yet no, it cannot be; and this was a terrible condition, that the light of the countenance of the Father is removed from his Son, his only Son, in whom he was well pleased, his Son whom he had heard always: And when he comes to the Father under the greatest obligation that can be, with the greatest revenge, with the greatest importunity; once, and again, and a third time; and that, filled within with fears, and covered without with Blood, and yet no answer; but all light, and access with favour intercepted, with nothing but blackness and silence. Certainly this was a terrible Cup, yet thus it was with our Saviour Christ; the light of the favour of God, like the Sun in an Eclipse, from the very institution of the Sacrament, began to be covered one degree after another; and in the third address to the Father in the Garden, it was even quite gone: But at that great hour, when our Saviour cried, *My God, my God, why hast thou forsaken me!* then both Lights, that greater Light of the favour of God to his only Son, together with the Light of the Sun, seemed to be under a total Eclipse; and this was that which bruised the Soul of our Saviour, and made it an Offering for Sin; and this was that which wrung drops of Blood from our Saviour's Body, before the Thorns, or Whips, or the Nails; or the Spear had torn his veins.

And now after this third application for a deliverance from the terrible Cup of the wrath of God, and yet no dispensation obtained, he returns to his miserable Comforters, the three Disciples; and he finds them a third

time

time asleep: These very three Disciples were once the witnesses of a glorious Transfiguration of our Saviour in the Mount, and in an extasie of joy and fear, they fell on their faces, *Mat.* 17. 6. And now they are to be witnesses of a sad Transfiguration of their Lord under an agony and sweat of blood; and now under an extasie of sorrow they are not able to watch with their Lord one hour. Our Saviour calls them, but whiles they were scarce awakened, they are rouzed by a louder alarm, *Matth.* 26. 47. *Whiles he yet spake*, Judas, *one of the twelve came, and with him a great multitude, with swords and staves from the high Priests*, John 18. 3. *with Lanthorns and torches*: And though this was little in comparison of the storm that was in our Saviour's Soul; yet such an appearance, at such a time of the night, and to a person under such a sad condition, could not but be terrible to flesh and blood; especially, if we consider the *circumstances* that attend it. 1. An Apostle, one of the twelve, he it is that conducts this black Guard, *Matt.* 25. 47. *Whomsoever I shall kiss, that same is he, hold him fast*; one that had been witness of all his Miracles, heard all his Divine Sermons, acquainted with all his retirements; he, whose feet his Master with love and tenderness had washed, who within a few hours before had supped with him, at that Supper of Solemnity and Love, the Passover; this is he that is in the head of this Crew: certainly this had in it an aggravation of sorrow to our Blessed Saviour, to be betrayed by a Disciple. 2. The manner of it, he betrays him by a kiss; an enblem of homage and love is made use of to be the signal of scorn and contempt, as well as treachery and villany. 3. Again, the carriage of his Disciples, full of rashness, and yet of cowardize; they strike a Servant of the high Priest, and cut off his Ear, *Matth.* 26. 51. which had not the meekness and mercy of our Saviour prevented

vented by a miraculous cure, might have added a blemish to the sweetness and innocence of his sufferings: He rebukes the rashness of his Disciple, and cures the wound of his Enemy. Again, of Cowardize, *Matth.* 26. 56. *Then all the Disciples forsook him and fled*; and *Peter* himself, that but now had professed the resolution of his love to his Master, follows, but afar off, *Mat.* 26. 58. in the posture and profession of a Stranger and a Spectator. So soon was the Love and Honour of a Master, deserved by so much Love, and Purity, and Miracles, lost in the Souls of the very Disciples.

After this, he is brought to the high Priests, the solemn Assembly of the then visible Church of the *Jews*, in the Persons of the greatest Reverence and Fiheem among them, the high-Priests, Scribes, and Elders; and before them Accused, and Convicted of those Crimes that might render Him Odious to the *Jews*, *Romans*, and all good men; Blasphemy, and by them pronounced worthy of Death, *Mat.* 26. 66. and after this, exposed to the basest usage of the basest of their retinue; the Servants spit on him, buffet him, expose him to Scorn, saying, *Prophesie unto us thou Christ, who is he that smote thee?* *Mat.* 26. 67. Injuries less tolerable than Death to an Ingenuous Nature: and, to add to all the rest, *Peter*, instead of reproving the Insolence of the Abjects, and bearing a part with his Master in his Injuries, thrice denying his Master, and that with an Oath, and Cursing: so far was he from owning his Master in his Adversity, that he denied he knew him; and this in the very presence of our Saviour, *Luke* 22. 61. *And the Lord turned and looked upon Peter*; certainly that look of our Saviour, as it carried a secret message of a gentle reprehension, so also of much sorrow, and grief in our Lord: As if he should have said; 'Ah *Peter*, canst thou see thy Saviour thus used,

'and wilt thou not own me? Or if thou wilt not, 'yet must thou needs deny me, deny me thrice, de-'ny me with Oaths, and with Execrations? The un-'kindness of a Disciple, and such a Disciple, that hast 'been privy to my Glory in my Transfiguration, and to 'my Agony in the Garden, cuts me deeper than the 'Scorns and Derisions of these Abjects. But that's not 'all; this Apostacy of thine, these Denials, these Oaths, 'these Execrations will lie heavy upon me anon, and add 'to that unsupportable burden that I am under; the 'Thorns, and the Whips, and the Nails that I must a-'non suffer, will be the more envenomed by these Sins 'of thine; and thou castest more Gall into that bitter 'Cup, that I am drinking, than all the Malice of mine 'Enemies could do. In summ, though thou goest 'out, and weepest bitterly, yet these Sins of thine 'would stick unto thy Soul unto Eternity, if I should 'not bear them for thee; they cost thee some tears, but 'they must cost me my Blood.

The next morning the High-Priests and Elders hold a second consultation, as soon as it was day, *Luke* 22. 66. Their Malice was so solicitous, that they prevent the Morning Sun; and after they had again examined him, and in that Council charged him with Blasphemy, the Council and the whole Multitude lead him bound to *Pilate*; and there they accuse him; and, to make their Accusation the more gracious, charge him with Sedition against the *Romans*; and though he had no other Advocate but Silence and Innocence, for he answered them nothing; yet the Judge acquits him, *Luke* 23. 23 *I find no fault in him*; and yet, to shift his hands of the Employment, and to gratifie an Adversary, he sends him to *Herod*, and his Accusers follow him thither also, *Luke* 23. 10. The chief Priests and Scribes vehemently accuse him: *Herod* when he had satisfied his Curiosity in the sight of Jesus, to add to the Scorn of our Saviour,

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exposeth him to the Derision of his rude Souldiers, and Cloaths him in a Gorgeous Robe, and remands him to *Pilate*. Thus in Triumph and Scorn he is sent from place to place: first to *Annas*; then *Caiphas*; then convented before the Council of the Priests; then sent into the High Priests Hall; then re-convented before the Council; then sent bound to *Pilate*; and from thence to *Herod*; and from him back again to *Pilate*: and in all those Translations from place to place, exposed unto, and entertained with new Scorns, and Derisions, and Contempts.

At his return to *Pilate*, he again the second time declares his Innocence; that neither he nor *Herod* found any thing worthy of Death 23. 15. And yet to gratifie the *Jews*, he offers to have him Scourged, whom he pronounceth Innocent; yet to avoid the gross injustice of a Setence of Death, offers to release him, to observe their Custom; but this could not satisfie: To preserve their Custom, and yet to fulfil their Malice, they chose the Reprieve of *Barabbas* a Murderer, and importune the Crucifying of the Innocent Jesus; and now the third time *Pilate* pronounceth him Innocent, *Luke* 23.22. and yet delivers him over to be Crucified. The Executioners did it to the uttermost, & to add pain and scorn to his scourging, put upon him a Crown of Thorns: and in his Disguise of Blood and Contempt, he brings him forth, shews him to his Persecutors, *Joh.* 19.5. *Behold the Man*; as if he should have said, 'You 'Jews, that have accused this man, must know I find no 'fault in in him; yet to satisfie your Importunity, I 'have delivered him over to the severest and vilest pu-'nishment next unto Death, Scourging and Scorn; here 'he is, see what a Spectacle it is, let this satisfie your 'Envy. But all this will not serve, there is nothing below the vilest of Deaths can satisfie; all cry out, Crucifie him: And when yet the Judge professeth he finds

nothing worthy of Death, they impose a Law of their own; *We have a Law, and by our Law he ought to dye, because he made himself the Son of God*, Jo. 19. 7. But when this rather made the Judge the more cautious, they engage him upon his Fidelity to *Cæsar* his Master: *He that maketh himself a King, speaketh against* Cæsar: But all this was not enough; but at length the importunity of the Priests and People prevailed; and *Pilate* who had been before warned by the monition of his Wife; and had these several times pronounced him innocent, yet against the Conviction of his own Conscience, to satisfie and content the *Jews*; adds this farther Cruelty and Injustice to what he had before done, gave Sentence that it should be as they required, *Luke* 23. 24. delivered him over to that cursed and servile Death of Crucifixion: and yet his Persecutors Malice and Envy not satisfied; but, after his Judgment, pursue the Execution of it with as great Malice, Scorn, and Cruelty, as they had before used in obtaining it: His Crown of Thorns upon his Head; a Purple Robe upon his Body; the Blood of his Scourging, and Thorns all covering his Visage: a Reed in his Right Hand; and the Base and Insolent Multitude with Spittings, and Strokes, and Reproaches, abusing him, till his Cross be ready: and then the Purple Robe is taken off, and he conducted to the place of his Execution; and, to add Torment to his Shame, our Blessed Lord, wearied with an Agony, and long watching the night before; and from the time of his Apprehending hurried from place to place; and his Blood and Spirits spent with the Scourging and Thorns, and Blows; and, which is more than all this, a Soul within laden with the weight of Sorrow, and the burden of the Wrath of God, which did drink up and consume his Spirits: yet, in this Condition, he is fain to bear his burdensom Cross towards the place of his Execution, *John* 19. 17.

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till he was able to carry it no longer, but even fainted under it, and then *Simon* of *Cyrene* is compelled to bear it to the place. *Mat.* 27, 32.

When he comes to the place of Execution, he is stript stark naked, and his cloaths afterwards divided by lot among the Souldiers, *Mat.* 27. 35. and his naked Body stretched upon the Cross to the uttermost extension of it, *Psal.* 22. 17. *I may tell all my Bones, they look and stare upon me*: and at the uttermost Extension, which the cruel Executioners could make of our Saviour's Body, his Hands and his Feet nailed to that Cross, with great Nails through those tender parts full of Nerves and Arteries, and most exquisitely sensible of pain. And in this condition the Cross with our Saviour's Body is raised up in view of all; and, that even in this his Execution, that the Shame and Ignominy of the manner of his Death might have a farther accession of Scorn and Reproach, he is placed between two Thieves, that were Crucified with him, with an Inscription of Derision upon his Cross, in all the most Universal Languages of all the World, *Hebrew*, *Greek*, and *Latin*; and the People and Priests standing by with Gestures and words of Derision, *Matth.* 27. 39, 43. and, even to a Letter, assuming those very gestures and words which were so many hundreds of years predicted in the Passion-Psalm 22. 78. *He trusted in God, let him deliver him, if he will have him*; and one of those very Thieves, that was even dying as a Malefactor, yet was filled with such a Devillish Spirit, that he upbraids and derides him.

And now our Saviour is under the Torments and Shame of this cursed Execution; but, though these his Sufferings of his Body and outward Man, were very grievous, insomuch that it could not but extremely afflict him; yet it is strange to see how little he was transported under them, in all his Contumelies, Reproaches,

proaches, and Accusations, scarce a word answered: He answered them nothing to all his Abusings, Strokes, Ridiculous Garments, Crown of Thorns, tearing of his Body with Scourging; yet not a word; but *As a Sheep before the Shearers is dumb, so he opened not his mouth:* Isa. 53. 7. In all his Rackings upon the Cross, and nailing of his Limbs to it, and all the anguish, that, for the space of six hours, from the third hour, wherein he was Crucified, *Mark* 15. 25. untill the ninth hour, wherein he gave up the Ghost, *Mat.* 27. 46. not a word of complaint; but he refused those very supplies which were usually given to suppress the violence of the pain, Vinegar and Gall, *Mat.* 27. 34. But when we come to the Afflictions of his Soul, they were of a higher Dimension, in the Garden, when no other Storm was upon him, but what was within him, he falls down upon his Face and Prayes; and again; and a third time; and is amazed, and sorrowful to Death; and sweats drops of blood: And doubtless whiles he was under the Reproaches, and Buffetings, and Whippings, and Thorns, he was not without a Terrible and confused Sadness and Heaviness within, which though they did not mitigate the Torments of his Body, yet they did infinitely exceed them: The Spirit and the Soul is most exquisitely sensible, and it is that which feels the pains inflicted upon the Body: Certainly therefore the wound of the Spirit it self, the fountain of sense, must needs be exceedingly grievous: And hence it was, that though all the Injuries and Torments of our Saviour could scarce wring a complaint from him, yet the weight of that Wrath that lay upon his Soul, now made an Offering for Sin, did wring from him those bitter and terrible cries, that one would wonder should proceed from him, that was One with the Father, *Mat.* 27. 46. *My God, my God, why hast thou forsaken me?* From the sixth hour to the ninth darkness

darkneſs was over all the Land, *Matth.* 27. 45. ſuch a Darkneſs as bred an Aſtoniſhment even in Strangers and other Countries. The darkneſs of the World, though a ſuitable Dreſs for ſuch a time, wherein the Son of God muſt die, and the Son of Righteouſneſs be Eclipſed; yet it was nothing in compariſon of that diſmal ſhadow, that covered our Saviour's Soul all this time. About the ninth hour, our Saviour cryed that bitter cry, *My God, My God, why haſt thou forſaken me?* Manifeſting the depth of his ſorrow, and the perfect ſenſe he had of it; *Why haſt thou forſaken me?* More could not have been ſuffered, or been ſaid; every word carries in it an accent of Horror. 'Thou, that art the great 'God, from whom, and in whom, every thing hath 'its Being and Comfort; ſurely if in thy preſence is 'fulneſs of Joy, in thy withdrawings muſt be ful-'neſs of Horror and Confuſion; and yet it is Thou 'that haſt forſaken me. *Forſaken:* Hadſt thou never 'been with me, as I had not known the bleſſedneſs 'of thy Fruition, ſo I could not have meaſured the ex-'tremity of my Loſs; the exceſs of the Happineſs that 'I had in thy Preſence, adds to the exceſs of my Miſery 'in the ſuffering of thy Abſence. Forſaken me: not 'withdrawn thy ſelf to a diſtance, but forſaken me; 'and forſaken me at ſuch a time as this, when I ſtand 'more in need of thy Preſence than ever; when I am 'forſaken of my Country-men, of my Kindred, of 'my Diſciples, then to be forſaken of Thee, when 'I am under the ſhame and pains of a cruel and a cur-'ſed death; under the ſcorns and deriſions of thoſe 'that hate me; under the weight, and preſſure of all 'the Sins of the World; under the ſtruglings with ter-'rors in my Soul, ſent from thy mighty hand; under 'the viſible approach of Death, the King of Terrors; 'under a veil of darkneſs without, and the ſeeming 'triumph of the power of darkneſs within; then to

'be Forſaken, and Forſaken of Thee, whom I had 'only left to be my ſupport. *Forſaken Me*: It is not 'a Stranger that thou forſakeſt; It is thy Son; thy on-'ly Son; in whom thou didſt heretofore proclaim thy 'ſelf well pleaſed: that Son whom tho' thou now forſa-'keſt, yet forgets not his Duty unto thee, nor depen-'dance upon thee; but ſtill lays hold on thee: and 'though thou ſhakeſt me off, yet I muſt ſtill call upon 'thee, with the humble confidence of My God, My 'God ſtill. *Why haſt thou forſaken me?* To be forſa-'ken, and to be forſaken of God, of my God; of 'him that is not only my God, but my Father; and 'that at ſuch a time; and yet not to know why. Oh bleſſed Saviour, the Prophets that ſpake by thy own Spirit did tell thee why: and that very Pſalm, out of which thou takeſt this bitter cry, doth tell thee why; and thou thy ſelf within ſome few days, or hours be-fore, didſt tell us why; and doſt thou now ask us why; Didſt thou not chooſe even that which thou now groan-eſt under? and wert willing to put thy Soul in our Souls ſtead, and bear the Sin of thoſe which are now thy Burden? certainly we may, with all Humility and Re-verence conceive, that at the time of this bitter cry, our Saviour's Soul was, for the preſent, overſhadowed with ſo much Aſtoniſhment and Sorrow, that it did for the preſent over-power and cover the actual and diſtinct Sence of the Reaſon of it; at leaſt in that mea-ſure and degree in which he ſuffered. This cry of our Saviour was about the ninth hour, a little before his death, and having fulfilled one Prophecy in this terri-ble cry, contained in the very words of *Pſal.* 22. he fulfils another; he ſaith, *I thirſt*, John 19. 28. And preſently they give him Vinegar to drink. And *between this and his death there intervene theſe paſſages.* 1. His proclaiming to the World, that the work of our Re-demption was finiſhed, *John* 19,30. *When he received*

the

the Vinegar, he said, it is finished. 12. A second cry *with a loud voice*, Mat. 27. 50. The Words are not expressed of his second cry; only both Evangelists, *Matthew* and *Luke*, testifie it was a cry with a loud voice; to evidence to the World that in the very Article of his giving up of the Ghost, the strength of Nature was not wholly spent, for he cryed with a loud voice. 3. The comfortable resignation of his Soul unto the hands of his Father, *Luke* 23. 46. *Father, into thy hands I commend my Spirit*: And although, but even now the black Storm was upon his Soul, that made him cry out with that loud and bitter cry, yet the Cloud is over, and with comfort he delivers up his Soul into the hands of that God, whom he thought, but even now, had forsaken him. It is more than probable that that bitter cry was uttered at the very *Zenith* of his pains; and when he had taken the Vinegar, and proclaimed that it is finished; though they were all wrapt up in a very small time, about the end of the ninth hour, yet now there remained no more, but for him to give up his Spirit, which he instantly thereupon did, *John* 19. 30. *He said, it is finished, he bowed the head, and gave up the Ghost.* Now the *things wonderfully observable in the Death of our Saviour* are many. 1. That it was a voluntary delivering up of his Spirit: this is that which he said, *Mat.* 10. 18. *No man taketh it from me, but I lay it down: I have power to lay it down, and I have power to take it again: this commandment have I received of my Father.* And truly this voluntary delivering up of his Soul, was well near as great an evidence of his Divinity, as his resuming it again: so that this very delivering up of his Soul, Converted the Centurion, *Mark* 15. 39. *When he saw that he so cryed and gave up the Ghost, he said, Truly this man was the Son of God.* Now that he thus voluntarily gave up his Spirit, is evident; 1. By the strength of Nature, that

that was yet upon him, in the very Article of his Death, he cryed with a loud voice. 2. That the Thieves who were Crucified at the same time, died not till there was a farther violence used by breaking their Legs, *John* 19. 32. but he expired to prevent the violence of the Soldiers, and to fulfil the Type and Prophecy, *Not a bone of him shall be broken*, *John* 19. 36. 3. That the suddenness of his Death caused admiration in those that well knew the lingring course of such a death; in the Centurion, *Mark* 15. 39. in *Pilate*, *Mark* 15. 44 which might probably be the cause that the insolent Souldier, to secure the assurance of his death, pierced his side with a Spear, *John* 19. 34. and thereby fulfilled that other Scripture which he never thought of, *John* 19. 37.

Now *the wonderful Occurrences that accompanied our Saviour's Death* were very many, and considerable. 1. A strange and particular *Fulfilling of the Prophecies and Types*, that were concerning our Saviour's Death, and the very individual circumstances that attended it; and all to confirm our Faith, that this was indeed the *Messias*, and that he was thus delivered over to death, by the most certain and pre-determinate Councel of God: The time of his death so exactly predicted by *Daniel*, *ch.* 9. *v.* 24. 26. the parallel circumstances with the Paschal Lamb, in the Nature of him, a *Isa.* 53. 7. Lamb without spot, *Exod.* 12. 5. in the time of his delivery over to Death, at the Feast of the Passeover, and the very evening wherein the Passover was to be eaten: In the manner of his Oblation, not a bone to be broken, *Exod.* 12. 46. Again, the manner of his Death, by piercing his Hands and his Feet, *Psal.* 22. 16. The very Words used by him, *Psal.* 22. 1. *Mat.* 27. 46. the Words used of him, *Psal.* 22. 8. *Mat.* 27. 43. the Crucifying of him between Malefactors, *Isa.* 53. 12. the Whipp[illegible]

Isa. 53. 5. the dividing of his Garments, and casting Lots upon his Vesture, *Psal.* 22. 18. the thirst of our Saviour upon the Cross, and the giving him Vinegar and Gall, *Psal.* 69. 21.

2. A strange and miraculous *Concussion of Nature*, giving testimony to the wonderful and unheard of dissolution of our Saviour's Body and Soul, *Darkness* from the sixth hour untill the ninth hour. And it is observable in the night wherein he was born, by a miraculous light the night became as day, *Luke* 2. 9. But at his Death a miraculous Darkness turned the Day into Night for three hours; *Mat.* 27. 45. At his Birth a new Star was created to be the Lamp and Guide unto the place of his Birth, *Mat.* 2. 9. But at his Death the Sun in the Firmament was masked with Darkness, and yielded not his Light, while the Lord of Life was passing into the veil of Death. Again, another prodigy that accompanied the Death of Christ, was an *Earthquake*, that rent the Rocks, and opened the Graves, and struck amazement and conviction into the Centurion, that was watching him, *Matth.* 27. 52. 53, 54. When our Saviour was entring into the Earth by Death, the Earth trembled; and so it did when he was coming out of it by his Resurrection, *Matth.* 28. 2.

3. Again, the Graves were opened, and the *dead bodies of the Saints arose*: As the touch of the bones of *Elisha* caused a kind of Resurrection, 2 *Kings* 13. 21. so our Saviour's Body, new fallen to the Earth, did give a kind of particular Resurrection to the Saints Bodies, to testifie that by his death, he had healed the deadliness of the Grave, and that the satisfaction of Sin was accomplished, when Death, the wages of Sin, was thus Conquered.

4. Again, *the Veil of the Temple* was *Rent* in twain from the top to the bottom, *Matth.* 27. 51. the

Veil

Veil was that, which divided the most holy place from the rest of the Tabernacle, *Exod.* 26. 33. and in that most Holy place were contained the mysterious Types, the Ark of the Covenant, and the Mercy-Seat; and within this Veil only the high-Priest entred once a year, when he made an Attonement for the People and for the Tabernacle, *Levit.* 16. 33. *Heb.* 9. 7. and now at our Saviour's death, this Veil was rent, from the top to the bottom; and it *imported divers very great Mysteries*: 1. That now our great high-Priest was entring into the most Holy, with his own blood, having thereby made the Attonement for us; *Heb.* 9. 12. *By his own blood, he entred once into the most Holy place, having obtained Eternal Redemption for us.* 2. That the means, whereby he entred into the most Holy place, was by rending of his Humanity, his Soul from his Body, typified by the rending of that Veil; and therefore his Flesh, that is, his whole Humane Nature was the Veil, *Heb.* 10. 20. *Consecrated through the Veil, that is, his Flesh.* 3. That now by the death of Christ all those dark Mysteries veiled up formerly in the most Holy, the Ark of the Covenant, and the Mercy-Seat, are now rendred open, and their Mysteries unfolded; Christ the Mediator of the Covenant, and the Seat of Mercy and Acceptation, unto all Believers founded and seated upon him, and thereby that Life and Immortality, which was wrapt up in the Mysteries of the old Covenant, and yet those Mysteries vailed, and inclosed up, within the vail, is now brought to light through the Gospel, 2 *Tim.* 1. 10. and the Veil rent in twain, that as well the meaning of those Mysteries and Types under the Law is discovered. 4. That now the use of the Ceremonial Law is at an end, the greatest and most Sacred Mystery of the Tabernacle, and indeed of the whole Ceremonial Law: was this that was within the Veil, the most Holy place, wherein were the most Holy and

Reve-

Reverend Mysteries, the Ark and the Mercy-Seat; But now the Vail is Rent, the Use Abolished, the Covenant of the People is given, the Body of Christ, typified by the Temple, separated, and so the use of the other Temple, Tabernacle, and the Holy Places, Vessels, Instruments thereof ceased. 5. That now the Kingdom of Heaven, the most Holy Place, is open unto all Believers: Christ our High Priest is entred in with his own Blood, and has not closed the Vail after him, but rent it in sunder, and made and left a passage for all Believers to follow him, with our Prayers and Access to the Glorious God, and hereafter in our persons; *Heb.* 10: 19,20. *Having therefore boldness to enter into the Holiest, by the Blood of Jesus, by a new and living way, which he hath Consecrated for us, through the vail, that is to say, his flesh; let us draw near with a true heart.*

And now we have gone thus far with our Lord unto his Death, we shall follow him to *his Grave*. *Joseph* of *Arimathea*, having an honourable mention by all four Evangelists, *Mat.* 27. 57. a rich man, and Jesus Disciple, *Mark* 15. 43. an honourable Councellor, who waited for the Kingdom of God; *Luke* 23. 50. a Counsellor, a good man, and a just, who had not consented to the Counsel or Deed of the *Jews*, and waited for the Kingdom of God; *John* 19. 38. a Disciple of Christs, but secretly for fear of the *Jews*: this man manifested his Faith and Love to his Master, when he was in his lowest condition; goes to *Pilate* boldly, and begs his Saviours Body; he wraps it in a clean Linnen Cloath, laid in a Tomb provided for himself, and hewed out of the Rock, and rolled a great Stone upon the door of the Sepulchre. And as by his Death with the Malefactors, so by his Burial in this Rich man's Sepulchre, he fulfilled both parts of the Prophecy, *Isa.* 53. 9. *He made his Grave with the Wicked, and with the Rich in his Death.* The High Priests continued their Malice.

malice, and their jealousy, even against the dead body of our Saviour; and, to secure themselves against the suspicion of his Resurrection the third day, take order for making the Sepulchre sure, till the third day was past, *Matth.* 27. 60. they seal the Stone, and set a Watch. And it is very observable, how the Almighty Council of God made use of the very Malice and Jealousie of these People, for the confirming of his own Truth, Christ's Resurrection, and our Faith; Their Malicious and Curious Industry, to prevent the possibility of a fictitious Resurrection, abundantly and uncontrollably convincing the Reality of our Saviour's Death and true Resurrection. He is laid in the Grave the Evening of the day wherein he suffered; a Stone rolled upon the mouth of the Grave, such as required a considerable strength to remove it, insomuch that the women that came the first day of the Week to embalm the Body, were in a great difficulty how it should be removed; *Mark.* 16. 3. For it was a great Stone; *Matth.* 27. 60. And this Stone Sealed: And, as if all this were too little, and the Bonds of Death and the Grave were too weak, they add a Watch of Soldiers to secure the Body, *Matth.* 27. 66. And here we leave for a while our Saviour's Body interred in Spices, *John* 19. 39. in a new Sepulchre, wherein never before any day, *John* 19. 41. hewen out of a Rock in the Garden, *John* 19. 42. That as in the Garden, Death at first laid hold of the first *Adam*, so in the Garden the second *Adam* undergoes the state of Death, and gains the Victory over the Grave: his Agony in a Garden, and his Interrment in a Garden; his Body rests in the Grave, and his Soul Translated into Paradise; for so he witnessed of himself, *This day thou shalt be with me in Paradise*, Luke 23. 43. For at the instant of his Dissolution our satisfaction was made, and the work of our Redemption, so far as it depended upon his Suffering,

finished;

finished: So that had it not been for a Witness of the reality and truth of his Death, and of the power and reality of his Resurrection, and the fulfilling of the Decree of God, manifested in the Scriptures, he might have re-assumed Life the next instant after his Death: For the Debt to the Justice of God was fully satisfied, and his continuance in the Grave untill the third day, was not by the power of Death, which he vanquished in the instant of his Dissolution, but a voluntary subjecting of himself unto that state, for the strengthning of our Faith, and the fulfilling of the Scriptures.

And now we come to the consideration *of the Resurrection* of our Lord; by which he was declared to be the Son of God with power; and by which the fulness and compleatness of our Redemption by him, is abundantly manifested. He chose that time to die, when the Pass-over was slain; that time wherein *Adam* was created, the sixth day of the Week at evening. He chose that time for his Body to rest in the Grave, and for his Soul to rest in Paradise, wherein his Father rested from all the great work of the Creation; the seventh day of the Week; and he chose that day to rise again, which his Father chose to begin the Creation, the first day of the Week; that the same day might bear the inscription of the Creation and of the Restitution of the World: and that as in that day the Lord God brought Light out of Darkness, so this Light, the Light that enlighteneth every man that comes into the World, should arise from the Land of Darkness, the Grave: *This is the day that the Lord hath made, let us be glad and rejoyce therein.* The Time of the Day wherein our Lord arose, was very early in the Morning of the first day of the Week, as it began to dawn, *Matth.* 28. 1. While it was yet dark, or scarcely full light, *John* 20. 1. And the Manner of it was full of wonder and astonishment. An

Angel

Angel from Heaven comes down to draw the Curtain of our Saviours Grave, and with an Earth-quake rolls away the Stone that covered it; the Keepers, who had watchfully observed the Command of their Commanders, were stricken with Astonishment, and became as dead, *Matth.* 28. 2, 3, 4. Our Lord, who had power to lay down his Life, and power to take it up again, *John* 10. 17. re-assumes his Body, which, though it had tasted Death, yet had not seen Corruption, and ariseth, and thereby proclaimed the compleating of our Redemption; and therefore not possible he should be longer holden of it, *Acts* 2. 24. his Victory over Death and the Grave for us, 1 *Cor.* 15. When our Lord raised up *Lazarus*, he came forth of the Grave bound hand and foot with Grave-Cloaths, *Joh.* 11. 44. Though he was for the present rescued from Death by the power of Christ, yet he must still be a Subject to it: He is revived, but yet riseth with the Bonds of Death about him; he must die again: But when our Lord riseth, he shakes off his Grave-cloaths; the linnen that wrapped his Body in one place, and the linnen that bound his Head in another, *John* 20. 6, 7. Our Lord being risen, dieth no more; Death hath no power over him, *Rom.* 6. 9.

And thus we have considered the History of Christs Passion and Resurrection, the first and second general Consideration: Who it was that suffered; and what it was he suffered. The *Third Consideration* follows.

III. *From whom he suffered* all these things; the consideration of which doth highly advance the Sufferings of Christ. 1. He suffered this from the hands of his own Father; it was he that bruised him, put him to grief, and made his Soul an offering for sin, *Isa.* 53. 10. It was he that reached him out that bitter Cup to drink, *John* 18. 11. *The Cup which my Father hath*

given

given me, shall I not drink? It was he, that bound that burden so close upon him, that made him sweat great drops of Blood in the Garden, and though thrice importuned for a dispensation from it, yet would not grant it: it was he, that, when the greatest extremity of pain and sorrow lay upon him, to add thereunto, withdrew the sense of his presence from him, which wrung from him that bitter cry, *My God, my God, why hast thou forsaken me?* The injuries of an Enemy are easily born, but the forsakings of a Father are intollerable. 2. The immediate Instruments and Contrivers of his sufferings were such as had a nearness of relation to him; people of the same Nation, and his Kinsmen according to the flesh; the seed of *Abraham*; People of his own Religion; that worshipped the same God, acknowledged the same Scripture; the Visible Church of God; and chief Representatives of that Church; most eminent in place, reputation and pretence of holiness; the chief Priests, and Elders, and Scribes: people that he had never injured in his life, but obliged them with his many miraculous Cures, his precious and heavenly Instructions, his tenderest and dearest Love and Compassion: That very *Jerusalem*, which he wept over, and would *Mat. 23. 37.* have gathered as a Hen gathereth her Chickens under her wings, is now that brood that seeks the destruction of him, that came to save them; and in that vile competition offered to them between their Redeemer and murderer, chose rather to save a malefactor, and to deliver *Mat. 27. 20.* their Innocent and Merciful Saviour: And these were they that, beyond the examples even of common humanity, pursued their Kinsman, their Benefactor, their Redeemer with such exact Bitterness, and Malice, and Scorn, and Cruelty, that as it seemed barbarous to the heathen Judg, so it hath out-gone the

practice of the heathenish Tyrants: *Psal.* 55. 12. *It was not an enemy that reproached me, then would I have born it, but it was thou, mine acquaintance.*

IV. Let us consider *How he suffered* all these things; and this doth infinitely advance the Excellence and Value of his Suffering. 1. He suffered *Innocently*; Isa. 53. 9. he had *done no violence, neither was any deceit in his mouth; yet it pleased the Lord to bruise him:* 2 Cor. 5. 21. He *made him to be sin for us, who knew no sin:* The Companions of his suffering justifie him, *Luke* 23. 41. *We indeed justly, but this man hath done nothing amiss:* his Persecutors justifie him; and yet their Malice rested not, but sought out false witnesses against him, *Matth.* 26. 60. And when they themselves were convinced of their own injustice, in prosecution of an Innocent, yet what they could not avouch upon the account of Justice, they do upon the point of expedience, *John* 18. 14. *Caiaphas* gives them counsel, that it was expedient that one should die for the people; *Judas* that betrayed him, justified him; *Matth.* 24. 4. *I have sinned, in that I have betrayed the innocent blood:* His Judg acquits him, and in a signal testimony of his judgment, *Matth.* 27. 24. *He took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person:* And yet though, in testimony of the satisfaction of his judgment, he washeth his hands in water before them, yet he condemns the person that he acquits, and stains those hands in the blood of our Lord, whom yet he pronounceth Innocent. And this Innocence of our Saviour was not only a Negative Innocence, an absence of guilt, but a Positive Innocence; he suffered that had not only done no ill, but that had done nothing but good: he healed their sick, cured their lame, their blind, their deaf, their lepers, cast out their Devils, and, which was more than all this, shewed them the way to Eternal Life, to the saving of

the Souls of many, and the convincing of the Consciences of all that heard him, *John* 7. 46. *Never man spake like this man*: And well might he ask as once he did, upon another occasion, *For which of all my good works do ye stone me, John* 10, 32. do ye crucifie me? 'Blessed Lord, they crucifie thee for all thy good works: 'If thou hadst been Guilty, possibly thou mightest have 'been spared in the stead of *Barabbas*; nay, if thou 'hadst been only Innocent, it is possible thy persecutors 'might not have been altogether so violent against thee: 'but thou sufferedst for the very good thou didst; It 'was not only an act of Injustice that spared not 'thy Innocence, but an improvement of Envy that 'did malign thy very Goodness. *Matth.* 27. 18. *For he knew that for envy they had delivered him.*

2. He suffered all *Patiently*; Isa. 53. 7. *He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter; and as a sheep before her shearer is dumb, so he openeth not his mouth*: Betrayed by his Disciples, hurried away by the blackguard that apprehended him, reproached and vilified by the high Priests and Elders, forsaken and denied by his followers, stricken, spit upon, and basely injured by the abjects in the high Priests Hall, derided by *Herod*, insulted upon by *Pilate*; *Knowest thou not that I have power to condemn thee?* whipt, cloathed in scorn with purple, and crowned with a crown of thorns, and in that disguise saluted in scorn with *Hail King of the Jews*: forced to bear his burdensome Cross, which must afterwards bear him; and then, as one of the basest of men and vilest of malefactors, nailed to the Cross with most exquisite torment; and then, by one of his Companions in Death, by the general rabble that were about him, by the superstitious Scribes and Elders, reproached as a Blasphemer, as an Impostor; and yet in the midst of all this usage, scarce a word

ſpoken, and thoſe that he ſpake, not ſavouring of any Impatience, or Complaint againſt his Perſecutors, but full of Mildneſs, Gentleneſs, Sweetneſs, Goodneſs, and whiles his Perſecutors are buſie in revilings and tormentings, he as induſtrious to pray for them, *Luke* 23. 44. *Father forgive them, they know not what they do.*

3. Which is yet a higher ſtep, he ſuffered all this *Willingly and Cheerfully*: John 10. 18. *No man taketh my Life from me but I lay it down of my ſelf*, Luke 12. 50. *I have a Baptiſm to be baptized with, and how am I ſtraitned till it be fulfilled?* And this willingneſs of our Lords ſufferings appears in theſe *particulars*: 1. In that when he had Power to prevent it, and to reſcue himſelf from the inſolence of his perſecutors, yet he uſeth it not: one Angel armed by commiſſion from God, in one night deſtroyed a vaſt Army of the *Aſſirians*; and upon the deſire of our Lord, no leſs than twelve Legions were ready for his Guard; But yet this muſt not be; *How then ſhall the Scriptures be fulfilled?* Matth. 27. 53, 54. When the company that were ſent to apprehend him, heard thoſe words, *I am he*, they went backward and fell to the ground, *John* 18. 6. The ſame power by which they fell, could have ſo bound them never to have riſen again; but our Lord, though he manifeſted this power to evidence his Divinity, yet he uſeth it not ſo far as to impede his Paſſion; and as it were, reſumes and calls back that manifeſtation of his Deity, leſt it might be a means to interrupt the ſervice which he was about to perform for mankind. *He asked them again, Whom ſeek ye?* 2. In that he corrects and checks all things that might be either an impediment of his Paſſion, or that might, in the leaſt degree, betray an Unwillingneſs for him to undergo it. Doubtleſs there was an adequate repreſentation unto him of the dreadfulneſs of that conflict he was to undergo with

the wrath of God, and yet upon all occasions he corrects that fear and those sad apprehensions which caused his humane nature to shrink at it; *John* 12. 27. *Father save me from this hour, but for this cause came I to this hour*; Matth. 26. 39. *Father, if it be possible, let this Cup pass from me; nevertheless not as I will, but as thou wilt:* That even whiles the infirmity of his humane nature started at the apprehension of what he was to suffer, and prayed against it, yet the freeness and purity of his Obedience carried him on to it, and made him, as it were, unpray what he had before prayed: And though his Soul startled at the discovery of that dismal vale that he was now to pass through, yet his Love to mankind and his Resolution of Obedience to his Father's Will carried him on with Willingness to suffer that which he was troubled to see. Again, how doth he check all impediments to his suffering: he foreseeth Shame and Pain; he arms himself against both; *Heb.* 12. 2, with Patience against the latter, he endured the Cross; with Resolution against the former, he despised the Shame. Again, when *Peter* began to play the Politician in advising our Lord to decline his suffering, how severely doth he take him up? *Mat.* 16. 23. *John* 18. 11. *Get thee behind me; the Cup which my Father hath given me to drink, shall I not drink it?* Again, when the forward zeal of the Disciple drew his Sword, and cut off a Servant of the High Priest's Ear, our Lord checks the assailant, and cures the wound; lest any thing should retard the Execution of that thing for which he came into the world, or import the least argument of backwardness in him to undergo it. *Mat.* 26. 52. *John* 18. 11. It is very observable to see how *Pilate* was ready to fluctuate upon every occasion, and shifted from place to place, and from point to point, to decline the condemnation of our Lord: When he answered him nothing, he marvelled, and was at a stand

upon his silence, *Matth.* 27. 17. When he heard his accusation to be, because he made himself the Son of God, he was the more afraid. *John* 19. 8. he had secret checks from his own Conscience, and weighty advertisements from his Wife, that doubtless did put him to a great perplexity of mind, which was scarcely conquerable by the importunity of the *Jews:* And, if in the midst of this unresolvedness and hesitancy of mind, our Saviour should in any one answer of his, have sent forth that Majesty and strength of Conviction, that he could easily, and upon former occasions had done, certainly the *Jews* must have expected the coming of another Deputy to have been the Executioner of this purpose. But our Lord was so far from declining this great work of our Redemption by his Blood, that he seems purposely to decline that majesty of speech, wherewith he could have confounded his Judg; and either answered him with silence, or with such expressions as might not too much affright him from the proceeding in that sad imployment; *John* 19. 11. *Thou couldst have no power at all against me, unless it were given thee of God.* Though he blamed the malice of his accusers, he admits and asserts the authority of his Judg.

V. Let us consider, *For whom he suffered* all this. 1. *The Persons* for whom he suffered *deserved it not*: The expressions of the Scripture are full in this, *Rom.* 5. 7, 8. *Paradventure for a Good man some would even dare to dye; but God commendeth his love towards us in that, while we were yet Sinners, Christ died for us*; the objects upon which he looked upon in his sufferings were darkness, *Eph.* 5. 8. *Children of wrath*, Eph. 2. 3. *Aliens from the Common-wealth of* Israel, *strangers from the Covenant of Promise, having no hope, and without God in the world*, Eph. 2. 12. See but what a Monster the best of us were in our natural condition, when every power of our Soul and Body was quite corrupted from

from the use and end, for which they were made, *Rom.* 9. 9, 10, *&c.* 2. As it was for those that deserved it not, nor any deliverance by it, so it was for a company of Creatures that *were no way solicitous* for, nor sought after redemption; such as were ignorant of their own Misery, and no ways endeavouring after Mercy. Thus *He was found of them that sought him not*; and surely little seeking could be found of such as were in such a condition, *Eph.* 2. 1. *Dead in Trespasses and Sins.* 3. Not only for those that neither deserved, nor sought after deliverance, but his sufferings were for those that were *Enemies*; Rom. 5. 10. *If when we were Enemies, we were reconciled to God by the Death of his Son*; Col. 1. 21. *And you that were sometimes alienated and Enemies in your mind by wicked works, yet now hath he reconciled*: And the Enmity was so perfect that it corrupted the best habits of our minds, and turned them into an abstracted kind of Enmity; the very wisdom of the flesh, earthly, sensual, and deviliſh. *Jam.* 3. 15. So that there was not only in our nature an absence of any good that might move God to do any thing for us, and an absence of that life that might be solicitous for it self; but there was a positive malignity in our Nature against that God, that should pardon; against that Christ that should satisfie; against that Grace and Spirit that should apply: We were actuated with those vile affections and lusts, that looked upon a Saviour with no less avertion and spite, than those Devils did, that cryed out of the possessed man, *Art thou come to torment us before our time?* And yet for these, and such as these, our Saviour dyed; nay, some of these who had actually their hands in his blood, found the efficacy of that very blood which they shed, *Heb.* 12. 24. not crying for revenge against them, but for mercy for them, and healing those who had cruelly spilt it; the efficacy of that blessed Prayer of his; *Father, forgive them, they*

knew not what they do, within some few months after his death did first wound their hearts with a sense of their guilt, and then healed them with the infusion of his blood, *Acts* 2. 23, 37.

VI. From the consideration of the former particulars, it will easily appear what was *the Motive of this* great work. We have seen in the creature nothing but Sin and Enmity against God, and consequently a just obligation to Everlasting wrath and misery: So there we can find nothing that might upon any account of merit or desert draw out such mercy as this. We must seek for the motive in the *Author* of it: and in him there was *no Necessity* at all to bind him to it; It was his own free will that at first gave man a being, and a blessed being; and when he had sinned against the Law and conditions of his Creation, there was a Necessity of Justice for his Eternal Punishment, but no necessity at all for his Restitution. God made all things for his Glory, not because he stood in need of it; for he had in himself an infinite Self-sufficiency and Happiness, that stood not in need of the glory of his creation, nor was capable of an accession by it: And if it had, yet the great God could have enjoyed the Glory of his Justice, in the everlasting punishment of unthankful man, and yet had glorious Creatures enough, the blessed Angels, to have been the everlasting partakers and admirers of his Goodness: And if there had been yet an absolute necessity of visible intellectual Creatures, to be the participants of his Goodness, and the active instruments of his Glory; the same Power that created men, at first, could have created a new generation of man that might have supplied the defection of our first parents and their descendents. What then is the original of all his Goodness to poor sinful man? to purchase such a worthless creature at such an invaluable price as the blood of the Son of God? Nothing but Love; free

undeserved Love, Love that loved before it was sought; that loved when it was rejected: *Deut.* 7. 7. *The Lord did not set his love upon you, nor choose you, because ye were more; but because the Lord loved you*; he loved you because he loved you: as Almighty God could not define himself by any thing but himself, *I am that I am*, Exod. 3. 14. so he can resolve his love into no other motive than his Love; he loved you because he loved you: And here is the spring, the fountain of all this strange and unheard of Goodness of God in Christ; nothing but the free Love of God; *John* 3. 16. *So God loved the world that he gave his only begotten Son, &c.* 1 John 4. 10. *Here is Love, not that we loved God, but that he loved us, and sent his Son to be a propitiation for our sins*; and that very same individual Love that was in the Father to send, was in the Son to come, and to die for us. It was he that loved and washed us with his own blood; washed us, because he loved us. When we lay like *Ezekiels* wretched infant, *Ezek.* 16. 5, 6, polluted in our blood; when no eye pitied us, then this Love of God passed by us, and said unto us, Live; yea, said unto us, when we were in our blood, Live: And when that life was not acquirable for us, but by the Death of the Eternal Son of God, then to purchase that life for us, he sold his own; and to wash us from the pollutions of our blood, freely spent and shed his own. This was *the Love of Christ, which passeth Knowledge*, Eph. 3. 19.

VII. Now let us consider *the End and Scope* of this admirable Love of Christ: and as it looks upward towards God, so it looks downwards towards Us; as he was the Mediator between both, so the End of his Mediatorship had a respect to both: 1. *In reference to God*, and so the Ends of our Lord's suffering were principally

1. To

1. To restore unto Almighty God the active Service and Glory of his Creature. Almighty God did at the first create Man in such a constitution, that he might, not only passively and objectively, bring unto him the Glory of his Power and Wisdom in the framing of such a creature to Glorify him, as the Heavens, the Stars and other creatures below an intellectual nature, do; but to be a beholder of himself and his works, to be an observer of his Will, and to glorifie his Maker in the admiration of his Power, Wisdom and Goodness, and in the Obedience and Observance of his Law and Will, and to his own Glory had by an eternal bond annexed his creature's Perfection and Blessedness. Man rebelled, and therefore as he became unserviceable to the end of his creation, so he lost the Blessedness of his condition: Christ came, and by his own blood purchased, as unto Man his Blessedness, so unto God the Glory and Service of his creature: This was old *Zachary's* collection, *Luke* 2. 74, 75. *That we being delivered out of the hands of our Enemies, might serve him without fear, in holiness and righteousness,* Tit. 2. 14. *Who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works.* And this was the chief part of that account, that our Lord giveth unto his Father, in that blessed Prayer that he made a little before his Passion, *John* 17. 4. *I have glorified thee on the Earth, I have finished the work which thou gavest me to do.* As if he should have said, 'Thou hast sent me into the 'world about a great and weighty business, the Restitution of thy fallen creatures; and, that therein as 'thy creature may partake of thy goodness, so thou 'mayst reap the glory of thy creatures service: And 'now behold according to that command of thine, I 'here return unto thee thy creature healed and restored, that it may be as well a monument, as a

'pro-

'proclaimer of thy Goodness and Glory, unto all E-
'ternity.

2. To manifest unto Men and Angels the Glory and infinite Perfection and Excellence of all his blessed Attributes: The Glory of his Wisdom in contriving, and of his Power in effecting such a deliverance for the children of men, by a way that exceeded the disquisition of Men and Angels; the Glory of his Mercy, that could not have been possibly so conspicuous to mankind, if Man had never fall'n. In the Creation of Man he manifested the Glory of his Goodness, that communicated a Being to him, that so he might communicate his Goodness to him: but in the Redemption of Man, he manifested his Mercy in forgiving and healing a rebellious and miserable Creature: The Glory of his Justice, that would not pardon the Sin till he had satisfaction for the Sin; that would not spare the Son, when he chose to be the Surety for the Sinner.

2. *In reference to Man*: And so the ends of our Lords suffering were principally these:

1. To absolve and deliver him from Guilt, the consequence of Sin, and Misery the fruit of Guilt. *Eph.* 1. 7. *In whom we have redemption through his Blood, the forgiveness of sins.* And surely, had the Fruit of Christs death rested here, it had been a great degree of Mercy; if we rightly weighed the heaviness of the burden of Guilt, the severity of the Wrath of God, and the extremity of that Misery that doth and must attend it. If a Man under the guilt and horror of some hideous Treason, under the severe and inexorable sentence of the Law against him, under the imminent infliction of most exquisite and continuing Torments, should but hear of a Pardon and Discharge from this; how welcome would it be, though the residue of his life were to be

spent

spent in exile? But our Lord's purchase rests not here.

2. To Reconcile God unto his Creature: So that it doth not only remove the effects of the anger of God, which is punishment: which may be removed, and yet the anger continuing: nor doth it only remove the anger of God, and leaves a man in a kind of state of indifferency, as it is between persons that never were acquainted one with another: But it is a state of Reconciliation, *Eph.* 2. 16. *That he might reconcile both unto God in one body by the cross, having slain the enmity thereby;* 2 Cor. 5. 19. *God was in Christ reconciling the world unto himself, not imputing their trespasses unto them.* And certainly this is a great addition unto the former, that God in Christ should not only pass by our sins, but should no longer look upon us as strangers, but as persons reconciled unto him: And surely a soul sensible of the unhappy condition of being estranged from God, how highly would he prize a state of Reconciliation, though it were in the meanest and lowest relation? *Luke* 15. 19. *I am no more worthy to be called thy Son, make me as one of thy hired Servants*: So that I may not be estranged from thee, reconcile me unto thy self, though in the condition of thy meanest Servant. But neither doth the happy fruit of our Lords suffering rest here.

3. To restore unto us that near and blessed relation of being Sons of God: *Gal.* 4. 5. *That we might receive the adoption of Sons,* 1 John 3. 2. *Behold now we are the Sons of God, and it doth not yet appear what we shall be.* This was that dear expression of our Lord, after his Resurrection, *John* 20. 17. *Go to my Brethren, and tell them I ascend unto My Father and Your Father, to My God and Your God:* he seems to interess them in this blessed relation in a kind of equality with himself; My Brethren, My Father and Your Father; and the sweet

sweet and comfortable consequents of this are incomparable. Is he my Father? then I know he can pity me as a Father pitieth his Children, *Psal.* 103. 13. he can pardon and spare me as a Father spareth his Son that serves him. *Mal.* 3. 17. Is he my Father? then whither should I go but to him for protection in all my dangers? for directions in all my difficulties? for satisfaction in all my doubts? for supply in all my wants? This I can with confidence expect from a poor earthly Father, according to the compass of his abilities: *If ye then being evil know how to give good things unto Your Children, how much more shall Your Father who is in Heaven, give good things to them that ask him?* Mat. 7. 11. Mercy, and Compassion, and Love, is a virtue in a man, in an Earthly Father, a piece of that Image of God which at first he imprinted in man; and yet passion and humane infirmity as it hath much weakned the habit thereof in us, so it may suspend the exercise thereof to a near relation: But in Almighty God these Vertues are in their perfection, and nothing at all in him that can remit it. Mercy and tenderness are attributes which he delights in; Mercy pleaseth him; it was the great attribute that he proclaimed his name by, *Exod.* 34. 6. and so diffusive is his mercy that it extends to all, *he is good to all, and his tender mercies are over all his works,* Psal. 145. 9. and not only to the Just and Good, but even to the Unkind; causing his Sun to shine upon the evil and the good: and surely he that hath Mercy and Goodness for an Enemy, cannot deny it unto a Child. *Can a Mother forget her sucking Child, &c. Yea she may forget, yet will I not forget thee, saith the Lord.* Isa. 49. 15.

4. To restore us to a most sure, everlasting and blessed Inheritance in Heaven. *Gal.* 4. 7. *If a Son, then an Heir of God through Christ:* and here is the complement of all; not only absolved from the guilt of sin,

recon-

reconciled to God, put into the relation of a Child of God; but after all this, to be everlastingly and unchangeably stated in a blessed condition unto all Eternity: and all this from the condition of a most vile, sinful lost Creature, and by such a price as the blood of Christ. More need not, cannot be said.

VIII. And by what hath been said, it is easie to see what *the Fruits and Effects* of all this are. God will not be disappointed in the end of so great a work, and therefore we cannot be disappointed in the fruit of it; and these are either such as are enjoyed in this life, or principally appropriated to that which is to come.

1. Those Benefits that naturally arise from Christ crucified, and are enjoyed *in this life*, are these:

1. *Justification* and Acceptation in the sight of God: he looks upon us as those that have satisfied his Justice when his Son suffered; and as those that performed his Will, when his Son performed it: So that as our Lord imputed our sins to our Redeemer, so he imputes his Righteousness unto us; and as he was well pleased with him, so he was well pleased in him, with as many as are received into this Covenant.

2. *Peace with God.* This is the natural consequence of the former. *Rom.* 5. 1. *Being justified by Faith, we have Peace with God through our Lord Jesus Christ.* The only cause of breach between God and his Creature is removed, and Peace and Love restored between them.

3. Free *Access unto God*: For we are restored unto Peace with him, and consequently access unto him; and indeed it is a part of that duty which he expects from us: Our access to him, is not only our priviledg, as the access of a Subject to his Prince, or a Child to his Father; but it is our duty, as a thing enjoyned unto us in testimony of our dependance and love unto him.

3. Con-

4. Consequently, *Peace with our selves, and our own Conscience*; and that upon a double ground. 1. Because our Conscience is sprinkled by the Blood of Christ, which defaceth and obliterateth all those black *Items*, that otherwise would be continually calling upon us. 2. Because Conscience ever sideth with God, whose vicegerent she is in the Soul, and hath the very same aspect, for the most part, that Heaven hath; and therefore if it be clear above, it is ordinarily quiet within; and if God speaks Peace, the Conscience, unless distempered, doth not speak trouble.

5. An Assurance of a continual *supply of sufficient Grace*, to lead us through this vale of trouble, without a *final apostacy* or falling from him. Were our Salvation in our own hands, or managed by our own strength, we should utterly lose it every moment; but the Power, and Truth, and Love of God is ingaged in a Covenant of the highest Solemnity that ever was, sealed in the Blood of the Son of God, for our Preservation; and it shall be as impossible for us to fall from that condition, as for the Almighty God to be disappointed: No, his Council and Truth, the constant supply of the Blessed Spirit of Christ, shall keep alive that Seed of Life, that he hath thrown into his Soul. 1. *John* 3. 9. *For his Seed remaineth in him, and he cannot Sin, because he is born of God.*

6. Sufficient Grace to preserve us from, or support us in, or deliver us out of *Temptations*. We stand more in need of Grace, than we do of our Bread; because the consequence of the want of the former, is of more danger than the latter, by so much as the Soul is more valuable than the Body. If our Father is pleased to furnish us with our daily bread, how shall he then deny us our daily and hourly supplies of his Grace? Especially since our interest therein is found upon the Covenant made in the

v. *Ro.* 8. 32.

blood

blood of Christ, 2. Cor. 12. 9. *My Grace is sufficient for thee.*

7. A favourable *Acceptation of our duties*, since they are the performances of Children; and therefore not measured according to their own worth, but according to the relation and affection from whence they proceed.

8. A gentle and merciful *pardoning of our failings*, even as a Father pitieth and pardoneth the infirmities of a Child, and though he does not dispence with presumptuous offences; yet he either observes not, or forgives their many Infirmities. And it is a priviledg of high concernment to us, that as in our first conversion, the Blood of Christ washeth away a whole life of sins at once, so after our conversion, the same Fountain stands open; whereunto we may and must resort, to cleanse our daily Failings. Christ received by Faith in the heart, is a continual Sacrifice, which I may present unto the Father, for my sins committed after my conversion.

9. A comfortable restitution of a just *Interest in the Creatures*. When Man forsook the Allegiance he owed to his Maker, the interest he had in the Creature, did, as it were, escheat to the Lord: And though his Goodness after permitted him the use of them, yet it was still, as it were, upon account: And as the Sons of Men have a great account to give unto God for their sins, so they have for his Creatures. Christ hath restored unto us a better propriety in that, which civil right hath made ours, than what we had before.

10. A *Comfortable and Sanctified Use of all Conditions*: In Prosperity, Moderation; in Adversity, Contentedness; in all, Sobriety. For as our Lord hath purchased for us Grace, to use all things aright; so he hath obtained for us an inheritance, that renders the best the World can give us, unworthy to be valued, and the worst it can give us, unworthy to be feared,

in

in respect of the Blessedness which he hath setled upon us.

11. Consequently *Contempt of the World*, because higher matters are in my eye, such as the best the World can yield, cannot equal; nor the worst it can inflict, cannot take away. All this upon

12. A *Lively Hope:* A hope that maketh not ashamed; even of that Glory which my Saviour came down from Heaven to purchase by his Blood; and the assurance whereof he hath sealed with his Blood: *John* 14. 2, 3. *I go to prepare a place for you, and if I go, and prepare a place for you, I will come again, and receive you unto my self, that where I am, ye may be also:* A hope of a blessed Resurrection after death; a hope of that Blessed appearance of our Lord and Saviour Jesus Christ; a hope of that Glorious Sentence in the presence of Men and Angels, *Come ye blessed*; and an hope of an Everlasting Estate of Blessedness and Glory in the presence of the great God, and the glorified Saints and Angels, unto all Eternity. And the efficacy of this hope dipt in the blood of Christ, brings us Victory:

1. *Victory over Sin. Sin shall not have dominion over you, for ye are not under the Law, but under Grace:* Rom. 6. 14. *He that hath this hope purifieth himself, even as he is pure.* 1 John 3. 3.

2. Victory *over the World*, in *the best* it can afford us; its flatteries and favours: these are too small and inconsiderable, when compared with this hope; they shine like a Candle in the Sun; and are ineffectual to win over a Soul that is fixed upon this Hope, and Victory over the worst the World can inflict: Our Lord hath conquered the World in this respect for us: *Be not afraid, I have overcome the World*, John 16. 33. and conquered it *in us*; *This is the Victory that overcometh the World, even your Faith*, 1 John 5. 4.

3. Victory over *Death*; which now, by means of this blessed hope is stript, as well of her terror as her power: *Thus thanks be unto God, who giveth us the Victory through our Lord Jesus Christ.* 1 Cor. 15. 57.

And now though the Nature of this Argument hath carried my meditations to a great height, yet to avoid mistakes, some things I must subjoyn.

1. That when I thus aggavate the sufferings of our Lord under the imputed guilt of the sins of Mankind; yet we must not think that his sufferings were the same with the Damned, in duration, so neither in kind, nor in degree; for this could neither consist with the purity of his Nature, nor innocence, nor dignity of his Person, nor the hypostatical Union of both Natures in him: but he suffered as much as was consistent with these considerations; and, as considering the dignity of his person, was equivalent to the sin and demerits of all Mankind.

2. That his Righteousness imputed to us, doth not exempt us from acquiring a Righteousness Inherent in us; This were to disappoint the end of his suffering, which was to redeem us from our vain conversation, and make us a peculiar people zealous of good works.

3. That this purchase of Salvation by Christ for Believers, is not to render them idle, or secure, or presumptuous; where there is such a disposition of Soul, it is an evident Indication, that it is not yet truly United unto Christ by true Faith and Love; his Grace is sufficient to preserve us, and always ready to do it, if we do not wilfully neglect or reject it.

THE

THE VICTORY OF FAITH Over the WORLD.

I JOHN V. 4.

For whosoever is born of God, overcometh the World; and this is the Victory that overcometh the World, even your Faith.

THese things are herein considerable:

1. The *Act* which is here declared, *Victory* or *Overcoming*.

2. The *Person* that exerciseth this act, or concerning whom this act is affirmed, described by this description, a Person that is *born of God*.

3. The *Thing* upon which this act of Victory is exercised, *viz.* The *World.*

4. The *Instrument* or *Means*, by which this act is exercised. *viz. Faith.*

5. The *Method* or *Order*, or formal reason whereby Faith overcometh this World.

Some few Observations I shall deliver touching all these in the order proposed.

I. *Victory* or overcoming is a subjugation or bringing under an opposing Party to the Power and Will of another. And this Victory is *of two kinds*, compleat and perfect, or incompleat or imperfect. 1. The notion of a compleat Victory is, when either the opposing Party is totally destroyed, or at least when despoiled of any possibility of future resistance: Thus the Son of God, the Captain of our Salvation, overcame the World, *John* 16. 33. *Be of good cheer, I have overcome the World.* And thus when we are delivered from this body of death, we shall overcome the World. This compleat Victory will be the portion of the Church and Christian triumphant. Again 2. There is a Victory but incompleat, such as the Victory of the Children of *Israel* was over the *Canaanites*, which though they were subdued, as to any possibility of a total re-acquiring of a superiority or equality of power, yet they were not subdued from a possibility of annoying, disquieting and rebelling; they remained still thorns to vex and disturb, though not to subdue their conquerors; there was still an over-ballance of power in the Victors, though not wholly to extirpate them: And this is the condition of the Christian Militant in this World: He keeps the World in subjection, and every day gets ground upon it; but he cannot expect to obtain a Perfect, Compleat and Universal Conquest of it, till he can truly say with our Blessed Lord. *John* 14. 30. *The Prince of this World hath nothing in me.* Which cannot

not be till our change comes; for till then we carry about with us Lusts, and Passions, and Corruptions; Which, though withall Vigilancy and Severity, kept under, and daily impared in their Power and Malignity, will hold a correspondence with the World and Prince thereof, and be ready to deceive and betray us, though never to regain their Empire and Soveraignty; and the reason is significantly given by the same Apostle, 1. *John* 3. 9. *For his Seed abideth in him, and he cannot sin, because he is born of God.* Indeed he may, and shall have Sin as long as he hath flesh about him, 1 *John* 1. 8. *If we say we we have no sin, we deceive our selves, and the truth is not in us.* But although we have sin still abiding in us, and like the Byas in a Bowl, warping us to the World, yet that Vital seminal principle of the Grace of God, in Christ, always keeps its ground, its life, and tendency towards Heaven, and wears out, wasts, and gradually subdues the contrary tendency of sin and corruption.

II. The *Person* exercising this act of Victory and Conquest, he that is *Born of God.* All Men, by Nature, may be said, in some sense, to be born of God; the Apostle tells the *Athenians*, Acts 17. 28. *We are all his off-spring.* But in this place, this Heavenly Birth is a second, a supervenient Birth from God; and hence it is called *Regeneration*, the New Birth, Birth of the Water and the Spirit, Birth of the Spirit, the Formation of Christ in the Soul; and the Creature so new born stiled the New Creature, the New Man, a partaker of the Divine Nature, born not of the Will of Man, nor of the Will of the Flesh, but born of the Will of God. And all these, and the like Expressions are Figurative, and seem to carry in them a *double analogy*: First, to the first Creation of Mankind; and secondly, to the ordinary Generation of Mankind since their first Creation: 1. As to the former Analogy, We know by

the holy Word that the first man was the root of all mankind, ſtamped with the ſignature of the Image of Almighty God, principally conſiſting in knowledg, Righteouſneſs and Holineſs, and ſtood or fell as the common repreſentative of all mankind: This Image of God was in a great meaſure loſt and defaced by the fall of man, and more every day ſpoiled by the actual ſins and acquired corruptions of his deſcendants: Chriſt the ſecond *Adam* had inſtamped upon him a new inſcription of the glorious God, came to be a common head, root, and parent of as many as are United unto him by Faith, Love, and Imitation, and to inſtamp anew upon them that loſt and decayed Image of God; who thereby put on the New man, *Which after God is Created in Righteouſneſs and true Holineſs*, Epheſ. 4. 24. and ſo becoming a New creature, 2 *Cor.* 5. 17. *Galat.* 5. 6. renewed in Knowledg after the Image of him that created him, *Coloſ.* 3. 10. they recieve a new ſtamp and impreſſion from this great exemplar Chriſt Jeſus the true Image of the inviſible God. 2. The ſecond analogy is to the ordinary Generation of mankind; wherein as a little, but powerful, vital principle, which we call the Soul, forms and moulds the *fœtus* according to the ſpecial nature of man in all his lineaments and proportions, and never gives over its operation till it hath compleated that bodily maſs into its full complement of parts, and afterwards gradually augments and perfects it in his organs and faculties: So by a Vital Principle derived from God, through Chriſt, into the Soul, the ſame is moulded, faſhioned, formed, increaſed and perfected according to this new Principle of Life which is uſually called *Grace*: Whereby it comes to paſs (that) as the Soul is the Vital and conforming Principle of the body, ſo this Grace is the very life, and vital and conforming Principle of the Soul: And hence this formative principle is called the Life of the Soul,

Soul, the Quickning Spirit; and the conformation of the Soul unto the Will of God thereby is called the forming of Christ in them, the life of Christ, the indwelling of Christ in the heart by Faith. And this new Principle exerciseth in the Soul all the acts analogical to that natural vital principle in the body, giving to it as it were the image, lineaments, proportion, increase conformable to the image of God in Christ, as true Wisdom, Righteousness, Justice, Holiness, Integrity, Love of God, Submission to his Will, dependance upon him, and translates them into all the communicable relations that Christ himself had, and invests them in his communicable privileges: If he be a Son of God by Nature, so are they by * interpretation; is he an Heir of Heaven? so are they coheirs with him? is he acceptable of God? So are they; is he an heir of Glory? so are they. And as this conformation of the body by this vital principle is performed by a seminal principle (at least as the instrument of its activity) derived from the Parent; so the analogy holds here: we find *a double Seminal Principle* in this confirmation, and both derived from Christ our Head; *viz.* one External, another Internal. 1. The *External* seminal Principle is the Word and Message of the Divine Doctrine, Exemplary and Holy Life, singular Love of Christ and of God through him to mankind, whereby we understand what he would have us do, the danger if we do otherwise, the blessed Reward of Obedience, the great engagements of the Love of God in sending his Son to die for us, the plain, familiar, easie way of attaining of Happiness; and because we often learn better by Example than by precept, the same Word exhibits to us a lively picture of his Holy conversation, his Humility, Meekness, Obedience, Love Patience, Goodness: And

* *By Adoption, and participation of the Divine Nature*, 2 Pet. 1. 4.

the external means is in it self a great moral means to conform our Wills and Lives thereunto; and therefore it is called the Incorruptible Seed of the Word of God whereby we are born again, 1 *Pet.* 1. 23. 2. The *Internal* seed is that Spirit of Grace sent out from Christ, which doth drive a quickning lively Power to the word and to the soul, whereby it makes it effectual to its end, and therefore called a Spirit of Life and Power, a Quickning Spirit: and this, not by transfusing a new substance or substantial nature, which before it had not, but by its lively, yet secret operations, changing and moulding it suitable to the Image of him whose Spirit it is, and adding energy and efficacy to that other seed of the Word, as the Sun doth to the Seminal Principles of vegetables and animals.

III. Touching *the Thing* upon which this victory is obtained and Conquest made, it is *the World*: which comprehends in its latitude a double World; the World within us, and the World without us.

The World *Within us*, which may therefore be so called principally in this respect, that a greater part of its Relation and tendency is toward the World, which is for the most part the object upon which it fixeth, the subject after which it reacheth, and the business upon which it fastneth and exerciseth. And hence it is, that the Apostle St. *John* divides the World without us with relation to the World within us, *viz.* *the lust of the flesh, the lust of the eyes, and the pride of life*, 1 John 2. 16. The World that is within us, taketh in the *two great faculties or powers, viz.* 1. The Passions of the Soul; and 2. The sensual Appetite; Both these are in their own Nature good, placed in us by the Wise God of Nature, for most excellent ends and uses. Our business therefore is to keep in order and subjection, and to extirpate and root them out; for they are radi-

cated

cated in our Nature by the God of Nature. But of this more particularly.

1. *Our Passions:* Such as are Love, Hatred, Anger, Hope, Fear, Joy, Sorrow; these and the like Passions of the Humane Soul, are not simply in themselves evil; nay being rightly placed, and duly ordered and regulated, they become serviceable to excellent ends and uses; and therefore simply in themselves they are not the subject of Christians Victory: But then they become such when they become the World in the Text, and that is principally in these Cases. 1. When they are *misplaced*; as when we love the things we should hate, hope for the things we should fear, rejoyce in that we should grieve, &c. or *è converso*, 1. when they are *immoderate* or *excessive* about their proper objects; which comes to pass, when in those things about which we may exercise our Passions lawfully, we exceed that measure or proportion that is due to them: For instance, I may lawfully love a competency of worldly subsistance, but I exceed in this, That I love it too much and beyond the worth that is truly in it: I may lawfully be angery with him that injures me, but I exceed in the measure, or degree, or time, or duration, and become implacable. 3. When my Affections or Passions are *not acted to that height they ought to be*: All finite objects of our Passions require a proportionate degree of our Passions; but where the object is infinite, my affections may err in *being too remiss*, but not in the excess: I cannot love God too much, for I am to love him with all my might; but I may love him too little, and then my affection errs: I cannot hate sin too much, because I cannot love God too much, but I may hate it too little. 4. When my Affections or Passions are acted unseasonably, either in respect of the competition between objects of several values: I may, nay I must love my Father; but if I love my Father

Father more than my Saviour, my Saviour hath pronounced me unworthy of him. 5. When my Passions degenerate into Vices and Corruptions, and so become not so much Powers or Faculties, as Diseases and Sicknesses of the Soul: As when Anger degenerates into Malice, Revenge; when Self-love degenerates into Envy; when desire of, or delight in, the profits or honours of the World degenerates into Covetousness or Ambition, and the like. 6. When my Passions are not under the Management, Guidance or Conduct of my superior Faculties, my Reason and Judgment; but either go before they are sent, or go beyond what they are sent, or return not and subside when recalled: And then they breed infinite perturbation in the Soul, invert the order of Nature, and become furies and tempests, and imprison and captivate the Mind and understanding, and become a worse part of the World than that which is without us. Under these conditions our Passions and Affections are part of that World which is the object of a Christians Warfare and Victory.

2. The other part of this World within us are the Motions and Tendencies of our *Sensual Appetite*. This Sensual Appetite is in it self good, placed in us by the God of Nature for excellent ends, *viz.* For the preservation of the Individual Nature, as Eating and Drinking, and those invitations of Sense, subservient thereunto; or for the preservation of the species, as the desires of Sexes. But they then become a sinful part of this Inferior World. 1. When they become inordinate. 2. Or excessive. 3. Or unseasonable, or generally. 4. When they are not subordinate in their actings to the Government of Reason, enlightned by Moral or Religious Light. A Christian hath no such Enemies without him, as unruly and undisciplined Lusts and Passions within him; and it is a vain thing to think of over coming the World without us,

until

until this World within us be brought into subjection; for without the Corruptions and Lusts within, the World, and the evil Men of the World, and the evil one of the World, could not hurt us.

——— *Non vulnus adactis*
Debetur gladijs, percussum est pectore ferrum.

The Wedge of Gold was an innocent thing, but *Achans* covetous heart within gave it strength to do harm. We come into the World, as into a great Shop full of all variety of Wares accommodated to our Senses, Lusts and Affections; and were it not for these, those wares would lye long enough upon the hands of the Prince of the World, before they could get within us or corrupt us.

2. *The World without us* is *of three Kinds*; 1. The *Natural* World, which is the work of Almighty God most certainly in it self good; and is not evil accidentally, by man's abuse of himself or it. It doth contain a general supply of objects answerable to the desires of our vegetable and sensible nature, and the exigences and conveniences of it; it is a great shop full of all sorts of wares answerable to our wants or conditions, there is wealth and places and delights for the senses, and it becomes an Enemy to us by reason only of the disorder and irregularity of those Lusts and Passions that are within us, and by reason of the over-value that we are apt to put upon them; they are indeed temptations, but they are only passive, as the wedge of Gold did passively tempt *Achan*, but it was his own Lust and Covetousness that did him the harm: The Rock doth not strike the Ship, but the Ship strikes the Rock and breaks it self. This World, as it is not evil in it self, so most certainly it is full of goodness and benevolence to us: it supplies our wants, is accommodate

commodate to the exigences and conveniences of our nature; furnisheth us with various objects and instances of the Divine Goodness, Liberality, Bounty; of his Power and Majesty, and Glory; of his Wisdom, Providence and Government: which are so many instructions to teach us to know, and admire and magnifie him; to walk thankfully, dutifully, and obediently unto him; to teach us Resignation, Contentedness, Submission, and Dependance upon him. A good heart will be made better by it; and if there be evil in it, it is such as our own corrupt natures occasions or brings upon it, or upon our selves by it: and it is a great part of our Christian warfare and discipline to teach us to use it as it ought to be used, and to subdue those Lusts and Corruptions that abuse it, and our selves by it. Again secondly, there is another World without us, *the malignant and evil World*, the World *of evil Angels, and of evil Men*; *Mundus in maligno positus*: And the great mischiefs of this World are of two kinds; *viz.* 1. Incentives and temptations from it, that are apt to bring the rest of mankind into the evil of sin and offence against God; such as are evil examples, evil commands, evil counsels, evil perswasions and sollicitations. 2. The Troubles, and Injuries, and Vexations, and Persecutions, and Oppressions, and Calumnies, and Reproaches, and disgraces, that are inflicted by them: And the evil that ariseth from these are of two kinds, *viz.* such as they immediately cause, which is great Uneasiness, and Griefs, and Sorrow: and again, such as consequently arise from these, namely, the evil of Sin, as Impatience, Discontent, Unquietness of mind, Murmuring a[illegible] vidence, doubtings of it, [illegible] God, Distrust, Unbelief, and putting forth our hands to Iniquity to deliver our selves from these inconveniences, either by unlawful or forbidden means, by sinful

sinful compliances with the sinful World, by falling in with them to deliver our selves from their oppressions, persecutions or wrongs, by raising commotions, engaging in parties, and infinite more unhappy consequences. And thirdly, there is a third kind of World which is in a great measure without us, namely, the accidental, or more truly *the Providential World* in relation to man and his condition in this World, and is commonly *of two kinds, viz.* prosperous or adverse. External or worldly *Prosperity* consists in an accommodate condition of man in this World; as health of body; comfort of friends and relations; affluence, or at least competency of wealth, power, honour, applause, good report and the like: The dangers that steal upon mankind in this condition are Pride, Haughtiness of mind, Arrogance, Vain-glory, Insolence, Oppression, Security, Contempt of others, Love of the World, Fear of Death, and desires of diversion from the thoughts of it, Luxury, Intemperance, Ambition, Covetousness, Neglect and forgetfulness, and a low esteem of God, the life to come, and our Duty. 2. *Adversity*; as, Sickness and Diseases, Poverty, loss of friends and Estate, publick or private disturbances or Calamities, and the like: And though oftentimes these are occasioned by the evil or malignant World, yet many times they seem to come accidentally, and are apt to breed Impatience, Discontent, Unquietness of mind, distrust of Providence, Murmuring, Envy at the external felicity of others, and that common discomposure which we ordinarily find in our selves and others upon like occasion:

IV. The fourth considerable is, what is this *Faith* which thus overcometh the World, which is nothing else but a deep, real, full, sound perswasion of and assent unto those great truths revealed in the Scriptures of God, upon the account that they are truly the Word

and

and Will of the Eternal God, who is Truth it self, and can neither deceive, nor be deceived; and herein these two matters are considerable, first, What are those Divine Truths which being really and soundly believed, doth inable the Victory over the World, or the special objects of that victorious Faith; secondly, What is that Act of Faith or Belief of excellent objects, which thus overcometh the World.

1. For the former of these, although the whole Body of Divine Truths is *the adequate object of Faith*; yet there seem to be certain special Heads or Parts of Divine Truths, that have the greatest influence into this Victory over the World. I shall mention some of them; namely, 1. That there is one most Powerful, Wise, Gracious, Bountiful, Just, and All-seeing God, the Author of all Being, that is present in all places, knows our thoughts, our wants, our sins, our desires, and is ready to supply us with all things that are good and fit for us, beyond all we can ask or think; hath incomprehensible Wisdom, and irresistible Power to effect what he pleaseth; that leaves not any of his works, especially mankind, without his special care and superintendence over them; without whose Will or designed Permission, nothing befals us. 2. That this most Wise and Just and powerful God hath appointed a Law or Rule, according to which his Will is, that the children of Men should conform themselves, and according to the upright endeavours of the children of Men to conform thereunto, He will most certainly give Rewards; and according to the wilful transgressions thereof, he will inflict punishments, and that he is a most strict and infallible observer of all the ways of the children of Men, whether of obedience or disobedience thereunto. 3. That this Law and Will of his, he hath communicated and revealed unto the children of Men in his holy Word; especially by the

the mission of his Son Jesus Christ, who brought into the World a full and compleat collection of those holy Laws of God, whereunto he would have us conform. 4. That he hath given unto mankind, in and through Christ Jesus, a full manifestation of a future life after this of Rewards and Punishments; and according to that Law of his thus manifested by his Son, he will, by the same Jesus Christ, dispence and execute the sentences of Rewards and Punishments, and judge every Man according to his works. 5. And that the Reward of Faith and Obedience, in that other life to come, shall be an Eternal, Blessed, Happy estate of Soul and Body in the glorious Heavens, and in the presence and fruition of the ever Glorious and Eternal God. 6. And that the Punishment of the Rebellious and Disobedient unto this Will and Law of God thus manifested by his Son, shall be an Eternal Seperation of Soul and Body from the presence of God, and the conclusion of them under chains of darkness and Everlasting torments in Hell fire. 7. And that the Son of God hath given us the greatest assurance imaginable of the truth of this Will of God, of this Happiness and Misery, by taking upon him our Nature, by his Miracles, by his Death and Resurrection and Ascension into Glory, and by his mission of the Spirit of Wisdom and Revelation into his Apostles and Disciples, both to instruct the World in his Truth, and to evidence the Truth of their mission from him. 8. That Almighty God, though full of Justice and Severity against obstinate and rebellious; yet is full of Tenderness, Love, and Compassion towards all those that sincerely desire to obey his Will, and to accept of terms of Peace and Reconciliation with him, and is ready upon Repentance and Amendment, to Pardon whatsoever is amiss, and hath accordingly promised it; and that he hath the care, and love, and tenderness of a Father towards

wards us: That in our sincere endeavour of Obedience to him, we shall be sure of his Love, Favour, and Protection; that in all our afflictions and troubles he stands by us, and will not leave us: That he will most certainly make good every promise that by Christ he hath sent unto us, for the life that is present, and that which is to come: That the Law he hath sent us by Christ to submit unto is an easie and good Law, such as will perfect our Nature, and fit it to be partaker of his Glory: And that all his thoughts towards us, in our faithful endeavour to obey him, are thoughts of Love, Favour, Peace, Bounty and Goodness. And of this he hath given the greatest Assurance that is possible for mankind to expect or desire, even the sending of his Eternal Son into the World, to take upon him our Nature to acquaint us with his Fathers Will and Love, to live a life of want and misery, and to die a death full of shame and horror, to rise again to dispatch Messengers into all the World, to publish the good Will of God to mankind, to ascend up into Glory, and there to make intercession for us poor Worms at the Right Hand of God; giving us also hereby assurance of our Resurrection, and of his coming again to judge the World, and to receive his obedient servants into Eternal Glory. These be some of those Principal Objects of that Faith that overcometh the World, being soundly received, believed and digested.

2. As touching *the Act* it self; it is no other than a sound, real and firm belief of those Sacred Truths: And therefore it seems that they that perplex the notion of *Faith* with other intricate and abstruse definitions or descriptions, either render it very difficult or scarce intelligible, or else take into the definition or description those things that are but the Consequents and Effects of it. He that hath this firm perswasion will most certainly Repent of his sins past, will most certainly

ly endeavour Obedience to the Will of God, which is thus believed by him to be Holy, Juſt and Good, and upon the obedience or diſobedience whereof depends his eternal happineſs or miſery, will moſt certainly depend upon the promiſes of God for this life and that to come; for thoſe are as natural effects of ſuch a firm perſwaſion, as it is for the belief of a danger to put a man upon means to avoid it, or for the belief of a benefit to put a man upon means to attain it. Some things are of ſuch a nature that the belief or knowledg of them goes no further, but it reſts in it ſelf, as the belief or knowledg of bare ſpeculative truths: But ſome things are of ſuch a nature as being once truly and firmly believed or known, carry a man out to action: and ſuch are eſpecially the knowledg or belief of ſuch things as are the objects of our fears or of our hopes; the belief of ſuch objects do naturally and with a kind of moral neceſſity carry a man out to action; to the avoiding of ſuch fears, and the attaining of ſuch hopes; And therefore Faith and belief in reference thereunto comes often in the Scripture under the names of hope and fear, as being the proper effects of it. Inſtances we have of both, 2 *Cor.* 5. 10. 11. *For we muſt all appear before the Judgment ſeat of Chriſt, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing therefore the terror of the Lord we perſwade men.* 1 John 3. 2, 3. *But we know that when he ſhall appear we ſhall be like him, for we ſhall ſee him as he is; and every man that hath this hope in him purifieth himſelf, even as he is pure.*

Therefore we need not be ſo ſollicious touching the nature of Faith, what kind of Faith it is that muſt ſave us; certainly, if it be a true and real aſſent of the mind to theſe great truths of God, it muſt be operative, according to the nature of the things believed

lieved which are in order to working; and therefore if it have not that effect, it is not Faith nor assent; if it have it but weak and imperfectly, it is evident that the assent is weak and fluctuating; if it have that effect at sometimes but not at others, it is evident that the assent is suspended, or intermitted, or not actually exercised at these intermissions: if a man were really and fully perswaded that if he take such a Journey to morrow, he should certainly break his Leg, he would as certainly not go: or if he were under a certain perswasion, that if he took such a Drink, he should certainly recover his lost health, it were as certain he would drink it: and if a man were actually and fully perswaded that, if he used such a means, he should attain everlasting happiness, or, if he should commit such a sin, he should certainly lose it, it were scarce morally possible, that a reasonable man in his wits would omit the one or commit the other.

And to say, this is but an *historical Faith*, and that the Devils have as much, they believe and tremble, and they do as fully assent to Divine truths as any can do, yet it avails them not, concludes nothing; the reason is evident, because the Salvation to be attained, the Faith which is the instrument to attain it, concerns them not, neither are they in a State to be advantaged by it; but it is otherwise with men. If I should acquaint a Stranger that if my Son doth such a thing, I will give my Son five pound, though the Stranger believes it as really true as any thing in the World, it puts not him upon the action, because as he is not concerned in the reward, so he is not concerned in the means: but according to the belief that my Son hath, it will or will not put him upon the action: if he believe me not, he will not do it at all; if he believe it faintly and doubtingly, he will perform the action accordingly? but if he believe it truly and fully, and set any

any value upon the reward, he will perform it cheerfully; for he is concerned in the reward, and in the means to attain it.

Faith therefore is a firm assent to the Sacred Truths, whether the Truths relate to things past, as that God made the World, that Christ the *Messiah* is come in the Flesh, *&c.* or to things present, as that Almighty God beholds all I do, and knows all I think, or that he is a Reconciled Father unto me in Christ Jesus; or things to come which principally excite those two great movers of the Soul, Hope and Fear, in Relation to the future Life of Rewards and Punishments.

V. I come to the fifth thing, *viz. How Faith overcometh the World, which takes in these two Considerations.* 1. How that is, in what degree. 2. How that is, by what Method or Means. Touching the former of these, touching the degree of the Victory that Faith gives, it is a Victory, but not a Victory to utter extermination. The Captain of our Salvation indeed overcame the World, totally, perfectly, *John* 16. 33. Our Victory is not compleat, nor perfect on this side Death; but it is such a Victory as leaves still an adversary to contest with us, though not to subdue and conquer us. It is a Victory, but yet not without a continued warfare.

2. Touching *the Method* whereby our Faith overcometh the World, I shall say something in general, something more particularly with Relation to the World under the former acceptations.

In general therefore, the great method whereby Faith overcometh the World, is by rectifying our Judgments, and removing those mistakes that are in us concerning the World, and our own condition. 1. Some things there are in the World, which we set an esteem, and value, and love upon, which de-

ſerve rather our hatred or deteſtation: As, our ſins, the irregularities of our Luſts and Paſſions, and thoſe degenerate Plants that ariſe from them; as Pride, Ambition, Revenge, Intemperance &c. Theſe we account our right hands, and our right eyes, in our ſtate of natural darkneſs. Faith rectifies this miſtake of our judgment, by ſhewing us the Law and Will of God revealed by Chriſt, whereby we find that theſe are our diſeaſes, diſtempers and ſickneſſes, repugnant to the Will, Image, and Command of God; that they are our loſs and our danger and our ruine; and therefore not to be entertained but mortified and crucified. 2. Some things that are in the World, that we may allow ſomewhat of our Affections unto, but we overvalue them. We reckon wealth, and honours, and powers, the greateſt happineſs imaginable, and therefore intenſly deſire them; ſickneſſes and afflictions, and injuries, and loſſes the greateſt miſery imaginable, and therefore we fear them exceſſively, we are intolerably diſcontented under them. Faith rectifies our miſtakes herein, gives us a juſt value of theſe things, ſhews us the Law of God, checking and forbidding immoderate Affections or Paſſions to be exerciſed about them, aſſures us that we are, as well under the view and obſervation, as under the care and regiment of the great Lord of Heaven and Earth; and therefore expects our great moderation in relation to externals. 3. And principally, for the moſt part the Children of Men eſteem this life the uttermoſt term or limit of their happineſs or miſery; and therefore make it their whole buſineſs, by all means poſſible, to make their lives here as ſplendid and glorious, as delightful and pleaſurable, as it is poſſible; and uſe all means whether honeſt or diſhoneſt, fit or unfit, to ſecure themſelves in the good they have, and to avoid any thing that is grievous or troubleſome: And if they cannot compaſs it they

ſink,

sink, and despond, and murmur, and die under it, as the only Hell imaginable; or if they have any thoughts of a future estate after death; yet they are but languid, faint, and scarce believed in any tolerable degree, and suspected rather as the impostures of Politicians or Fables of Poets, than having any real truth in them. Faith rectifies this mistake, and assures us there is a judgment to come, a state of Rewards and Punishments of a far higher nature than this World can afford, or indeed apprehend; that the happiness of that life out-bids all the greatest and most glorious entertainments that this World can afford, and will infinitely exceed the greatest losses or crosses that this World can yield. And on the other side, the punishments of that life will infinitely over-ballance all the pleasures and contentments that this life here can yield, and the memory of them will but inhance the rate and degree of those torments: and that accordingly as Men spend their lives in this short transitory life, either in obedience or disobedience unto the Divine Will, accordingly the retribution of everlasting Rewards and Punishments will be there given. This view of the future state, presented by Faith to the Soul, will have these *two great Effects*, in order to the subduing and conquering of the World without us, by rendring it poor, inconsiderable, contemptible in comparison of those everlasting joys and happiness of the next life; and the World within us, by chaining up our exorbitant Lusts and Passions under the fear of the judgment to come, and by ordering, composing and regulating them in contemplation of the great reward annexed to our dutiful obedience unto God in this life.

But I shall come to particulars, and follow that tract that is before given, in the distribution of the World, as well within, as without us; and consider

the particular method of Faith in subduing and conquering them, 1. Therefore in reference to the World *within us*; namely, 1. Our Passions, 2. Our Lusts.

I. As for our *Passions*: 1. Faith directs their due placing upon their objects, by discovering what are the true and proper objects of them, out of that large and comprehensive Law of God which presents *them* as such to the Soul, and to be observed under the pain of the displeasure of the glorious and Almighty God. 2. Upon the same account it teacheth our Passions and affections moderation in their exercise, even about their proper objects, and due subordination to the supreme love a man owes to the supreme good, God Almighty. 3. Upon the same account it teacheth us, under our obligation of duty to God, to cut off, crucifie and mortifie the diseases and corruptions of Passions, as Malice, Envy, Revenge, Pride, Vain-glory, Ostentation.

2. In reference to our *Desires*: 1. Natural, it teacheth us great moderation, temperance, sobriety; it tells us these very natural propensions are apt to grow unruly and consequently hurtful, and therefore that we are to keep them in subjection and under Discipline both to Religion and to Reason: And this it doth, by assuring us that such is the Will and Law of our Creator; by assuring us that the same Almighty God is the constant observer of all our most intimate deportments; it assures us that the Son of God dyed to redeem us from the captivity of our Lusts; that if we be kept still in servitude under them we make an ungrateful return to his love, and, what in us lies, disappoint him of the end of his sufferings: It shews us the great falseness, deceit and treachery of these Lusts, that they are ready upon every occasion to rebell against God and his Law placed in our souls; that they are upon every occasion

casion ready to betray us to our worst Enemy, and if they once get loose from Discipline and subjection, they are hard to be reclaimed; and therefore must be kept under a careful, vigilant and austere discipline, that if we do so order them, we are safe in a great measure from the temptations of the World and the Devil, who could not hurt us without the complyance, inordinateness, treachery, and correspondence of these close Enemies within us. 2. As touching those degenerate and corrupt Lusts, as, Covetousness, Malice, Envy; Faith doth first of all in general shew us, that they are prohibited by the great Lord and Law-giver of Heaven and Earth, and that under severe penalties; again secondly, it shews us that they are the great depravers and embasers of our nature, the disturbers of the Peace, Security, and Tranquility of our minds; again thirdly, it shews us, that they are vain, impertinent, and unnecessary perturbations, such as can never do us any real good, but feed our vain imaginations with deceits instead of Realities. But particular instances in Relation to these several lusts will render these truths more evident. 1. Therefore for *Covetousness* or immoderate desire of wealth, *Ambition*, the immoderate desires of Honour or Power, we shall see how Faith or true assent to the truths of God revealed in his Word doth correct and crucifie this Lust, and that principally by these ensuing Considerations. 1. Faith discovers to us that the great Lord of Heaven and Earth, to whom we owe a most universal and indispensible obedience, hath forbidden this Lust, hath told us we must not be over-sollicitous for the things of this Life, and we have no reason to suspect his Wisdom in such prohibitions, for he is infinitely Wise, and knows best what is fittest for us to do or not to do; neither have we cause to subject his Love to us, or to think he envies us in his commands, either to enjoyn what might be

hurtful for us, or to forbid what might be beneficial to us; for it was his free and immense love that gave us at first our being, and therefore certainly can never envy us any thing that might be good or convenient for that being, which he at first freely gave and still freely continues to us. 2. Faith shews us the vanity and lowness of such desires, re-minds us that when death comes all these objects will be utterly insignificant; that they are transient, uncertain objects, such as are not only fitted barely for the meridian of this life, but such as oftentimes take wings and fly away from us before we leave them, such as in their very enjoyment satisfie not, but instead of satisfaction are oftentimes vexations and thorns to afflict us. 3. Faith presents us with better things, more safe to be desired, more easily to be obtained, more securely to be kept; namely, our peace with God, and the firm and sound assurance of everlasting happiness. 4. Faith presents us with an assurance of the divine particular Providence, which gives and takes away, and grants or denies the things upon which our desires are thus fixed, and therefore renders our immoderate cares and thoughtfulness for the business of this life, either needless or vain. *Your Heavenly Father knoweth that ye have need of all these things*, commands us to cast our care upon him, for he careth for us that knows what is is fittest for us; if abundance, he is able to supply us without torturing our selves with care or sollicitousness; if the contrary, either we covet in vain, and our endeavours shall be disappointed, or at least they shall be given, but a curse and vexation with them, given us in anger, given us to our hurt; and the same may be said in all points in relation to ambition and desire of Honours or Powers. 2. Again, in relation to *Malice or Envy* against the prosperity of others, faith shews us how vain and foolish a thing it is, and the rather, because

because the wise and great God is the dispenser of all things, hath the absolute and unlimited propriety in them, disposeth them according to his own good pleasure. What reason hath any Man to envy that disposal which the God of Heaven makes? Again, 3. For *Revenge*, the great Lord of the World hath reserved that as a branch of his own supreme Prerogative. *Vengeance is mine, saith the Lord.* What have you or I to do to invade his Prerogative? It is his own right, and he best knows when, and where, and in what degree to exercise it.

2. I come to the consideration of the World *without us*, as that which possibly is here principally intended, and the Victory of the Christian by his Faith over it, and first in relation to the *Natural World*. This World, as hath been observed, is in it self very good, and the evil that ariseth from it is only occasional. Which is thus; it is a goodly Palace fitted with all grateful objects to our Senses, full of variety and pleasantness, and the Soul fastening upon them, is ready with *Peter* in the Mount to conclude that it is good to be here; and therefore grows careless of the thoughts of another state after death, or to think of the passage to it, or making provision for it; but to set up its hope and happiness, and rest in it, and in these delights and accommodations that it yields our senses. Faith overcometh this part of the World, by assuring the Soul, that this lower World is only the place of our probation, not of our happiness; our Inn, not our home. It presents to the Mind a state of happiness, to be attained after death, infinitely surpassing all the contents and conveniences that this World can yield; and that one great means to attain it, is by setting our hearts upon it, and not upon the World, but using this present World not as the end of our hopes, but as our passage to it; and to carry a

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watchful hand over our desires and delights towards it, or in it; that it steal not away our heart from our everlasting Treasure; to carry a sober and temperate mind towards it, and use of it, as in the sight of that God that lends it us, to excite our thankfulness and try our Obedience, not to rob him of the Love, and Service, and Duty we owe unto him. In short, the methods whereby Faith overcometh this part of the World, are these. 1. By giving us a true estimate of it, to prevent us from over-valuing it. 2. By frequent re-minding of us, that it is fitted only to the Meridian of this Life, which is short and transitory, and passeth away. 3. By presenting unto us a state of future happiness, that infinitely surpasseth it. 4. By discovering our Duty in our walk through it, namely, of great moderation and vigilancy. 5. By presenting unto us the example of the Captain of our Salvation, his deportment in it, and towards it. 6. By assuring us, that we are but Stewards unto the great Lord of the Family of Heaven and Earth for so much as we have of it, and that to him we must give an account of our Stewardship. 7. By assuring us, that our great Lord and Master is a constant observer of all our deportment in it. 8. And that he will most certainly give a reward proportionable to the management of our trust and Stewardship, *viz.* If done sincerely, faithfully, and obediently to our great Lord and Master, a reward of everlasting Happiness and Glory; but if done falsly, sinfully, and disobediently, then a reward of everlasting Loss and Misery.

2. As to the second kind of World, *the Malignant World* of evil Men and evil Angels; and therein first in relation to the *evil Counsels*, and *evil Examples*, that solicit or tempt us to the breach of our Duty to God. The Methods whereby Faith overcometh this part of the Malignant World, are these, 1. It presents unto

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us our Duty that we owe to God, and which we are bound indispensibly to observe under the great penalty of loss of our Happiness. 2. It presents us with the great advantage that we have in obeying God, above whatsoever advantage we can have in obeying or following the sinful examples, counsels, or commands of this World; and the great excess of our disadvantage in obeying or following the evil examples, or counsels of the World. And this makes him at a point with these Sollicitations, peremptorily to conclude it is better to obey God than Man; and with *Joseph*, *How can I do this great wickedness, and sin against God?* 3. It presents Almighty God strictly observing our carriage in relation to these temptations. 4. It presents us with the displeasure and indignation of the same God, in case we desert him, and follow the sinful examples, or counsels of men; and with the great favour, love, approbation, and reward of Almighty God, if we keep our Fidelity and Duty to him. 5. It presents us with the noble example of our blessed Saviour. 6. It presents us with the transcendent love of God in Christ Jesus, who to redeem and rescue us from the misery of our natural condition, and from the dominion of sin, and to make us a peculiar people zealous of good Works, chose to become a curse and die for us, the greatest obligation of love and gratitude and duty imaginable: And then it leaves the Soul *impartially to judge* which is the better of the two, and whether this malignant World can propound any thing that can be an equivolent motive to follow their commands or examples, or that can equal the love of our Saviour, the reward of eternal life, and the favour of the ever glorious God; all which must be denied and lost by a sinful complyance with evil counsels, commands, or examples of an evil World. It is true the World can perchance reward my compliance herein with

with honour, and applauſe, and favour, and riches, or they can puniſh my neglects with reproach, and ſcorn, and loſs, and poverty, and it may be with death: but what proportion do theſe bear to the favour and love of God, and an eternal recompence of glory and endleſs happineſs? The terms therefore of my obedience to the loving and gracious God (to whom I owe my utmoſt duty and obedience, though there were no reward attending it) do infinitely outbid, and out-weigh whatſoever a ſinful World can either give or inflict. And ſecondly, as to the other Part or Scene of this malignant World, *Perſecutions, Reproaches, Scorns, ye Death it ſelf*, Faith preſents the Soul not only with the foregoing conſiderations and that glorious promiſe, *Be faithful unto Death, and I will give thee a Crown of life*, but ſome other conſiderations that are peculiarly proper to this condition: *viz.* 1. That it is this ſtate, that our bleſſed Saviour hath not only foretold, but hath annexed a ſpecial promiſe of bleſſedneſs unto, *Bleſſed are they that are perſecuted for Righteouſneſs ſake, for theirs is the Kingdom of Heaven.* 2. That there have gone before us a noble Cloud of Examples in all Ages, yea the Captain of our Salvation was thus made perfect by ſuffering. 3. That though it is troubleſome, it is but ſhort, and ends with death, which will be the paſſage into a ſtate of incorruptible happineſs: And this was that made the three Children cry out, at a point when the greateſt Monarch in the World was ready to inflict the levereſt death upon them; *Our God whom we ſerve is able to deliver us*, &c. *but if not, know O King that we will not worſhip thy graven Image which thou haſt ſet up.* And therefore our Bleſſed Lord redoubles the injunction of our fear toward Him that can deſtroy both Body and Soul in Hell, but forbids any fear of ſuch perſecutors, who can only deſtroy the Body and then can do

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no more. And certainly that man that hath full assurance of an esteem with the great God of Heaven and Earth, of an incorruptible weight and Crown of glory the next moment after death, must needs have a low esteem of the reproaches and scorns and persecutions of men for righteousnes sake; and so much the rather because that very favour with God, and that very Crown of happines that he expects, is enhanced by these very scorns and those very afflictions. For, *Our Light afflictions which are here for a moment, work for us a far more exceeding and eternal weight of glory.*

3. Concerning the third kind of World, namely, *the Providential World*, consisting in external dispensations of adversity or prosperity. And first concerning the dark part of the World, namely, *Adversity*, as casualities, lsoes of Wealth or friends, sicknesses, the common effects whereof are impatience, distrust, murmuring, and unquietnes: Faith conquers this part of the World, and prevents these evil consequences, which either temptations from without, or corruptions from within are apt to raise. 1. Faith presents the Soul with this assurance, that all external occurrences come from the wise dispensation or permission of the most glorious God; they come not by chance. 2. That the glorious God may, even upon the account of his own Sovereignty, and *pro imperio*, inflict what he pleaseth upon any of his Creatures in this life. 3. That yet whatsoever he doth in this kind, is not only an effect of his power and sovereignty, but of his Wisdom, yea and of his goodnes and bounty. No affliction can befall any man but it must be useful for his instruction or prevention. 4. That the best of men deserve far worse at the hands of God, than the worst afflictions that ever did or ever can befall any Man in this life. 5. That there have been examples of

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greater affliction, that have befallen better Men in this life: Witness *Job*, and that excellent pattern of all Patience and Goodness, even as a Man, our Lord Christ Jesus. 6. That these afflictions are sent for the good even of good men; and it is their fault and weakness, if they have not that effect. 7. That in the midst of the severest afflictions, the favour of God to the Soul, discovering it self like the Sun shining through a Cloud, gives light and comfort to the Soul. 8. That Almighty God is ready to support them, that believe in him, and to bear them up under all their afflictions, that they shall not sink under them. 2. That whatsoever or how great soever the afflictions of this Life are, if the name be blasted with Reproaches, the Estate wasted and consumed by fire from Heaven, if Friends are lost, if hopes and expectations disappointed, if the Body be macerated with pains and diseases, yet Faith presents to the Believer something, that can bear up the Soul under these, and many more pressures, namely, that after a few years or days are spent, an eternal state of unchangeable and perfect happiness shall succeed; that death the worst of temporal evils will cure all those maladies, and deliver up the Soul into a state of endless comfort and blessedness: And therefore he bears all this with patience and quietness, and contentedness, and chearfulness, and disappoints the World in that expectation wherein its strength, in relation to this condition, lies, namely, it conquers all impatience, murmuring, unquietness of mind.

2. As to the second part of this Providential World, namely, *Prosperity*, which in truth is the more dangerous condition of the two, without the intervention of the Divine Grace, the foils that the World puts upon Men by this condition, are commonly Pride, Insolence, carnal security, contempt or neglect of Duty and

and Religion, Luxury, and the like. The method whereby Faith overcometh this part of the World, and those evil consequences that arise upon it, are these. 1. Faith gives a man a true and equal estimate of this condition, and keeps a man from overvaluing it, or himself for it; lets him know it is very uncertain, very casual, very dangerous, and cannot out-last this life: Death will come and sweep down all these Cobwebs. 2. Faith assures him, that Almighty God observes his whole deportment in it, that he hath given him a Law of Humility, Sobriety, Temperance, Fidelity, and a Caution not to trust in uncertain Riches; that he must give an account of his Stewardship also to the great Master of the Family of Heaven and Earth, that he will duly examine all his *Items*, whether done according to his Lords Commission and Command; and it lets him know that the more he hath, the greater ought his care to be, because his account will be the greater. 3. Faith lets him know, that the abundance of Wealth, Honour, Friends, Applause, Successes, as they last no longer than this short transitory life; and therefore cannot make up his Happiness, no nor give a Man an ease or respue from a fit of the Stone, or Colick: So there is an Everlasting State of Happiness or Misery that must attend every Man after Death. And on the one hand, all the glory and splendor, and happiness, that this inferiour World can afford, is nothing, in comparison of that Glory that shall be revealed to, and enjoyed by them that believe and obey. 1. Nothing in respect of its duration; if a man should live a thousand years, yet that must have an end, and the very pre-apprehension of an end is enough to dash, and blast, and wither any happiness, even while it is enjoyed; but that happiness that succeeds after death is an everlasting happiness. 2. Nothing in respect of its degree; there is no sincere, compleat, perfect happiness

pineſs in this World: It is mingled with evils, with fears, with viciſſitudes of ſorrow and trouble; but the happineſs of the next life is perfect, ſincere, and unmixed with any thing that may allay it: And upon theſe accounts, Faith, (which is the ſubſtance of things hoped for, and the evidence of things not ſeen, and therefore by a kind of anticipation gives a preſence to the Soul of thoſe future joys,) renders the beſt happineſs this World below can yield, but lnguid and poor, like the light of a Candle in the preſence of the Sun. On the other ſide, the miſery that after death attends the miſ-ſpent preſent life, over-ballanceth all the good that this life can yield, both in its degree and duration; and therefore with the pre-apprehenſion of it, it ſowrs and allays all the good that is in the greateſt happineſs of this life. 4. Faith doth aſſure every believing Soul, that as ſure as he now liveth, and enjoyeth that worldly felicity it hath, ſo ſurely, if he, in belief and obedience to the Will of God, revealed in and through Chriſt, ſhall uſe his Stewardſhip thereof ſoberly, faithfully, and obediently, he ſhall enjoy that everlaſting happineſs that thus out-weigheth the beſt temporal felicity: And on the other ſide, if he ſhall uſe his proſperous condition vainly, proudly, inſolently, unfaithfully, intemperately, this ſhort felicity, that he hath here, ſhall be attended with an endleſs and exceſſive miſery unto all eternity. And now thus upon theſe accounts and methods, Faith overcometh this World of external proſperity. The corruption in the heart, and the temptations of the evil one, and of evil men, would preſently improve this condition to make the man proud, inſolent, intemperate, luxurious, ſecure, truſting in uncertain riches, forgetful of God and of Religion: But by the means before mentioned, Faith conquers the World herein, diſappoints the corruption of the heart, the ſubtilty of the Devil, the temptations

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of evil men, and brings the man into a low esteem of his own external happiness; keeps him in a high and just valuation of Heaven; keeps him temperate, sober, watchful, humble, faithful, just; makes him mindful of his account, and studious and industrious for the attaining and securing of an everlasting state of happiness, and that when death shall render all his wealth, and honour, and applause, and successes, and glory, to be poor, empty, insipid things, yet he may have and enjoy a fixed, permanent, everlasting state of blessedness and glory with the ever glorious God, the blessed Redeemer, the holy Angels and the Spirits of just men made perfect.

OF HUMILITY ITS OPPOSITE VICES, BENEFITS, and MEANS *to acquire It.*

PROV. *III.* 34. JAM. *IV.* 6. 1 PET. *V.* 5.

God resisteth the Proud, and giveth grace to the Humble.

PRide and Humility are two oppoſite habits or diſpoſitions of the mind: and therefore the diſcuſſion and examination of the latter, will of it ſelf give us a diſcovery of the former; and the diſcovery of the benefits and advantage of the virtue of Humility, will give us alſo an account of the miſchiefs and inconveniences of Pride, that is its oppoſite vice.

In the examination of the true nature of Humility, we muſt take notice that there are *two extremes*, and between theſe the virtue of Humility is placed.

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The two Extreams are in the excess, which is Pride, and in the defect, Baseness of mind.

Pride ariseth from an over-valuation of a mans self, or a want of a due sense of his dependency upon Almighty God. And, though all Pride be an extream foolish distemper of the mind, yet some kind of Pride is far more unreasonable and vain than other; namely, that kind of Pride, that ariseth from such objects, that are less valuable in themselves, or less his own that grows proud of them.

It is a foolish thing for a man to be proud of the *Endowments* of his *Mind*: as Wit, Memory, Judgment, Prudence, Policy, Learning, nay of a mans Goodness, Virtue, Justice, Temperance, Integrity: for though these be most a mans own, yet he hath them by the *bounty* and goodness of that God, to whom he owes his being; *What hast thou which thou hast not received?* These are matters indeed to stir up the gratitude to the Giver of them, but not sufficient grounds to make thee proud. Again, though the things themselves be excellent, and more thine own than any other outward thing, yet thou art but a *temporary* owner of them; a violent Feaver, or a fit of a Palsie, or Apoplexy, may rob thee of all these endowments, and thou mayst possibly overlive thy Wit, thy Parts, thy Learning; and if thou escapest these Concussions, yet if thou live to old age (a thing that naturally all men desire) that will abate, if not wholly antiquate, thy Wit, Learning, Parts; and it is a foolish thing for a man to be proud of that which he is not sure to keep while he lives, and must lose at last in a great measure when he dies, even by reason of that very Pride which accompanies them here. Again, that very Pride, which accompanies those excellent parts and habits, is the very thing that either *spoils*, or very much defaceth, and disparageth them both in the sight of God, and

Man; it is like the dead Flie in the confection, the Worm at the bottom of the Gourd, that taints and withers these excellencies, and renders them either contemptible or at least much less valuable. The more a Man values himself for those things, the less he is valued by others; and it is a thousand to one that this foolish vain humour of Pride mingles some odd, fanciful, ridiculous, or unsavoury ingredient in the actions or deportments of such Men, though of eminent parts and abilities; so that they receive more reproach or censure by their Pride, than they receive applause by their Parts: For as God resists the Proud, so doth mankind also, and their very pride gives their adversaries advantage.

And as Pride of Parts, and Habits of the Mind, is a foolish thing; so Pride of *Bodily Endowments* is yet more foolish and vain; because it is raised upon a thing of a baser allay than the former; such as are Beauty, Stature, Strength, Agility; for though these are a Mans own, yet they are things that are, not only subject to more casualties than the former, but they are but of an inferiour nature.

Again, yet more vain and foolish is that Pride that is raised upon *things* that are either purely *Adventitious* or *Exotick*, or in the meer power of other Men, as Pride of Wealth, of Honour, of Applause, of Successes in Actions, of Titles, gay Cloaths, many Attendants, great Equipage, Precedency, and such little accessions: And yet it is admirable to observe the vanity of the generality of mankind, in this respect; there is scarce a Man to be found abroad in the world, who hath not some elation of Mind, upon the account of these and the like petty, vain, inconsiderable advantages; in all Professions, as well Ecclesiastical as Secular; in all ranks and degrees of Men, from the Courtier to the Page and Foot-boy; in all ages, as well old as young,

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almost every person hath some Hobby-horse or other, wherein he prides himself.

And this humour of Pride doth rarely contain it self within the breast of that person wherein it lodgeth, (though it went no farther it is foolish enough) but spreds it self into numerous Branches; such as are Contempt and Scorn of others; Contention and Animosity against those, that in any degree cross them; Ambition, Envy against any that are above them; Vain Glory and Ostentation, hunting after Applause; desire and delight in Flattery and Adulation of them; Impatience of controul, or contradiction, or disappointment of what they effect; Detraction from the worth or value of others.

And, besides the disturbance that it makes abroad, it is an intolerable *Disease in the Soul* that is possessed therewith, renders his life miserable, and puts him in the power of every Man to be his tormentor: If a Poor Man, a *Mordecai*, deny but his cap or his knee, it makes *Haman* stark sick and half mad, *Esth.* 5. 13. All his Honour, and Glory, and Favour, went for nothing, so long as *Mordecai* sate in the Gate, and did him no reverence. Any small neglect or affront, any cross in expectation, any little inconsiderable disappointment in what he sets his mind upon, disorders him even to distraction.

The other extream is, *Baseness and Sordidness of Mind*, which though it carries the shadow of Humility, yet it is indeed quite another thing. And though sometimes, as in Pride, so in this of baseness of Mind, the complexion and temperament may have an influence, yet it is most commonly upon another account; namely, when a Man is forlornly given over to the love of Wealth or Honour, or of bodily pleasures or lusts, this doth make him prostitute himself to any base sordid means, or compliances, to compass and

attain those ends: There is nothing so base, or unworthy, that such a man will not undertake, or do, to the attainment of what he thus designs; such as are base flattery of Men in power, ugly compliance with their humors, though most nauseous and unsavoury; creeping and cringing, even almost to adoration of them; making pitiful addresses to their meanest dependents, even as low as Pages and Foot-boys, performing the most unwarrantable offices for them; and many times an external disguise, a shape of lowliness and humility in gesture, shape, habits, and deportment, till they can attain their ends; like the Monk, that was always looking upon the earth, in a shape of humility, till he was chosen Abbot, and then changed his figure, and being questioned for his sudden change by one of his Covent, answered, in his former posture he was only looking for the Keys of the Abby, but now he had found them, he needed not the former posture.

And this baseness of mind is many times also the effect of the fear of men, which many times works so much upon the mind, that it carries men to base and unworthy compliances.

But *true Humility* is a virtue and temper of mind of another nature, and arising from better Principles. It is a lowly frame and habit of Spirit arising from the due sense of the Glorious Excellency of the Almighty God, and our own frailty and infirmities, and of our infinite dependence upon his Bounty, Goodness, Mercy, whereby we are under a constant, firm, and sound conviction, that all that is in us, or that is enjoyed, or can be expected by us, is from the free undeserved liberality of that Glorious God.

So that although, possibly the helps of complexion, and constitution, and education, may be contributory to the more easie acquest and exercise of this virtue; yet it

it is in it self the effect of a mind truly, and soundly principled. 2. Tim. 1. 7. *The spirit of a sound mind.* And this humility of mind is not barely in the external habit or counterfeited deportment; many times a Cynical, intollerable Pride is clothed with the Mantle of Humility: but principally it is rooted in the very mind it self, and for the most part *evidenceth its being there* by these ensuing particulars:

1. A most awful and sincere *Reverence of the Great and Glorious God*; a habitual prostration of our Souls always before him, as the great and glorious Soveraign of Heaven and Earth, in whose presence we always are, and to whom we owe an infinite subjection and dependence.

2. A most high and constant *Gratitude and Thankfulness* of Heart and Soul to him, for all the good we have in us, or that is or can be enjoyed by us; recognizing *him*, as the giver of our Being, of our Faculties, our Abilities, and strength of Mind and Body, our Wealth, our Honour, our Comforts, our Hopes and Expectations; that he is not only the giver of them, but the Sovereign Lord of them and may resume them when he pleaseth.

3. And consequently upon this, that we owe to that great and Sovereign Lord a due *Employment of all*, that he hath thus given us, *to his Glory and Service*; and that we must therefore be accountable for them, to him who is our great Lord, Proprietor and Master.

4. A constant *Vigilancy and Attention* of mind upon all our thoughts, words and actions; but especially, lest we forget that habitude of Mind that we thus owe to Almighty God, and lest pride, arrogancy, vanity, or vain-glory steal in upon us; checking and plucking up the first ebullitions and risings, the first buds and motions thereof.

5. Which is but the consequence of the former, a *Sober Opinion concerning our selves*, and all we do, and say; not thinking of our selves above what we ought to think: and, since self love so naturally adheres to us, to be very jealous of our selves; especially in those actions that are good, or that meet with some applause in the World; lest we either value them too high, or overvalue our selves by reason of them; or least we are short in giving to Almighty God that Honour that is due to him, and to him only, for them.

6. A diligent, and impartial, and frequent *Consideration, and Examination, and Animadversion of, and upon our defects and failings*; for these, and these only are truly and properly our own. There are a sort of artificial Pictures, that if a man look upon them one way, they represent some beautiful comely person; but if we look upon them another way, they represent some deformed or mis-shapen Monster: Our own partiality to our selves prompts us to look upon the picture of our lives and actions, in that position or posture that renders nothing but beautiful and virtuous; and we have seldom the Patience to look upon it, in that position that may render our Deformities and Vices, and thereupon we give out selves the denomination accordingly of Good and Virtuous, and either do not observe, or do not consider our own failings and defects. If we did as well consider our sins which we commit, as the duties which we perform: and if in the consideration of our duties, we did but consider how much more of duties we omit than we perform, and in the duties we perform, if we did consider how much deadness, formality, hypocrisie, vain-glory, self-seeking, and other unhandsome ingredients were mingled with them; and should lay our sins, our omissions, our defects in one scale, and that which were really and truly duty, and good, and worthy in another scale,

the best of mankind would soon find that which was truly good, in the whole course of his life, were a pitiful, slender scantlet, and would be infinitely outweighed by his sins, omissions, and defects; and the due comparison and prospect of this would quickly give him a Lecture of Humility; the good we do, would indeed make us thankful, but the good we omit, the evil we commit, and the deficiences of our duties, would make us humble.

7. *Charitable Opinions* of the persons of others, as far as possibly may be. It is true, that neither Religion, nor Charity, commands, or allows, any Man to say or think that that which is in it self a sin, is not so; as that Drunkenness or Whoredom, or Pride, or Vain-glory, are not sins; the Law of God, and the Law of Nature tells us they are sins: But an humble Man, sensible of his own sins and failings, will not presently be over-censorious of persons, or pronounce them reprobates, or Men wholly destitute of the hope of Salvation; but will pity their failings and backslidings; but yet not exterminate them from Heaven: And herein there must be duly considered the *difference between a private person and a publick person*, whether Minister or Magistrate; the former, namely, a private person, humility must teach him compassion, charitableness, gentleness; but the latter, being intrusted in a publick ministration or office, doth *alterius vices agere*; his personal humility, as a private person, must teach him to be charitable, but yet not to be remiss or unfaithful in the exercise of his office.

The farther consideration of the principles and companions of humility will appear in the consideration of the *Fruits, and Advantages, and Benefits of true Humility*.

And these I shall reduce to these *three Relations*; 1. In relation to Almighty God; 2. In relation to

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the humble perſon himſelf; 3. in relation to others. It is true that all Virtues, if they be true and real, have a connexion one with another; they are never ſingle; for the ſame principle that begetteth one, begetteth all the reſt, and habituates, and influenceth the Soul in all its motions; but eſpecially this Virtue of Humility, when it is genuine and true, is ever accompanied with all thoſe excellent Habits and Graces, that perfect the Soul; as the Fear and Love of God; Obedience to him; Dependance on him; Beneficence and Charity to mankind, and the like. But yet in the purſuit of the fruits and advantages of Humility, I ſhall apply my ſelf to ſuch as do moſt naturally, and with a kind of ſpecial Reaſon and Appropriation, belong to, or flow from this virtue as ſuch, and as do eſpecially belong to its nature in a kind of abſtract conſideration.

I. Therefore, in relation to *Almighty God*, the humble Man hath in a ſpecial manner theſe two great advantages. 1. He receives Grace, or Favour, or Honour from God. 2. He receives Direction, Guidance, and Counſel from God. Both which are ſingularly promiſed, and, by a kind of ſuitableneſs and congruity, conferred by Almighty God upon an humble Soul.

Firſt, *Favour*, *Honour*, and Grace from God is a ſpecial portion of the Humble Man. The *Wiſe Man* tells us here, *He gives Grace to the Humble*. And although Grace is a comprehenſive word, and includes in it ſelf, not only Favour and Acceptance with God; but alſo thoſe other acceſſions of the gifts of his Bounty and Goodneſs, which come from this Great Giver of every perfect gift, as Wiſdom, Peace, Righteouſneſs, Purity of Heart, and the like, which are all alſo the portion of a truly humble Man; yet I think the former is that which is ſpecially intended here; namely, Favour, Honour, and Acceptance with God, ſo often expreſſed

expressed in the Old and New Testament, by the phrase of finding Grace in the sight of God. *Gen.* 19. 18. *Behold now I have found Grace in thy sight.* Luke 14. 9, 10, 11. *He that bad thee, shall say unto thee, Friend, come thou up hither, then thou shalt have worship or grace in the presence of them that sit at meat with thee; for he that exalteth himself shall be abased, and he that abaseth himself shall be exalted.* So that by Grace is principally intended Favour, Acceptance, Honour, and Esteem, with the Great and Glorious God of Heaven and Earth. And certainly were there no other reward of Humility, than Acceptance and Favour with the great Sovereign of the World, it were reward enough. We see daily what pains, and charge, and expence, and servitude Men undergo, to attain the favour of a Prince or Great Man, though he be but a poor mortal Worm; and how Men please themselves, when they have attained some little unprofitable respect from a great Man. But what is that in comparison of being in Grace and Favour with the King of Kings, the Lord of Heaven? Especially, when we consider that the Favour or Acceptance of the Glorious God is not a bare unprofitable Esteem or Grace, such as many times the great Favourites of Princes obtain from them: But the Favour and Acceptance of God is always accompanied with Bounty and Beneficence; As he is the Sovereign Ocean of all good, so we may be sure, he will be communicative and liberal of it, to such as he favours. He, whose benignity is hourly extended to the meanest of his Creatures, nay to the very worst of men, cannot be parcimonious or strait-handed to those whom he accepts, and esteems, and honours. So that the humble man finds Grace in the sight of the Glorious God, and, as an effect of that grace, the bountiful communication of all necessary good from the Munificence, Bounty and Liberality of

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him, that thus favours him: and this is reward enough for the most profound Humility.

The *Reason why* Almighty God accepts thus an Humble person, is the very same that makes him resist the Proud, which is this; The Great God made all things in the World for two Ends: *viz.* 1. Thereby to communicate his own diffusive Goodness and Beneficence, and principally for the Glory of his own Greatness, Wisdom, Power, and Majesty; and although he receives no addition of Happiness by the return of Glory from his Creatures, yet it is a thing he values, his Glory he will not give to another; and it is unbecoming the Excellency of His Majesty to be disappointed in his End. Glory is out of its place, when it is not return'd to the God of Glory, or in order to him. It is the natural, as well as the reasonable, Tribute of all his Creatures, and a kind of proper Reflection of the Bounty and Splendor of all his works unto the God that made them. Now the Proud man usurps that Glory which is due to his Maker, and takes it to himself; intercepts that due and natural return and reflection due unto the Creator of all things, takes that tribute that is due to God, and applies it to himself; puts Glory out of its place and natural course, which it should hold towards the glorious God, as the Rivers do to the Sea: And this usurpation, as it is a kind of Rebellion against God, so it inverts and disorders the true and just natural course of things; and therefore as the proud man herein walks contrary to God, so God walks contrary to him: *They that honour me, I will honour; they that despise me, shall be lightly esteemed:* 1 Sam. 2. 30. And as this is a most reasonable act of Divine Justice, so there seem two things, that even upon an account of natural congruity must needs make the condition of a Proud man uneasie and unhappy, in relation to Almighty God:

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1. Every thing is beautiful, and useful, and convenient in its proper place; but when it is out of its place, it becomes troublesome and disorderly, like a Bone out of joynt, it causeth discomposure. When therefore the Proud man arrogates to himself Glory, and intercepts its free return to the God of Glory, to whom it belongs, Glory it out of its place, and disorders and discomposeth the usurper of it, so that he grows sick of it, sometimes to madness, but always to distemper and discomposure. 2. The Proud man is so full of himself, and of the Honour and Glory, which he usurps and attracts to himself, that he is uncapable of an accession of Grace or Favour from God: for he thinks he hath enough of his own, and this obstructs the accesses and irradiation of the Divine Favour, Grace, and Benediction. *Intus Existens prohibet alienum.* It is the empty Soul, empty I mean of Pride, Self-conceit, and Vain-glory that is capable of satisfaction with the Divine goodness.

But on the contrary, *The Humble Man* hath these two opposite advantages. 1. He carries Glory and Honour to him, to whom it belongs, to its proper center and country; namely, to the Ever-glorious God, and that Ocean of Goodness and perfection that resides in him: And this gives the Man ease, and quietness, and composure of Mind; for he doth not intercept the Tribute that is due to his Maker, but pays it over to the right owner. If he doth any good, noble, or becoming action, he checks the first motion of Pride and Ostentation in himself, and receives not the applause of others, but directs all the praise and glory of it, to that God that hath done it by him, or in him, or for him: *Not unto us, but to thy Name give the Glory.* And this gives him singular quietness, serenity, and evenness of Mind, because he is not surcharged with that which belongs not to him, nor under those tor-

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tures and boilings of Mind, which this Tribute due to his Maker raiſeth, when uſurped by Man to whom it belongs not. Again, 2. By this Humility and Lowlineſs of Mind the Soul is empty, not of what it ſhould have, but of what it ſhould not have; and by that means becomes receptive and capable of Bleſſing from the God of Heaven, *Who filleth the hungry with good things, but ſends the rich empty away.* And this ſeems to hold congruity to the very nature of every Intellectual Agent, that acts with Underſtanding and Will. We find, even in the regulated motions of our own Nature, a ſecret averſineſs to gratifie a proud and haughty Man; for he either ſcorns or rejects a kindneſs, as beneath him; or arrogates and owns it as his own due, and not a bounty: But a perſon truly humble, ſenſible of a benefit, thankful for it, gets within us, invites beneficence. And ſurely though the Bleſſed God be not at all under the impotency of humane Paſſions; yet he is a God of infinite Wiſdom, and placeth his beſt benefits, where they will be beſt received and uſed. 2. It ſeems to hold congruity and proportion with the very courſe and nature of things natural: The Divine benignity is much more diffuſive than the Light, the Air, the moſt communicable Element in the World, and filleth every thing according to its meaſure and capacity of reception; is that which communicateth it ſelf to Vegetables in Life and Vegetation, but not in Senſe, becauſe not receptive of it; to Animals in Life and Senſe, but not in Reaſon or Underſtanding, becauſe not receptive of it; to Men in Life, Senſe and Underſtanding, that is common to the whole Species; and if they have but room in them for it, and do not wilfully thruſt it from them, in Grace alſo, and Favour, and Acceptation, in the bettering and improving of their Souls in the influences of his Love, direction and guidance: And ſuch a

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Vessel is the humble Soul, empty of Pride, Self-attribution, Vain-glory; one that is glad of such guests, as the Grace and Favour and acceptance of God; hath room for them in his heart, and so becomes a fit Tabernacle for the influence of that God, that revives the Spirit of the Humble. *Isa.* 57. 15.

And here by the Benignity and Favour of God, I do not mean the heaping of Temporal Honours or Wealth upon Men; these are but small inconsiderable things, such as are common to proud, and many times denied to the humble. But they have a better exchange, namely, Peace with God, inward testimonies of his Favour, secret indications of his Love, directions and instructions by the secret whispers and intimations of his Spirit, quietness and tranquillity of Mind, and pledges of Immortality and Happiness, those

——— Animi bona, sanctique recessus
Mentis, & incestum generoso pectus honesto.

and these are things of a far greater value than external Wealth and Honour; and as far before them, as the Mind and Soul it self is. But of this more in the next.

2. The second great advantage of the humble Soul is, That he shall be sure of *Direction*, and *Guidance*, and *Counsel*, from the best of Counsellors, the glorious God of Wisdom. *Psal.* 25. 9. *The meek will he guide in judgment; the meek will he teach his way.* Meekness and Humility are but the same thing under different names.

And this guidance and direction of Almighty God is of two kinds, in relation to a double end. 1. Guidance and direction in relation to his Everlasting End, the Salvation and Happiness of the Soul; namely, what

what he is to believe, and know, and do, in order to that greatest and most important End. And therefore it is observable, that although the Mystery of the Gospel of Christ Jesus, the common Instrument of the Salvation of Mankind, is the most wise and profound Design and Mystery, and of the greatest importance that ever the World was acquainted with; yet the most Wise and most Glorious God, did veil and dress that great and glorious Mystery quite contrary to the Wisdom and Grandeur of the World; insomuch, that to the most knowing people of the World, and that were full of their own Knowledg, the *Jews*, it became a stumbling Block; and to the *Greeks*, the most Learned and Wise People in the World, and that were full of the sense of their own Wisdom and Learning, it was accounted foolishness. 1. *Cor.* 1. *After that, by wisdom the world knew not God, it pleased him by the foolishness of Preaching*; namely, of the things Preached, Christ Crucified, *to save them that believe*. And accordingly, in the Primitive times it succeeded accordingly, the Wise Rabbies of the *Jews* and the Learned Philosophers of the *Gentiles*, for the most part, derided or rejected it. Not many Wise, not many Mighty entertained it; for the Wisdom of God ordered the Wisdom and Mystery of the Gospel, quite counter to that Wisdom that was in vogue in the World. And we now see the reason why it was fitly and wisely so designed, for it was designed to thwart and cross and confound that corrupt Wisdom of the World, which had before corrupted it; the World by Wisdom knew not God. But on the contrary, the Meek and Humble and Lowly minds, and such were some learned, as well as unlearned, these received the Gospel: *The Poor receive the Gospel*; the poor in spirit, lowly, meek: *Matt.* 18. 1. *He that receiveth not the Kingdom of God as a little Child, shall in no wise enter into it.* It was

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fitted, and ordered, and modeled in such a dress, and such a method, that it was suitable to the reception of such Souls; and none but such were receptive of it.

Again, 2. Humility disposeth the Glorious God to give, and the humble mind to receive direction and guidance in all the walk and concern of this life. A proud heart ordinarily disdaineth and undervalueth all other Wisdom but his own, and all other council but such as suits with his own Wisdom: And therefore the Glorious God most commonly crosseth or disappointeth him, or leaves him to the headiness and misery of his own councels, and to eat the bitter fruit of his own rashness and folly. For, whatever the blind men of the World think, the actions of men and their successes are under the Regiment of the Divine Will and Providence; and it is no wonder if he, that invisibly governs the Events of the World, take the wise in their own craftiness, and mingles giddiness and disappointment in their councels, and breaks the thread of all their contrivances; for he hath a thousand ways with ease and facility to do it. We may every day see what small intervention quite shatters, and disorders, and overturns the most politick, subtil, secret, and well laid designs in the World: so that in one moment a pitiful small unexpected occurrence wholly breaks in pieces a design of men laid together with long deliberation and forecast; with huge prospect and precaution of difficulties; with great reserves and preparations against all imaginable obstacles; with all the advantages of secresie, power, combination of parties, connexion and contignation of subsidiary aids; and yet one poor unthought of accident cracks in sunder, and breaks all to shivers the whole elaborate *Machina*; so that in a moment the shivers thereof lie all broken and disjoynted like a potsherd dasht against a Wall; or the

whole contrivance disappears like the fabulous enchanted Castles.

But on the other side, an humble man leans not to his own understanding; he is sensible of the deficiency of his own power and wisdom, and trusts not in it; he is also sensible of the all-sufficient Power, Wisdom and Goodness of Almighty God, and commits himself to him for Counsel, Guidance, Direction, and Strength, It is natural for any man or thing, that is sensible of his own deficiency, to seek out after that which may be a support and strength to him; and as Almighty God is essentially Good and Perfect, so he is (if I may use the expression) most naturally Communicative of it, to any that seek unto him for it in humility and sincerity: The Air doth not more naturally yield to our attraction in respiration, or to insinuate it self into those spaces that are receptive of it, than the Divine Assistance, Guidance, and Beneficence doth to the Desires and Exigences and Wants of an humble Soul, sensible of its own emptiness and deficiency, and imploring the Direction, Guidance and Blessing of the most Wise and Bountiful God. I can call *my own Experience* to witness, that even in the external actions, occurrences, and incidences of my whole life, I was never disappointed of the best Guidance and Direction, when in Humility and sense of my own dificiency, and diffidence of my own ability to direct my self, or to grapple with the difficulties of my Life, I have with Humility and sincerity implored the secret Direction and Guidance of the Divine Wisdom and Providence: And I dare therein appeal to the vigilent and strict observation of any mans Experience, whether he hath not found the same Experience in rela-

v. Antonin. *l.* 8. *st.* 45. *Haud minus vis Intellectrix ubiq; circumfusa est, & omni qui trahere potest se ingerit, quam communis hic aer, omni spirare volenti.*

relation to himself, and his own actions and successe, and whether those councels and purposes which have been taken up after an humble invocation of the Divine Direction have not been always most successful in the end.

II. And thus as Humility is of admirable use, in relation to the Glorious God and the Effluxes of his Blessing and Direction; so it is of singular advantage, in relation *to the Humble man himself*, as may appear in these ensuing Considerations.

1. Humility keeps the Soul in great *Evenness* and *Tranquility*: The truth is, that the storms and tempests and disorders of the Soul do not so much, (if at all) arise from the things without us, as from the passions and distempers of the Soul it self, especially that of Pride and Haughtiness, which as the Wise man tells, *Prov.* 13. 10. is the mother of Contention, and that within the very Soul it self, as without it is that which blows up the passions of Anger, and Revenge, and Envy, and Hatred, and Impatience, and Ambition, and Vain-glory; and from hence it is, that the Passions do rage, and swell, and roll one upon another like the Sea troubled with a storm. What is it, that upon any disgrace, or disrepute, or affront, put upon a Man, makes him vex himself, even to death, that he hath not leisure scarce for one quiet, or composed thought? What is it that makes him jealous of another Mans advancement; that makes him hate and envy another that hath attained greater dignity than himself; that makes his thoughts and endeavours restless, till he get to be greater or richer than others; and yet when he hath attained not resting in it, but still aspiring higher; that fills him with fears, and torturing cares, lest he should either miss what he aims at, or lose what he hath attained; that fills him with revenge against all that oppose him, or stand in his way,

with impatience under any cross or disappointment, many times almost to the extremity of madness and frenzy; that makes him unquiet and discontented with his present condition, and raiseth a thousand such disorders and discomposures in the minds of men? All these are most plainly resolvable into this cursed distemper of Pride and Haughtiness of Mind as might most evidently be made out to any that will but trace back these disorders unto their root and original; and certainly therefore, the state of such a Man's mind must needs be marvellous disorderly and unhappy.

But humility cures this disease, this Fever of the Mind; keeps the Passions cool, and calm, and quiet, and low, and keeps under hourly discipline, throws cold water upon them. Have I received an affront, a disgrace with great Men, contempt from my equal or inferiour, reproach and scandal, disappointment in my expectation of some external advantage? Am I like to be turned out of office, to be made poor or the like? I have two considerations, that keep me still in an equal temper, and that silence all those Passions, which presently in a proud Man would be all on fire, and in a hurly burly. 1. *I know that these things come not without the Divine Commission, or at least permission; and shall I not quietly submit to the Will of my great Sovereign Lord, to whom I owe my self, and whose Will I pray daily may be done?* It was an admirable instance of this Humility in *David*, when, to add to his present sad condition, *Shimei* cursed him so bitterly, and although he had power and opportunity left him to revenge it, yet he forbad it, for it may be the Lord hath bid *Shimei* to curse *David*, 2 *Sam.* 16. 10. Again, 2. *What am I, that I must not be crossed, or reproached, or contemned, or disappointed? Alas, a poor weak sinful Man, I cannot be made lower in the esteem of the World, than I am in my own. If the World reproach me, spoil me of what*

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I have, if I am poor or scorned, it is but what I deserve, and less than I deserve for my sins at the hand of God: Though perchance I am slandered, or falsly accused by them, yet I know ill enough of my self to make me bear patiently even a false accusation; and they cannot make me more low and vile, in the esteem of others, than I am in my own. And thus Humility breaks and quenches the Passions, and keeps the Mind serene and undisturbed under all external Occurrences. But to descend to particulars more distinctly.

2. Humility gives *Contentation in any Condition or Station.* And the reason is, because an humble Mind is never above that Station or Condition of life that the Divine Providence orders, but rather under or below it, or at the most holds pace with it. When the Mind runs beyond the condition of a man, it is like a spendthrift, that lives beyond his estate; and therefore becomes necessarily poor, and never enjoys what he hath because it busies it self evermore in an anxious pursuit of what it hath not: And that mind, that in relation to the things of the World, runs beyond its station, can never be contented nor quiet; and though he attain this year, what he anxiously pursued the last year, yet still his Mind will be running farther still, and keep before his acquests, as the fore-wheel of the Coach will still run before the hinder Wheel: But an humble man is ever contented with what the Divine Providence and Honest Industry allots him, and enjoys it comfortably and thankfully, and can sit down with a narrow Fortune, with this contenting contemplation, *That which I have is given by the Bountiful God, of Liberality, not of Debt; if I had less, it were more than I could deserve: For I can with* Jacob *say, Out of the sense of my own unworthiness, I am less than the least of all his Mercies, Blessed therefore be his Name.*

2. Humility gives always *Patience under all Adversity* of what kind soever it be; and this is always an effect and companion of true Humility upon these ensuing Considerations. 1. The greatest cause of impatience is not so much, from the pressure and force of any external cross or calamity, as from the great disturbance and reluctance of the mind of him that suffers it; and this it is that raiseth up the waves and billows within: the cross or calamity it may be is rough and beyond the power of him that suffers it, to extricate or controle; and on the other side, when it meets with a mind as tumultuous and contumacious as the calamity or cross, it raiseth a storm, as when the wind and tide are contrary, or like the state of *Paul*'s voyage in the *Adriatick* Sea, where two Seas met, *Acts* 27. which oftentimes endangers the Vessel. He that violently and impetuously contends against a calamity, is like one bound with a strong yoak or bond, his struggling, like a wild Bull in a Net, galls him more than the yoak it self otherwise would do; and a proud and haughty spirit, commonly miscalled courage, contributes more to his own uneasiness than his cross doth: But an humble, lowly mind, is naturally more able to bear his cross with more patience, because it is evident that the softness, humility, and quietness, and calmness of his mind breaks the force of the calamity, and renders it more easie by submission to it. 2. Again, every truly humble man looks upon the worst condition that he is under, to be less than he deserves. As long as a man lives in the World, there is no condition so troublesome, and painful, and uneasie, but it may be worse; and an humble man always thinks that that condition or circumstance of his life, which may be crosse, is not the worst that he deserves: It may be I am poor, but yet I am well esteemed, I deserve both poverty and disesteem; it may be I am poor, and under a cloud

also of ignominy and reproach, yet I have my health of body, and composedness and steadiness of mind, and this is more than I deserve. It may be I am, with *Job*, under a confluence and complication of calamities, loss of Estate, of Children and Relations, censured by my very friends as an hypocrite, and one under the displeasure of Almighty God, my body macerated with diseases, yet I have life, and where there is life there is hope; *Wherefore doth the living man complain, a man for the punishment of his Sins?* Lam. 3. 39. the living man hath no cause to complain, because although he suffer the loss of all other things, yet his Life is spared and given him for a prey. The humble man is patient therefore under his sufferings of any kind, because he carries with him the due sense of his own unworthiness and demerit, and upon a judicious account looks upon his meanest, lowest, worst condition, as better than he deserves at the hand of God. 3. The humble man is patient under all conditions, because he always bears a mind entirely subject and submitting to the Will of the great Sovereign Lord of Heaven and Earth, whom he knows to be the Sovereign Lord of all his Creatures; to be the great dispenser or permitter and Rector of all the Events in the World; to be the most Wise, Just, and Gracious God; and therefore he doth not only submit to his Will, as an act of Necessity which he cannot control, or as an act of Duty in obedience to his Sovereign, but as an act of Choice, of Prudence, because the Will of his Maker is wiser than his own, and more eligible than his own; and therefore he makes the Will of his Maker his own Choice, and upon the account of true judgment concludes that whatsoever the most Powerful and Irresistable, the most Wise and Prudent, the most Just and Merciful Will of God appoints for him, is not only fit for him to submit unto, but also to choose, and as well cheerfully and thank-

fully, as patiently and quietly to follow and elect: and therefore since he well knows that all the successes of his life are under the Regiment, Government and Providence of the most Glorious, Sovereign, Wise and Mersiful God, even those that seem in themselves most troublesome, uneasie, and grievous, he patiently and cheerfully comports with the divine Will in the toleration of them, and waits upon his All-sufficing and Goodness in his due time, either to remove them, or to support him under them.

4. Humility gives great *Moderation* and *Sobriety* and *Vigilance* in the fullest enjoyments of Temporal Felicity of any kind whatsoever. There is a strange Witchcraft in *prosperity* to rob a man of Innocence: How many in the world have I in my time seen, that under the greatest pressures of crosses and calamities, of poverty and reproach, have keept their Consciences fair and clean, their Innocence, Integrity, Piety and goodness within them, and about them, that yet by the warm beams and sunshine of external Prosperity have cast off their Innocence, as the Traveller did his Cloak in the Fable, made shipwrack of their Consciences, and became as great Oppressors, as Disorderly and Debauched lives, as proud and insolent, and perfect Worldlings, as if they had never heard of a Heaven or a Hell, of a God or a Redeemer, or of a Judgment to come? True Humility is a great guard upon the Soul of a Man against these Rocks and hazards. An humble man looks upon all his Plenty and Prosperity, not as his own, or the reward of his desert, but as the *disposium* of the Great Master of the Family of Heaven and Earth, Talents entrusted to him as a Steward, and an Accomptant to employ for his Masters use, service, and honour, not for his own grandeur or pleasure; he considers the more he hath, the greater is his Accompt, and the greater his Charge, and in it finds no matter to advance

vance his thoughts concerning himself or to make him proud, but to make him the more careful how he employ it. And his Humility is not diminished by his plenty, but rather increased; and this keeps him sober and moderate in the use of what he hath; for he looks upon all he hath, as none of his own, but his Masters, to whom he is accountable; and as it makes him sober and moderate in the use of what he hath; so it makes him studious to employ it to the honour of his Master, and faithful in that employment. Again, as he looks upon the things of this World, as deposited in his hands for the account of his Lord, so he looks upon them as dangerous Temptations to deceive him of his Innocence and Integrity; and both these make him ever more strictly vigilant over himself lest the present gayness, and glory, and opportunities of Prosperity get ground upon his mind or his Virtue, especially upon his Humility: For worldly grandeur secretly steals away that Vertue, or impairs it, sooner than any other. Pride is a kind of shadow, or rather a Devil, that ordinarily haunts and waits upon worldly greatness and prosperity; and therefore he keeps a strict guard over his heart, and watches narrowly the first blooming or Blossoming of Worldly-mindedness, Self-dependance, Trusting in uncertain Riches, making them his Hope or his Confidence, but especially upon swellings of Vain-glory, Pride, Self-applause and these other vermin that commonly breed in the Soul, by the warm influences of Prosperity: And he never suffers these unclean Birds to roost or rest in his Soul; checks and rejects the very first motions of them, and crushes these Viperous Eggs in the very first appearance: And to prevent the very first opportunities of their production, he watcheth himself upon all occasions; seriously reflects upon the danger he is in; carefully tries every emergent Thought, Word, and Action, whether

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in hath any secret tincture of Pride or Vanity; and if he find the least rising of them, he suppresseth and stifles them.

5. Humility is an excellent Remedy against the Passion of Fear, even of the worst of evils, Death it self, and much more against the fear of Reproaches, Losses, and all external Calamities whatsoever; gives patience under an incumbant evil, doth naturally, and by a kind of necessary consequence, arm a Man against the Fear of an imminent or impendent Evil; and upon the very same Grounds and Reasons, and therefore they need not be again repeated. Commonly Surprize and Unexspectedness of any evil, renders the Fear more terrible; because it takes a Man upon the sudden, and before he can compose himself, or rally those Succours of Hope and Reason to support him against it; it is like a sudden disease, that surpriseth the body that labboureth under ill humours, before it can allay or moderate them by preparative Helps or Cathartick, whereby a sudden combustion ariseth, and many times more danger ariseth from the discomposure of the humours, than from the malignity of the disease it self. But Humility keeps the mind in a sober well prepared temper; keeps the Passions under discipline, and is always in a readiness to receive the shock of a danger, or evil imminent or impendent, without any great disorder or astonishment: An humble Man hath no such great value for himself, as to think he is to be exempt from calamities; and therefore is not much startled at the approaching of them: He reckons he hath portion enough in this World, if he can keep his Innocence, the Peace of his conscience, and quietness within; as for Mansions of the World, as he makes not their enjoyment the object of his hope, so he makes not their loss any great motive of his fear; Gods Will be done, is the language of his Soul in relation to them. Is he threat-

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ned with the loss of his Estate, of his Friends and Relations, of his Honour and Esteem, and hath he the News of his Death, either from without, by violences or persecution, or from within by the forerunners of it, sickness or old age? yet he is by no means tormented with fear by these messengers.

1. The evenness of his own Mind furnisheth him with the opportunity and use of his Reason to check his fear as vain, foolish and unserviceable passion, that may torment him, and by present anticipation make his present condition worse and more troublesome, but not cure the danger.

2. The sense of his subordination to the Divine power and pleasure, quiets his mind with this thought: *My Maker wants not power to rescue me from the danger, if he please; but if he be not pleased, it is my wisdom and my duty to submit to his good pleasure; it is the Lord that doth inflict or permit, his Will be done.*

3. Upon the approach of such dangers or evils he retires into himself; *What am I, that I should think to be exempt from these imminent evils? What title have I to any the least good I enjoy? Is it not the mere bounty of my Maker? If the dangers I foresee leave me any thing, if they leave me life, they leave me more than I deserve; if they shall advance the loss of that also, yet they cannot take away my innocence, my integrity, my peace with God and with my self; and it is an unspeakable bounty that the God of Heaven hath preserved that to me, and accepts this little poor small good that he finds, or rather makes in me, so as to reward it with his favour and acceptation and peace with him.*

God God! when I look upon that which I call my Innocence, what a spotted piece is it, that I am even ashamed to call it Innocence? when I look upon my Integrity, with what kind of secret hypocrisie hangs about it, that it deserves not the name of Integrity, and yet that little small

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particle of what I call Innocence and Integrity which is truly such, it is his gift to me that is pleased to own and reward it as mine, with peace and favourable acceptance; and as long as he is pleased thus to continue to me what indeed is his, and them to accept it as if it were my own, what reason have I to fear the loss of all things else, even life it self? since still I enjoy much more than I deserve, and which no power Devil, no Calamity or Danger, no not Death it self can deprive me of? and thus far of the advantages of Humility in relation to a mans self.

III. The advantage of Humility *in relation to others* is of two kinds; 1. The advantage the humble man doth to others; 2. The advantage which the humble man receives from others upon the account of his humility.

1. As to the former of these; we may easily judg what Good an humble Man brings to mankind, by considering the Evil that Pride or a Proud Man bringeth thereunto. If a man duly considers most of the mischiefs that happen to mankind and follow them to their Original, he shall find that the most of them owe their Original to this Root. Let a man but look abroad in the world, he shall find a sort of evil Spirits or Furies in it, that fill it with infinite disorders and misery: For instance, Atheism, Hatred, Strife, Contention, Wars, disparaging powers, Heresies, Envy, Ambition, Sedition, Oppression, Persecution, Detraction, Slandering, Cruelty, Contempt, Uncharitableness, Censoriousness, and a thousand more such deviliſh Furies, that fill the World with blood, and confusion, and disorder. And now let us but trace those or any of those to their Original, we shall find that for the most part Pride is that *Pandora's* Box, out of which they spring and issue. Let us take an estimate of some of them: *Atheism*, that cuts in sunder all the bonds of Religion, Government, and Society, whence comes it? but by the

the Pride of mens hearts, that cannot endure to have a Sovereign Lord above them, but that they may be self-dependent; or the Pride of mens Wits, that out of scorn of any thing they think vulgar, and to magnifie themselves, dare attaque the most Sovereign truth in the World, the Being or Providence of God. So for *Contention*, *Strife*, *Disobedience* to Parents; Rebellion against Governours, they all spring most ordinarily from the same root of Pride: *By Pride cometh Contention*, Prov. 13. 10. Men that cannot endure to be controlled, either by laws or Governors, by Parents or Superiours, but think their own will and Lusts must be the uncontrollable rule of all their actions. So again for *Wars*, there is rarely any War between Princes or States, but either of both sides, or at least of one side, Pride and desire of Domination is the true root and cause of it, though it be guilded over oftentimes with other Pretences. Again, for the most part, the *Disputes* among persons of Learning, or pretending to it, arise from the Lust of Pride contending for a Sovereignty in Wit, or Learning, impatient of contradiction, eager and implacable, contesting for reputation, victory, and the maintaining of what they have once asserted, and scorning the least retraction. So that many times, upon petty, inconsiderable, unuseful, inevident trifles, men are as hotly engaged, as if Heaven were at stake upon it: And from hence many times come *Heresies*, when Men pretending to greatness of Wit and Learning, but in truth of haughty and ungovernable Spirits, either upon the score of vain-glory and reputation, or upon some conceived affront or neglect from the Orthodox, set up for themselves, draw parties to them and begin a Scheme of Religion of their own devising. From the same Root comes *Envy*, *Ambition*, *Detraction* from others, because they think all preferment due to their own worth, and that any good that happens to others,

others, is a kind of derogation from themselves; aspiring thoughts, and parties endeavouring to crush and ruine all that stand in their way to that mark of grandeur that they aim at. And the like instances might be given almost of all those turbulent Lusts and Passions amongst Men, that break out to the common disturbance of mankind and all humane Societies.

And therefore certainly, whatever virtue, or temper, or habit (or whatsoever else we shall call it) there is, that cures this mad, and unruly, and exorbitant lust of Pride amongst Men, must needs be one of the most benevolent, and useful, and advantageous things to Mankind and Humane Society; And this is that excellent virtue of Humility and Lowliness of Mind.

If this Virtue did obtain among all Men, it were not possible, that those blustering Storms, that disquiet and disorder Mankind, would be found in the World; but instead thereof Peace and Love, mutual offices of Kindness and Charity, Sweetness of Conversation, every one giving preference to another, rather than invading him, his reputation or interest, beneficent to all.

But it is true, that there is little hope that all mankind will arrive to such a temper; and this indeed is that which makes the only considerable Objection against it, which may be thus improved:

You commend Humility, as the great and sovereign Antidote against Pride, the common disturber of mankind; and certainly, what you say is demonstratively true, if all the World could be perswaded to it; but this never was, nor never can be expected; as there are Wolves, and Lions, and Bears, and Foxes among Brutes, as well as Sheep and other innocent Brutes; and as there are Kites, Vultures, and Hawks among Birds, as well as Doves, and other innocent Birds; so among Men there [ever have been] and ever

ever will be Men of Pride and Haughtineſs, of Ambition and Vain-glory, of ſavage, and cruel, and domineering Spirits: and therefore unleſs all could be perſwaded to be Meek and Humble, it were as good and better that none ſhould be ſuch upon theſe two accounts: Viz. Firſt, *That as long as the moſt of Mankind are guilty of this Paſſion of Pride, nay, if it were but an equal nay, a leſs number in proportion to thoſe that are humble and meek, the World would ſtill be as tumultuous as ever. A violent Wind coming out of one Coaſt, would make the Sea as troubleſome, as if it came out of many. Again,* Secondly, *Thoſe that were meek and Humble would be expoſed, as a common prey to all the reſt, and their condition would be ſo much the worſe in the World, by their Humility and Meekneſs. Their caſe in the World would be like a fair Gameſter, that plays fairly, meeting with a Fool or a Cheating Gameſter, he were ſure to go by the loſs. Therefore ſince Pride, the Mother of Violence, will be uſed in the World by ſome, and it may be the greateſt part of Mankind, it is better to be of the ſame make, to deal with them at their own Weapon, to be as proud, and conſequently as violent, as the reſt of Mankind, (for it is part of the Game of the World) and then a Man may have ſomewhat; otherwiſe his humility makes his caſe worſe.* Venterem ferendo injuriam invitas novam. *Where the Countrey is full of Wolves and Tigers, it is better to be a Wolf or a Tiger as well as they, than be a Sheep, and expoſed to their violence.*

I anſwer to this Objection.

1. As to the former part, that though it be true, that it can never be expected that all the World ſhould be perſwaded to be humble, no more than it can be expected that all ſhould be perſwaded to be Virtuous, Juſt, or Honeſt; but yet if there were ſome, though the leſſer part, of Mankind truly Humble and Lowly, it would make very much to the abating of thoſe Evils that ariſe by the Pride and Haughtineſs of Men. 1. Be-

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cause the more Humble Men there are in the World, it necessarily follows there are the fewer Proud Men, and consequently fewer common Disturbers of the peace and welfare of Mankind and humane Society. 2. When the contest comes by the Proud Man against the Proud Man; indeed there is the same tumult between them, as if there were none humble; but when the contest is by the Proud Man against the Humble Man, the strife is quickly at an end. It is a true Proverb, *It is the second blow makes the fray.* The Humble Man gives way to the Wrath and Insolence of the Proud Man, and thereby ends the quarrel; for *Yielding pacifieth Wrath*, saith the *Wise man*, and I have very often observed, that the Quietness of Spirit and Humility of a Man attacked by a Proud Man hath subdued and conquered his Pride and Animosity to a wonder, and made him tame, that by opposition would have been furious and implacable. Soft words break the Bones, and a sword is sooner broken by a blow upon a Cushion or Pillow that yieldeth, than upon a Bar of Iron that resists. But if it should fall out, that the Proud Man's Violence is not broken by the Gentleness and Facility of the Humble Man, whereby he suffers in his own particular; yet there be two advantages that hereby happen to the Publick: *viz.* 1. That the contention is soon at an end; the Proud Man hath got the day, and the Parties are quiet. 2. It gains a secret Compassion from the beholders to the injured Humble Man, and a general Resentment and Detestation of the injury committed to the Humble Man, that receives the injury with so much Humility, and bears it with so much Patience; and thereby Pride and Oppression become the common objects of the general detestation; And the generality of Mankind thereupon look upon them as Beasts

Eccles. 104.

† *Prov.* 25.15 *A soft Tongue breaketh the Bone.*

Beasts of Prey, with hatred and abhorrence, and endeavour means to secure themselves against it. 3. A third advantage is this, That though oftentimes humble and good Men are exposed to the injuries of the Proud, Violent, and Insolent, yet they are a kind of ferment or leven in the places where they live, and by the secret influence of their Vertues, the commendableness of their Conversation, and the secret interest that Vertue hath in the Soul, not only of good, but even of the worst of Men, it doth work upon Mankind, assimilates them in some measure to it self, and makes others good and humble, by a kind of secret Magnetism that that Vertue hath upon the Minds of Men; and the more such are in number in the World, the more effectual and operative their Example and Influence will be upon those with whom they converse.

2. As to the second, namely, the Damage and Detriment that the Humble Man receives in the World, upon the very account of his Humility. I answer, *First*, that Detriment is abundantly recompensed with the quiet and tranquility, and evenness, and composedness of his own mind: As a Man possesseth his own Soul by Patience, so he doth by Humility, namely, the composedness, right temper, and due state of his own Mind, which no proud, or violent, or impatient Man doth or can. But *secondly*, It is most certain, that though an Humble Man may upon the very score of his Humility and Meekness, receive a brush in the World; yet at the long run he gains advantage thereby, even in this present life. When I first read the saying of our Saviour, *Matth.* 5. *Blessed are the meek, for they shall inherit the Earth.* I looked upon it as a meer Paradox, if applied to the comforts of this life; and therefore thought it must be meerly, and only intended of that new Heaven and new Earth wherein

dwelleth *Righteouſneſs*; 2 *Pet.* 3.13. But upon deeper conſideration I found it, in a great meaſure, true alſo of the former. For, 1. It is moſt certain, that no proud Man is truly loved by any but himſelf; but, ſo far as relates to his Pride, every Man hates him. One proud Man perfectly hates another, and looks upon him as his Enemy; and thoſe very Actions of Pride that his own ſelf-love makes him approve, or at leaſt, allow in himſelf, he ſcorns, derides, and abhors in another. And though an Humble Man hath a common love to every Man, though proud, or otherwiſe vitious, as being one of Mankind, yet in relation to his Pride he loves him not, nor approves. That very Conſideration therefore, that renders a Proud Man hated, or not loved, renders an Humble Man loved or approved: yea, and by the very Proud Man himſelf; for he looks upon him as no obſtacle or impediment to the attaining of his ends, as one that is injurious to none, benificent to all, gentle, and one that ſtands not in his way, giving all due reſpect, honour, and defference ſuitable to his place and dignity; he wiſheth all the World were ſuch as he, except himſelf, and therefore he reſpects and tenders him; yea, and we ſhall by daily experience ſee in the World, That if one Proud Man injure or oppreſs an Humble Man, it is a thouſand to one another undertakes his Patronage, Defence and Vindication, and very oftentimes is a means of his Protection and Deliverance. 2. But farther, It is a certain and experienced Truth, That Vertue and Goodneſs, eſpecially, that of Humility, hath a ſecret party and intereſt even in the worſt of Men; and Men ſecretly love or, at leaſt, approve it in another, though they practiſe it not themſelves; for Virtue, Goodneſs, and Humility, hath a ſecret congruity to the true and genuine frame of the Human Nature; and though Mens Luſts and Paſſions may, in a great meaſure, obſcure

obſcure the conſonancy to it, they can never extinguiſh it, but the Mind and Conſcience will give a ſecret ſuffrage to it, wherever it finds it. 3. It is a thing obſervable, that though the generality of Mankind abound with Pride, Intemperance, Injuſtice, and almoſt all kinds of vitious Diſpoſitions; yea, though the beſt of Men are not without the irruptions of ſome of theſe diſtempers; and though it muſt needs be, that where there is the greateſt number, there is the greateſt external force, either to make ſuch Laws as they pleaſe, or to make ſuch Governours as may be ſuitable to their diſpoſition; yet it is rare, and a very prodigy to find any Nation to make Laws in favour of Pride, Ambition, Intemperance, Luxury, Oppreſſion, Violence, Injuſtice; *&c.* Or to chuſe ſuch Magiſtrates or Governours (where it is in their choice) as are apparently inclinable to thoſe Vices; but in their choice of Laws they chuſe ſuch, as may rather ſuppreſs thoſe Vices and maintain and incourage Sobriety, Humility, Meekneſs, Beneficence, as things moſt convenient to Humane Society; and in their choice of Governours, they rather commit the truſt of themſelves, and their Eſtates and Properties, to thoſe hands that they find Sober, Temperate, Humble, Juſt, than thoſe that are Looſe, Intemperate, Proud, Ambitious, High minded, Inſolent, *&c.* which is not only an Indication, but even a Demonſtration, that although mens Paſſions and luſts may tranſport themſelves into thoſe vices, yet their Judgments and Principles are againſt them: And by this means it comes commonly to paſs, that though an humble or a vertuous Man may meet with juſtles and rubs from the proud and inſolent; yet at the long run he comes off with advantage, becauſe he hath the greateſt protection and countenance, not only from the great Soveraign of Heaven and Earth, but alſo of Humane Laws and Governours, which, next under God, is the greateſt pro-

rection that can be imagined in this World, which very commonly makes good, even *ad literam*, the saying of our Saviour, *The meek shall inherit the Earth*; and the saying of the *Wise man*, Prov. 18. 12. *Before honour is humility*; and Prov. 16. 19. *Better is it to be of an humble spirit with the lowly, than to divide the spoil with the proud.* Prov. 22. 4. *By Humility and the Fear of the Lord, are Riches, and Honour, and Life.* These and the like sentences, as they proceeded from the wisest of meer Men; so they were not spoken at a venture, but upon sound deliberation, judgment and experience, and from the true Nature and Circumstances of things.

And now the true consideration and digestion of what hath been said, as it affords excellent and effectual *Motives* to the following of this Virtue of Humility, so they contain excellent *Means* to attain it; because they may put Men upon due consideration, and descending unto themselves; the want of which is the only or principal cause of Pride: For so much of Pride as any Man hath, so much of Folly, Inadvertence, and Inconsiderateness he hath; and true Humility on the other side, is a kind of necessary result of wise and deliberate and attentive Consideration.

Yet some things I shall add as *Means* naturally and immediately conducing to the ingenerating and improving this Vertue in the mind of Men:

1. Consider, *That whatsoever good thou hast*, which may occasion elation of mind, *is but what thou hast received from the free bounty and goodness of thy Maker. What hast thou, which thou hast not received?*

2. Consider, *That the good that thou hast so received, thou hast not received as an absolute Proprietor, but only as a Steward to improve to the Lords use; and the more thou hast of any such good, the greater is thy account; Whether it be of Wit, of Wisdom, of Learning, of Honour, of Power, of Wealth.* If thou art

art a Receiver, a Treaſurer, a Bailiff, a Steward of another Man, and perchance upon that account haſt a great Treaſure of Wealth or Money in thy hands, thou haſt indeed great occaſion of Care, and Vigilance, and Fidelity, and Circumſpection, to husband well and faithfully, and to keep thy accounts fair and even; but no cauſe to make thee proud. It is indeed thy burden, rather than benefit or advantage; *to whom much is given, of him much ſhall be required.* Be humble therefore, thou wilt perform thy truſt the better; for thou art but an Accomptant, a Steward, the Depoſitee of what thou haſt received.

3. Conſider, *What it is thou prideſt thy ſelf in, and examine well the nature of the things themſelves, how little and inconſiderable they are, or, at leaſt, how uncertain and unſtable they are.* Every Age, every Complection, every Condition and Circumſtance of life commonly afford to inconſiderate Souls, ſome little temptation to Pride and Vanity; which yet, if Men did well weigh and conſider, they would appear to be but little bubbles, that would quickly break and vaniſh.

Thou haſt fine gay *Cloaths*, and this makes Children and young Men and Women proud, even to admiration: But thou art not half ſo fine and gay as the Peacock, Oſtridge, or Parrot; nor is thy bravery ſo much thine own, as theirs is; but it is borrowed from the Silk-worm, the Golden Mines, the induſtry of the Imbroiderer, Weaver, Taylor; and it is no part of thy ſelf. And haſt thou the patience to ſuffer thy ſelf to be abuſed into this childiſh pitiful ſooliſh pride?

Thou haſt it may be *Wealth*, ſtore of Money, but how much of it is of uſe to thee? That which thou ſpendeſt, is gone; that which thou keepeſt, is as inſignificant as ſo much dirt or clay; only thy care about it makes thy life the more uneaſie: Beſides, the more thou haſt, the more thou art the mark of other Mens

Rapine, Envy, and Spoil. It is a thousand to one thou carriest not thy Wealth to thy Grave, or if thou do'st, thou canst not carry it farther, but leave it, it may be to a Fool or Prodigal. And why art thou proud of that which is of no great use to thee while thou hast it, and commonly the faster thou thinkest to hold it, the sooner it is lost, like him that gripes *Calice* Sand in his fist.

Thou hast *Honour, Esteem*; thou art deceived, thou hast it not, he hath it that gives it thee, and which he may detain from thee at pleasure. The respect, and honour, and esteem thou hast, depends upon the pleasure of him that gives it. Again, how brittle and feeble a thing is Honour, Esteem, and Reputation? A false calumny well and confidently broached, is able many times to give it an irrecoverable shock. The displeasure of the Prince, or a greater Man than thy self, makes thy Sun set in a Cloud; and a popular jealousie, imputation, or misrepresentation, in a moment dasheth the Applause, Glory, Honour, and Esteem, that a Man hath been building up twenty or thirty years. And how vain a thing is it, to be proud of the breath, either of a Prince or People, which is theirs to recall every moment? But suppose it were as fixed and stable a reputation and honour, as a Rock of Marble or Adamant, and that it were the best kind of honour imaginable, namely, the result of thy Vertue and Merit; yet still it is but a shadow, a reflection of that Vertue or Worth, which if thou art proud of, thou embasest and degradest into vanity and ostentation; and canst thou think it reasonable to be proud of the shadow, where thou oughtest not to be proud of that worth that causeth it?

Again, *Thou hast* Power, *art in great* Place and Authority; but thou art mistaken in this, the Power thou hast is not inherent in thy self: One of the meanest of those, whom it may be thou oppressest, is inherently as powerful as thee, and could it may be over-match thee in Strength,

Strength, Wit, or Policy; but the Power thou haſt is (next under the Diſpenſation of the Divine Providence) from thoſe Men, that either by their Promiſes, Faith, or Voluntary Aſſiſtance have inveſted thee with this Power. This Power is nothing inherent in Thee; but it depends upon the Fidelity or Aſſiſtance of others, which if they either by Perfidiouſneſs to Thee, or Reſiſtance againſt thee, or withdrawing their Aſſiſtance to Thee, ſhall call again home to themſelves, thou art like *Sampſon* having loſt his Locks, *Judg.* 16. 17. *Thy ſtrength will go from thee, and thou wilt become weak, and be like another man.* And how have the Hiſtories of all Ages, and our own experience, ſhewn us by very frequent examples, Men unexpectedly, and upon many Moments and Occurrencies ſeemingly moſt ſmall and inconſiderable, been tumbled in a moment from the moſt eminent and high degree of Power, into a moſt deſpiſed and deſpicable condition? Power hath very oftentimes, like *Jonas* his Gourd, been externally fair and flouriſhing, when at the ſame time there lies a Worm at the Root of it unſeen; but in a moment gnaws aſunder the Roots and *Fibres* of it, and it withers; and for the moſt part, the more extenſive and immenſe Human Power grows, the ſooner it falls to pieces, not only by the Divine Providence checking and dejecting it, but by a kind of natural reſult from its own exorbitance and exceſs; for the greater it is, the more difficult it is to manage; it grows top heavy, and the *Baſis* grows too narrow and weak for its own burden. Beſides it is the common mark of Envy and Diſcontent, which watcheth ſedulouſly all occaſions to unhorſe it, and oftentimes prevails. When power proves too grievous and over burdenſom, it loſeth the end for which it is conferred, and makes people deſperate and impatient, *Ennia nolunt male gubernari.* If it be managed with Prudence and Moderation, it is the greateſt Benefit to Humane So-

ciety: But it is the burden of him that hath it, if it be managed tyrannically and exorbitantly; it fills the Master full of fears, the People full of rage, and seldom proves long lived. And what reason hast thou to be proud of what is most certainly thy burden, or thy danger, or both?

Again, thou hast *Strength*, or *Beauty*, or *Agility of Body*. Indeed this thou hast more reason to call thy own, than any of the former: But yet thou hast no cause to Pride thy self in it; thou canst not hold it long at best, for Age will decay that Strength and wither that Beauty, and Death will certainly put a period to it; but yet probably this Strength or Beauty is not so long-lived as thy self, no nor as thy youth; a disease, it may be, is this very moment growing upon thee, that will suddenly pull down thy Strength, and raise thy Beauty, and turn them both into rottenness and loathsomness. Nay, let any observe it that will, that Strength, and that Beauty that raiseth Pride in the heart, is of all other shortest lived, even upon the account of that very Pride: For the ostentation and vain-glory of Strength puts it forth into desperate and dangerous undertakings, to the ruine of the owner; and Pride of Beauty renders the owner thereof fond of the praise of it, and to expose it to the view of others, whereby it becomes a temptation to Lust and Intemperance, both to the owner of it, and others, and in a little while becomes at once its own ruine, and shame.

But it may be thou hast *Wit and Judgment*, a quick and ready Understanding, and hast improved them by great Study and Observation, in great and profound Learning. This I confess, is much more thy own, than any of the former Endowments; but most certainly, if thou art proud of any of these, thou art not yet arrived to the highest improvement of Understanding, namely, Wisdom. Folly and Madness may be consistent with

with a witty, nay, a Learned Man, but not with a truly wise Man. And this thy Pride of these Endowments or Acquests, still pronounceth and proclaimeth thee a Fool, for all thy Wit, and all thy Learning. For consider with thy self, 1. That thy Wit and *Learning* are but pitiful narrow things, in respect of the amplitude of the things that are to be known. *Maxima pars eorum quæ scimus, est minima pars eorum quæ nescimus.* Take the most Learned Observant Philosopher that ever was in the World, he never yet was fully acquainted with the nature of those things that are obvious to ordinary observation, and near to him; never was the Man yet in the World, that could give an accurate account of the nature of a Fly, or a Worm in its full comprehension, no not of a Spire of Grass; much less of himself, and his nobler Faculties; much less yet of those glorious Bodies that every day and night object themselves to our view. What a deal of Uncertainty, Inevidence, and Contradiction, do we find in the determination of the choicest Wits and Men of greatest Learning, even in things that are obvious and objected in their out-side, to all their Senses? So that the greatest Knowledge that Men attain to in the things of Nature, is little else but a specious piece of Ignorance, dressed up with fine words, formal methods precarious suppositions, and competent confidence. Consider. 2. How brittle and unstable a thing thy Wits, thy Parts, thy Learning is. Though old Age may retain some broken moments of thy Wit and Learning thou once hadst, yet the floridness and vigour of it must then decay and gradually wither, till very Old Age make thee a Child again, if thou live to it: But besides that a Fever or a Palsie, or an Apoplexy may greatly impair, if not wholly deface and obliterate thy Learning, deprive thee of thy Memory, of thy Wit and Understanding: Never be proud of such a priviledge or endowment, which is under the mercy of a Disease, nay of a Distemper

per in thy Blood, an aduſt humour, an Hypocondriacal vapor, a caſual fume of a Mineral, or a fall, whether thou ſhalt hold it or loſe it. 3. But yet farther, mark it while thou wilt, (and it may be thou wilt ſooner perceive it in another than in thy ſelf) Wit and Learning in any Man, never in any caſe receives more ſoils, more diſadvantage, more blemiſhes, more impair, than by Pride: He that is Proud of his own knowledg, is commonly at his *non ultra*, and rarely acquires more, ſcorns inſtruction, and ſtops the farther advance of his faculties, knowledge or learning, and undervalues, and therefore neglects, what he might learn from others. Again, Pride caſts an Unſeemlineſs, Undecency, and many times even a Ridiculouſneſs upon the greateſt Parts and Learning: It is likewiſe the dead Fly in the Apothecaries Confection, that makes the whole unſavory: How common and rife is this unhappy Cenſure, that attends the commendation of ſuch a Mans Wit and Learning; 'Indeed he is a pretty Man, a good Scholar, of fine 'parts, good underſtanding, but he knows it too well; his Pride, Self-conceitedneſs, Oſtentation, Vain-glory, ſpoils it all, and renders the Man under the juſt repute of a fool, and ridiculous, notwithſtanding all his Clerkſhip and Learning. But yet farther, Pride by a kind of Phyſical and natural Conſequence, very oftentimes robs Men, even of that Wit and Learning, wherein they pride themſelves, by carrying up into the brain thoſe exalted, hot, cholerick humours, and fumes, that break the ſtaple and right temper and texture of the brain. More learned Men grow Mad and Brain-ſick with the Pride of that Learning they think they have attained, than in the purſuit and acqueſt of it. Therefore beware of Pride of thy Wit, Learning, or Knowledg, if thou intend to keep it, or to keep the juſt eſteem or reputation of it. On the other ſide, Humility and Lowlineſs of mind is the beſt temper to improve thy faculties, to add a grace to thy

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Learning, and to keep thee Master of it: it cools and qualifies thy spirits, blood, and humours, and renders thee fit to retain what thou hast attained, and to acquire more.

4. In all thy reflection upon thy self and what thou hast, *never compare thy self with those that are below thee in what is worthy or eminent, but with those that are above thy self.* For instance, in point of Learning or Knowledge, thy partiality and indulgence to thy self will be apt to put thee upon comparing thy self with those that are ignorant, or not more learned than thy self, as we see ordinarily idiots or fools, or Men of weak intellectuals, delight to converse with those they find or think more foolish than themselves, and not with those that are wiser, that they may please themselves with a thought that they are the wisest in the company: but compare thy self with those that are more learned or wise than thy self, and then thou wilt see matter to keep thee humble. If thou thinkest thou art a pretty proficient in Philosophy, compare thy self with *Aristotle*, with *Plato*, *Averroes*, *Themistius*, or *Alexander Aphrodisæus*, or any great Luminaries in Philosophy; If thou thinkest thou art a pretty proficient in School-Learning, compare thy self with *Aquinas*, *Scotus*, *Suarez*; If thou think thou excellest in the Mathematicks, compare thy self with *Euclide*, *Archimedes*, *Tycho*, &c. and then thou wilt find thy self to be like a little Candle to a Star. The most of the Learning that this Age glories of, is but an Extract or Collection of what we find in those Men of greater parts; only we think we have done great matters if we digest it into some other method, and prick in here and there a small pittance of our own, or quarrel at something that the Ancients delivered in some odd particulars. And yet even in this essay Self-love plays such a part, that unless there be a great excess and admirable advantage of others that are above us in any learning or knowledg, we are ready to exalt our selves

ſelves above our ſtandard, and ſeem in our own eyes to be at leaſt equal to thoſe that exceed us, or by envy and detraction to bring down others below our ſelves, eſpecially if we hit upon ſome little Caprichio that we think they ſaw not.

5. And laſtly, conſider the great *Example of our Lord* and Maſter Jeſus Chriſt, who was the only Son of the Glorious God, full of Wiſdom, Knowledge, Power, Holineſs, Goodneſs and Truth, and notwithſtanding all this, humbled himſelf and became of no reputation, and took upon him the form of a Servant, emptied himſelf, and humbled himſelf, and became obedient to death, even the death of the Croſs; *Phil.* 2. 5, 6, 7, 8. Chriſt Jeſus brought with him from Heaven the Doctrine of Holineſs and Righteouſneſs, and in all his Sermons there is not any one Vertue that he commendeth and commandeth more than Humility and Lowlineſs of Mind, nor any one Vice that he ſets himſelf more againſt than Pride and Haughtineſs of Mind. In his Beatitudes, *Matt.* 3. 35. Poverty of Spirit hath the firſt Promiſe, and Meekneſs or Humility the third, *Matt.* 23. 6, 7. He checks and diſparageth the Pride of the *Phariſees*, commands his Diſciples to run quite counter to their method; *He that will be great among you ſhall be your Servant.* Again, *Matt.* 18. 1. *Luk.* 9. *Mar.* 9. 34. When the bubble of Ambition roſe againſt the Diſciples, who ſhould be greateſt, He checks their Pride and Ambition with the pattern and commendation of a little Child: And what he thus taught, he lived. One of the great Ends of the miſſion of Chriſt into the World, was that he ſhould not only be a Preacher of Vertue, Goodneſs and Piety, but alſo an Example of it: And if we look through the whole life of Chriſt, there is not one virtue that he did more ſignally exerciſe, or by his Example more expreſly commend to the imitation of Chriſtians, than Humility. I do not remember that he ſaith in any

place

place, Learn of me to do Miracles, for I am mighty in power; no nor yet learn of me, for I am Holy, for I am obedient to the Law of God, for I am Liberal, though in all these he was exhibited as an excellent example of Holiness, Obedience, and Charity, and must be the pattern of our imitation: But as if Humility and Lowliness of Mind were the great Master-piece of his Example, he calls out, even when he was in one of the highest Extasies of Spirit, that we find until his Passion. *Matt.* 11. 25, 29. *Learn of me, for I am meek and lowly in heart, and ye shall find rest unto your Souls:* And in that signal advice given by the Apostle, *Phil.* 2. 5. *Let the same mind be in you, which was also in Christ Jesus, who being in the Form of God, thought it no robbery to be equal with God: But made himself of no reputation, and took upon him the Form of a Servant, and was made in the likeness of Man; and being found in the fashion of a Man, he humbled himself, and became obedient to death, even the death of the Cross.*

But Blessed Saviour! Was there nothing else for us to learn of thee, but thy meekness and Humility? was there not something else wherein we were to bear in mind thy Image, and write after thy Excellent Copy? Was there not thy Holiness, Purity, Obedience, Patience, Trust in God, and all that Constellation of Virtues that appeared in thy Doctrine and Life.

Surely yes, he was exhibited both as a Prophet to teach, and an example to be imitated in all these also, but in his Humility, if we may say with Reverence, before all.

1. Because the instance and example of his Humility was the most signal and wonderful of all the rest of his admirable virtues; that the Eternal Son of the Eternal God, should condescend so low, as to become a Man, born of a Woman, and live upon Earth such a despised life, and die such an accursed death, is an instance of Humility, not only beyond all example, but an instance that is impossible in nature to be parallelled. 2. Be-

2. Because Pride and Vain-glory is so unhappily rivetted in the corrupt nature of Man, and it is so hard a thing to bring him to be humble and lowly, notwithstanding all the benefits and advantages of it, that it did not only stand in need of the most explicite Doctrine of Christ to teach and commend it, the most unparallelled example, of Christ to win Men over to it, but also the most plain, and direct, and explicite Application of that example by that remarkable and special invitation of our Lord to it, *Learn of me for I am meek and lowly:* And again by his Apostle, *Let the same mind be in you which was in Christ Jesus*, &c.

3. Because, without Humility to prepare and mellow the hearts of Men, it could not be morally possible for them to receive the Faith of Christ. It was Pride that made the Doctrine of Christ only to be to the *Jews* a stumbling block, to the *Greeks* foolishness, but to them that are called, *viz.* That obey that call of Christ. *Mat.* 11.28. *Come unto me all ye that labour and are heavy laden*, &c. *Learn of me, for I am meek and lowly in heart, it is Christ, the Power of God, and the Wisdom of God.* 1 Cor. 1.23,24.

4. Because, without Humility, all the rest of those excellent Virtues, that were taught in the Doctrine, and exhibited in the Example of Christ, had been but unacceptable. A visible Holiness, yet accompanied with Pride and Ostentation, is but a disguise of Holiness, and that accursed Hypocrisie, that our Saviour condemned in the Pharisees, and others, *Matth.* 6. 16. Obedience to the Law of God, Good Works, Fasting, Prayer, yet if done with Pride, Ostentation, and Vain-glory, are dead and unacceptable. *Matth.* 23. 5. Charity, Alms, and Beneficence, if done with Pride, and Ostentation, and to receive Glory of Men, loseth its worth and reward. *Mat.* 6. 12. So that Humility and Lowliness of Mind is the *substratum* and Ground-work, the necessary ingredient into all acceptable Duties towards God or Men.

JACOB'S

JACOB's VOW:

OR THE

Modesty and Reasonableness

OF

JACOB's *Desire.*

GEN. XXVIII. 30.

And Jacob *vowed a vow, saying, If God will be with me, and will keep me in the way that I go, and will give me bread to eat, and rayment to put on, so that I come again to my Fathers house in peace, then shall the Lord be my* God, &c.

THE only thing that I intend to consider upon this place of Holy Scripture, is *the Modesty* and *Reasonableness of* Jacob's *Desire*, He doth not desire Greatness of Wealth, or Honour, or Power, or Splendor, or great Equipage in this World; but all that he desires in reference to this World, is, 1. That the comfortable Presence and the sense of the Favour and Love of God should be with him; *If God will be with me:* 2. That the Protection of the Divine Providence may be continually over him; *and will keep me in the way that I go:* 3. That he would supply him, not

with

with Curiosities or Delicacies, but with necessaries; *and will give me bread to eat and raiment to put on.*

And the truth is, this should be the *rule and measure of every good Man*, in reference to this life, and the enjoyments of it, and the desires of them, until he come to his Fathers house in Peace; that house wherein there are many Mansions, that the great Father, of whom all the Family in Heaven and Earth is named, hath provided for such as Fear, and Love and Obey him.

Indeed the *two former* of these, though they be no more than what the bountiful God freely affords to all that truly love him, and depend upon him, are of a strange and vast extent. First, the comfortable Presence of God supplies abundantly all that can be desired by us, and abundantly countervails whatsoever else we seem to want; it is better than life it self: And when the Ancients would express all that seemed beneficial or prosperous in this life, they had no fuller and comprehensive expression of it, than that God was with him: *Joseph*, Gen. 39. 3. *And when his master saw that the Lord was with him, and that the Lord made all that he did to prosper:* 1 Sam. 18. 14. 28. 2 Sam. 5. 10. the wisdom and courage and success of *David* is resolved into this one thing, *The Lord was with him.*

But certainly, though the Divine Presence should not manifest it self in external successes and advantages, the very Sense of the Favour and comfortable Presence of God carries with it an abundant supply of all other deficiencies. *Psal.* 4. 6, 7. The light of the countenance of Almighty God is the most Supereminent Good, and occasions more true joy and contentment, then the redundance of all external advantages. Secondly, the Divine Protection and Providence is the most sure and safe protection, and supplies the want of all other. The munition of Rocks is thy defence; and all other defences and refuges without this, are weak, impotent, and failing

defences.

defences. *Except the Lord watch the City, the Watchman watcheth but in vain.*

That therefore which I shall fix upon is the last of his three desires: *If he shall give me bread to eat and raiment to put on.*

The desires of a good man, in relation to the things of this life, ought not to be lavish and extravagant; not to be of things for Grandeur, or Delicacy, or Excess; but to be terminated in things of necessity for his present subsistance, convenient food and rayment. If Almighty God give more than this it is matter of the greater gratitude, as it was to *Jacob*, Gen. 32. 10. *I am not worthy of the least of all the mercies, &c. for with my staff, I passed over this Jordan, and now I am become two Bands:* But if he gives no more, we have enough for our contentation. Almighty God, who is never worse than his Word, but most commonly better, hath not given us any Promise of more, neither hath he given us commission to expect or ask for more. If he gives more than necessary, he exalts his Bounty and Beneficence: and yet, if he gives no more, it is Bounty that he gives so much; and is matter both of our Contentation, and Gratitude.

This the Wise man *Agur* made his request, *Prov.* 30. 8. *Give me neither Poverty nor Riches, feed me with food convenient for me.* This our Lord teacheth us to ask, in his excellent form of Prayer, *Give us this day our daily bread*: and this is that which the Apostle prescribes, for the Rule of our contentation. 1. *Tim.* 6. 8. *And having food and rayment, let us be therewith content.*

And truly, if it pleaseth God to allow us a Sufficiency, and Competency, for the necessity of our nature, we have very great Reason to be contented with it, not only as it is a duty enjoyned unto us; but upon most evident conviction of sound Reason, both in regard unto Almighty God, in regard of our selves, and in regard of others. I shall mingle these Reasons together.

1. It becomes us to be contented, because *whatsoever we have, we have from the free Allowance, and Goodness of God*: He owes us nothing; but what we have, we have from free Gift and Bounty. If a man demands a debt of another, we think it just he should be paid what he demands; but if a Man receive an alms from another, we think it reasonable that he should be content with what the other gives, without prescribing to the measure of his Bounty. But the case is far stronger here; we are under an obligation of duty to be charitable to others wants by virtue of a Divine Command; but Almighty God is under no other Law of conferring benefits, but of his own Bounty, Goodness, and Will.

2. It becomes us to be content, because *our measure and dole is given unto us*, as by him that is absolute Lord of his own bounty, so *by him that is the Wisest Dispenser* of his own benefits: He knows, far better than we our selves, what proportion is fittest for us: He hath given us enough for our necessity, and we are desirous to have somewhat more; the Wise God knows, it may be, that more would do us harm, would undo us; would make us Luxurious, Proud, Insolent, Domineering, Forgetful of God: The great Lord and Master of the great Family of the World, knows who are, and who are not able to bear redundancy: And therefore if I have food convenient for me, I have reason to be content, because I have reason to believe the Great and Wise God knows what proportion best fits me; it may be, if I had more, I were ruined.

3. We must know that we are but Stewards of the very external Blessings of this life, and at the great *Audit*, we must give an account of our Stewardship; and those Accounts will be strictly perused by the great Lord of all the Family in Heaven and Earth. Now if our external Benefits be but proportionable to our necessities and necessary

ceſſary uſe, our account is eaſily and ſafely made: *Imprimis*, I have received ſo much of thy external bleſſings as were neceſſary for my food and clothing, and for the feeding and clothing of my Family: But on the other ſide, where there is a ſuperfluity and redundance given over and above our neceſſary ſupport, our account is more difficult. *Where much is given, much will be required.* There will be an account required, how the redundant overplus was employed; how much in Charity, how much in other Good Works: and God knows that too too often very pitiful accounts are made of the ſurpluſage and redundancy of a liberal Eſtate; which will be ſo far from abating the account, as it will enhance it: *Item* ſo much in Exceſs, debauchery, and Riot; ſo much in coſtly apparel; ſo much in Magnificence and vain ſhews, and the like.

4. Our natures may be well enough ſupplied with little; *Natura paucis contenta*; and whatſoever is redundant, moſt commonly turns to the damage and detriment of our nature, unleſs it meet with a very wiſe proprietor: For the Exceſs in the abuſe of ſuperfluities in eating and drinking, and gratifying our appetites, or the exceſs of care and pains in getting, or keeping, or diſpoſing ſuperfluities and redundance, commonly doth more harm, even to our natural complexions and conſtitution, than a mediocrity proportionate to the neceſſities of nature.

5. *Whatſoever is more* than enough for our natural ſupport, and the neceſſary ſupply of our Families, and ſo employed, *is in truth vain, uſeleſs, unſerviceable*; and ſuch a man is rich but in fancy and notion, and not in truth and reality: For the uſe of externals is ſupply of our natural neceſſity; if I have a million of Money, and yet a hundred Pounds is ſufficient, and as much as I ſhall uſe to bring me to my Grave; the reſt is vain and needleſs to me, and doth me no good: it is indeed my bur-

then, and my care, and my trouble; but is of no more use to me in my Chest, than if it were in the center of the Earth. It is true, I have thereby a happy opportunity if I have a large and a wise Heart to dispose of it for the glory and service of God, and the good of mankind, in works of Piety, Charity, and Humanity: but if I keep it in my Chest, it is an impertinent trouble, neither useful for my self, because I need it not, I have enough without it; nor as I order it is it useful for others, no more than if it were an hundred fathoms under ground.

6. *A state of Mediocrity* or supplies proportionate to my necessity is infinitely *more safe to me*, even in respect of my self, than an estate of Glory, Wealth, Power, and Abundance. An estate of mediocrity and commensurateness to our exigence and necessity is the freest of any condition in the World from perturbations and temptations: a state and condition of want, and too narrow for our necessities, is an estate subject to some troubles and temptations: But of all conditions in the World, a redundant and over-plentiful condition is most subject to the most dangerous and pernicious temptations in the World: as namely, Forgetfulness of God, Self-dependence, Pride, Insolence, Oppression, Injustice, Unquietness of mind, Excess, Luxury, Intemperance, Contempt of others: and I have very often known those persons that have carried themselves steadily and commendably in a condition of Mediocrity, nay have been able to bear with victory the shocks of those temptations that arise from Want and Poverty, yet when in the late times they were advanced to Wealth, Power and Command, were lost and could not bear the temptations that attended Grandeur, Wealth and Power; and the Sun of wealth and prosperity quickly disrobed them of that mantle of Innocence, Piety, and Virtue, that they kept about them against the storms and assaults of wants and necessities. So that certainly it requires a greater vigilance, attention

industry

industry and resolution, to oppose and conquer the temptations of Grandeur, Wealth, and Power, than the temptations of Want, Necessity, and Poverty: Some Patience and Humility will do much to subdue the latter; but he that will acquit himself from the temptations of the former hath, and hath need of, great Wisdom, Moderation, Sobriety, and a low esteem of the World, and especially, a great and practical exercise of the Fear of God, Faith in his promises, and a fixed hope and prospect of the promises of Immortality and Glory, whereby they may overcome the flattering and deceiving World.

7. A state of externals proportionate to our necessities is a far *more serene and safe* estate *in reference to others*; than an estate of external Grandeur, and Wealth and Power: And the reasons are, first, because the former hath nothing that others do covet or desire; but the latter hath gotten the golden Ball, that the generality of mankind are fond to have, and are restless till they have gotten it; which makes the man's estate unquiet and unsafe, because he hath many competitors for what he enjoys, which are continually endeavouring to trip up his heels; just as we see when a Bird hath gotten a booty or prey, all other Birds of prey are following and catching after it, and ever molesting him that hath it. Secondly, because he that enjoys much, either of Honour or Wealth, or Power, is the object of the envy of other men, which is a busie, restless, pernicious humour, and ever picking quarrels and finding faults, and studying and endeavouring the ruine of its object: Whereas a state of mediocrity, is a state of quietness, and free from the assaults and shafts of his pestilent companion.

8. We see that all worldly matters are by a kind of inbred and connatural necessity *subject to Mutations and Change*. When Grandeur, and Honour, and wealth are at their highest pitch, like the Sun in the Meridian, it stays not long there, but hath its declination. Now the chan-

ges that are incident to Greatness and Wealth, are always for the worst: they most commonly take their wings and fly away, when they seem to be in their highest pitch of plenty and glory: And this creates in a man very great anxiety and restless fear, lest he should lose what he hath; and infinite struglings and shiftings to keep it when it is going; and extream disappointment, vexation and sorrow when it is gone. On the other side, a state of Mediocrity may have its changes too; and as it is seldom for the worse, so it is most ordinarily for the better; whereby the man hath great Peace and Tranquility. We need not have a better instance of both these conditions than in *Jacob*, the person in the Text: While he was in a state of mediocrity, and rather indeed, in a strait, than in an ample condition; when he had nothing but his Staff, and his supplies of Bread to eat, and Clothes to put on, he was in a state of great Tranquility; and that change which befell that condition, was a change not for the worse, but for the better, at least in relation to externals, his supplies increased; but as soon as he once arrived at great wealth, under his Uncle *Laban*, though, it is true, the Divine Providence kept him from a total loss of it, yet he soon found that prosperous condition full of thorns and difficulties: 1. His Uncle and his Sons began to envy his wealth, and he began to be in great fears and jealousies least he should be deprived of all. 2. Then to avoid that fear, he flyes, and his Uncle pursues him; and then he was under a new fear of loss of all he had got. 3. When that fear was over, then he fears that the rumor of his wealth, and the former displeasure of his Brother *Esau* might make him and all his wealth a prey to his Brother; and certainly, had not the immediate Providence of Almighty God strangely interposed, he had not only felt the difficulties and unquietness of his great wealthy condition (which were profitable for his instruction) but he had suffered

suffered a total deprivation of it, either by *Laban*, or *Esau*, or at least by the neighbours of the *Shechemites*, exasperated by the treachery and cruelty of his two Sons *Simeon* and *Levi*.

Upon these and many more Considerations, it is most evident, That a state of Mediocrity in externals is to be preferred before an estate of much Wealth, Honour, or Grandeur: that of the two extreams Poverty on the one side, or very great Wealth and Glory on the other; the latter is in truth more dangerous and difficult than the former; but that of *Agur's* Prayer, a state of Mediocrity, neither Poverty nor Riches, but food convenient for a man's condition, is the most desireable state in this life, and that which avoids the difficulty of both extreams.

I would willingly from these Considerations therefore learn *to attain such a temper and disposition of Soul, as might be safe and useful for me in relation to all these three Conditions of Life*, which soever of them the Divine Providence should send unto me.

1. In reference to a *Mediocrity*, or such a state of externals, as might be suitable to the exigence and nature of my condition in this life; I should make such a state my choice, and not my trouble; I should with all Thankfulness acknowledg both the Goodness, and Wisdom of Almighty God, in giving me so competent, and so safe a condition; that hath by his Providence delivered me from the difficulties, and inconveniences, and dangers, and temptations of both extremes, namely, great want, and great wealth: and I shall bear my lot, not only with great Patience and Quietness, but with great Contentation and Thankfulness.

2. In reference to an *estate of Want or Indigence*: If it should please the Divine Providence to appoint that condition to me, I should nevertheless comfort and support my self with such Considerations as these: 1. Though my condition be narrow and necessitous, yet it is that,

which the Great Wise Lord of the great Family of the World, hath appointed to me; I will therefore bear it with Patience and Resignation. 2. Though it be an estate of indigence and narrowness, yet it is such as affords me and my Family life and subsistence, though not without much pains and difficulty; It might have been worse, and it may please God to make it better, when he seeth fit; I will therefore bear it with Contentedness, as well as Patience. 3. Though my state be very narrow and pinching, yet it is possible much more safe, than an estate of Grandeur and Affluence: my Account is the less; my Temptations not so dangerous; my Cares fewer: my lessons of Dependance upon God, of Humility and Lowliness of mind, of Temperance and Sobriety, of Contempt of the World, of Valuation of Eternity and Provision for it, are better learned in this extreme than in the other: I shall therefore endeavour to improve the opportunities even of this hard condition, and bear it not only with Contentedness, but Thankfulness.

3. In reference to an *estate of Redundance* and Affluence of externals, an estate of Wealth and Plenty, of Honour and Grandeur, of Power and Authority and Preheminence; I will consider, 1. That this is an estate full of Temptations, and Temptations of the greatest Size and the most dangerous nature; as, Pride and Insolence, Forgetfulness of God, Luxury, Intemperance, Carnal Confidence and Security, Contempt of others, and infinite more; and if any of these get the advantage, they will do me more mischief, than all my wealth will do me good. 2. Therefore I will learn and exercise very great Vigilance and attention, that I be not cheated into these temptations. 3. I will take a true estimate of the World, and of all these Goodly Appearances that I am attended with from it; and I will not take my measure and estimate of them by common

mon opinion of the world, for by their splendid outside, but I will look more strictly into them, and find whether they are not incertain, deceiving things; what stability there is in them; what good they will do me after death; what quietness or tranquility of mind they will give me, or rather take from me; whether they have in themselves any real influence to make me better or wiser. 4. Upon these Considerations, if I find, as find I shall, that they have not that real worth in them that the vain World imagines, I will not set my Heart upon them, nor lay any confidence upon them, nor lay out much of my love unto them, nor any great esteem for them. 5. I will set my heart to a true and serious consideration of those Durable Riches and Glory and Honour that our dear Lord hath provided for us in the life to come; and that Eternal weight of Glory will infinitely out-weigh all the Wealth, and Honour, and Glory that I do or can enjoy in this World. 6. And upon this consideration also I will rectifie my judgment concerning this World, and the greatest Glory of it; and thereby inhabituate my self to a low esteem of the wealth I have, or can have, and set up my hopes and treasure in more Noble and Durable Enjoyments. 7. I will consider I am but a Steward when all is done, and the greater my wealth or honour is, the greater my accompts must be, and the more difficult to keep them fair. 8. That in as much as I am but a Steward, I will be very carefull, that my management of my Trust may be such as will bear my Lord's scrutiny. I will not employ my Stock of wealth or honour to the dishonour of my Lord. in riot or excess, in vanity or oppression; but will do as much good with it as I can, according to the trust committed to me, that I may give a just and fair and comfortable account of my Stewardship when my Lord and Master calls for it. 9. That in as much as those very externals are in themselves

blessings,

blessings if well employed, though not the blessings of the greatest magnitude; I will with all Humility and Thankfulness acknowledg the Divine Bounty to me, in trusting me with abundance, and will employ it to his Honour.

Seneca Thyest. Act. 2.

Stet quicunque volet potens
Aula culmine lubrico:
Me dulcis saturet quies;
Obscuro positus loco,
Leni perfruar otio;
Nullis nota Quiritibus
Ætas per tacitum fluat.
Sic cum transierint mei
Nullo cum strepitu dies,
Plebeius moriar senex,
Illi mors gravis incubat,
Qui notus nimis omnibus,
Ignotus moritur sibi.

Let him that will, ascend the tottering Seat
Of Courtly Grandeur, and become as great
As are his mounting Wishes; as for me,
Let sweet Repose, and Rest my portion be;
Give me some mean obscure Recess; a Sphere
Out of the road of Business, or the fear
Of falling lower, where I sweetly may
My self, and dear Retirement still enjoy:
Let not my Life, or Name, be known unto
The Grandees of the Times, toss't to and fro

By

By Censures, or Applause; but let my Age
Slide gently by, not overthwart the Stage
Of Publick Action; unheard, unseen,
And unconcern'd, as if I ne're had been.
And thus while I shall pass my silent days
In shady Privacy, free from the Noise
And bustles of the World, then shall I
A good old Innocent Plebeian dye.
Death is a meer surprize, a very Snare,
To him that makes it his lifes greatest care
To be a publick Pageant, known to All,
But unacquainted with Himself, doth fall.

OF

OF CONTENTATION, AND The MOTIVES to it, BOTH MORAL and DIVINE.

PHIL. *IV.* 11.

For I have learned in whatsoever estate I am therewith to be content.

THere are *Three Excellent Virtues* which especially refer to our condition in this life, and much conduce to our safe and Comfortable passage through them.

1. *Equality of Mind*, or *Equanimity*.
2. *Patience*.
3. *Contentedness*.

1. *Equality of Mind*, or *Equanimity*, is that virtue which refers both to prosperity and adversity, whereby in all conditions of that kind we carry an even and equal temper, neither over-much lifted up by prosperity, nor over-much depressed in adversity.

2. *Patience* properly refers to crosses, disappointment, afflictions,

afflictions, and adversity, whereby we carry a quiet and submissive mind, without murmuring, passion, or discomposure of spirit, in all afflictions, whether sickness, loss of friends, poverty, reproach, disgrace, or the like.

3. *Contentation*; which differs from Equality of mind, because that respects as well prosperity as adversity, this only adversity; and in some respects differs also from Patience (though this always accompanies it.) 1. In the extent of the object, for Patience respects all kinds of affliction; Contentedness, in propriety of speech, respects principally the affliction of want or poverty. 2. In the act it self, for Patience, in propriety of speech, implies only a quiet composed toleration of the evilness of adversity, but Contentedness imports somewhat more, namely, not only a quietness of mind, but a kind of chearful, free submission to our present condition of adversity, a ready compliance with the Divine Providence, and, in effect, a choice of that state wherein the Divine Dispensation placeth us, as well as in bearing it.

These, though they may in strictness give a distinction between Patience and Contentation, yet we must observe that Contentation is never without Patience, though it be something more: and that in the common acceptation and latitude of the word, Contentation doth not only extend to the condition or affliction of poverty, but even to all other outward afflictions reached to us by the inflicting or permitting hand of Divine Providence: and in this large acceptation I shall here apply and use it.

Content therefore, in its large acceptation, is not only a quiet and patient, but also a free and chearful closing with that estate and condition of life, which the Divine Dispensation shall allot unto us, whether mean, or poor, or laborious and painful, or obscure, or necessitous, or sickly, or unhealthy, or without friends, or with loss or absence

abſence of friends, or any other ſtate that ſeems ungrateful to our natures or diſpoſition. For we need not apply this virtue to a ſtate of high poſterity in all things, wherein (though men are not ordinarily contented) yet they have but ſmall temptations to diſcontent from the ſtate it ſelf wherein they ſo are.

This leſſon of Contentation was *learnt* by this Apoſtle, which imports theſe things: 1. That it is a leſſon that is poſſible to be learned, for the Apoſtle had learned it. 2. That it is a leſſon that requires ſomething of induſtry and pains to acquire it, for he learned it before he attained it. 3. That it is a leſſon that deſerves the learning, for he ſpeaks of it as of a thing of moment and great uſe, well worth the pains he took to attain it. And the truth is, it is of ſo great importance to be learned, that without it we want the comfort of our lives, and with it all conditions of life are not only tolerable but comfortable. And hence it is that this excellent Apoſtle doth very often inculcate and preſs and commend this leſſon in many of his Epiſtles. 1. *Tim.* 6. 6. *Godlineſs with contentment is great gain.* Heb. 13. 5. *Let your converſation be without covetouſneſs, and be content with ſuch things as ye have; for he hath ſaid, I will not leave thee nor forſake thee.* Again, 1 Tim. 6. 8. *And having food and rayment let us be therewith content.*

I ſhall therefore ſet down theſe *Reaſons* that may perſwade and encourage us to contentation with our condition, and likewiſe to patience under it; for patience and contentation cannot be well ſevered. And the Reaſons are *of two ſorts*; 1. Moral, 2. Divine and Evangelical. Neither ſhall I decline the uſe of Moral Reaſons, conſidering how far by the help of theſe many Heathens (that had not the true knowledg of God revealed in his word and Son) advanced in the practice of theſe virtues. The *Moral Reaſons* therefore are theſe:

1. Very many of the external evils we ſuffer are of our

our own choice and procurement, the fruits of our own follies and inadvertence and averseness to good counsel: And why shouldwe be discontented, or impatient under those evils which we our selves have chosen, or repine because these trees bear their natural fruit?

2. The greatest part of evils we suffer are of that nature and kind, that are *not in our power* either to prevent or help: Some come from the very condition of our nature, as sickness, death of friends; and of absolute necessity, the more relations any man hath the more evils of this kind he may suffer: And can we reasonably expect that the verynatures of things should be changed to please our humours? Again, some come from the hands of men that it may be are (more) powerful, more subtil and malicious! Why should we discontent our selves or be impatient because others are too strong for us? Others again come by occurrences natural (though disposed by the hand of the Divine Providence) as losses by storms and tempests, by unseasonable weather, by intemperateness of the air or meteors: Can we reasonably expect that the great God of Heaven and Earth should alter his setled Laws of Nature for the convenience of every such little Worm as you or I am? It may be that storm or intemperate season that may do you or me some prejudice, may do others as many and as good, or it may be more and better, a benefit: that wind that strikes my Ship against the Rock, may fetch off two or more from the Sands. Let us be content therefore to suffer Almighty God to govern the World according to his Wisdom and not our Will, though it may be a particular detriment to you or to me; or if we repine against it, we must not think thereby to obtain our own wills.

3. The *texture and frame of the World* is such, that it is absolutely necessary, that if some be rich and powerful, or great, or honourable, others must be poor, and subject, and ignoble: If all were equally powerful, there would

would be no power nor government, becauſe all would be equal; if all were equally rich, it would be but only nominally, indeed none would be rich, but all would be poor, there could be no Artificers, no Labourers, no Servants. Since therefore it is of neceſſity, in the order of the World, that ſome muſt be poor, or leſs rich or powerful than others, why ſhould I be ſo unreaſonable, or unjuſt, to deſire that lot of poverty or lowneſs of condition ſhould be another's and not mine? Or why ſhould not I be contented to be of the lower ſort of men, ſince the order of the World requires that ſuch ſome muſt be?

4. Let any man obſerve it whiles he will, he ſhall find that whatſoever of *worldly advantages* any man doth moſt plentifully enjoy, and moſt men moſt greedily deſire, of neceſſity he muſt thereby have *more croſſes and afflictions*. A man deſires many Children, Friends, Relations; the more he hath of theſe, the more mortal dying comforts he hath; the more he hath that muſt be ſick, and ſuffer affliction, and dye: and every one of theſe afflictions or loſſes in a man's Relations, are ſo many renewed afflictions, and croſſes, and troubles to himſelf. A man deſires Wealth, and hath it; the more cares and fears he hath; and the more he hath, the more he hath to loſe, and of neceſſity he muſt have more loſſes the more he hath; as he that hath a thouſand Sheep muſt in probability loſe more in a year than he that hath but forty: And beſides, Wealth is the common mark that every man ſhoots at, and every man will be pulling ſomewhat from him that hath much, becauſe every man thinks he hath enough for others as well as himſelf. A man deſires Honour, Power, Grandeur, and he hath it: but every man envies him, and is ready to unhorſe him; and a ſmall neglect, reproach or misfortune ſits cloſer to ſuch a man, than to a meaner man; and the more of Honour or Power he hath, the more of ſuch breaches he ſhall be ſure to meet with. A man deſires Long Life,

and

and accordingly enjoys it: but in the tract of long life a man is sure to meet with more sickness, more crosses, more loss of friends and relations, and over-lives the greatest part of his external comforts, and in Old age becomes his own burthen.

5. If a man desire much Wealth or Power, and enjoys it, yet it is certain so much the more thereof he hath, so much the less others have; for he hath that which might otherwise be divided among many: Why therefore should a man desire it, or discontent himself, if he have it not, since what he thus enjoys is with another's detriment and loss, who would have a share in it, if he had it not alone? And why should I covet that, or be discontented if I have it not, since if I have it, I shall procure the like discontent in others?

6. It is certain *in the course of the World*, there are and must be *a greater number of Crosses and troubles, and of greater moment* than there are of External Comforts; nay there is scarce any comfort that any man hath, but like *Jonah's* Gourd, it hath a Worm growing at the root of it, which doth not only wither the comfort it self, but most times creates greater trouble and sorrow, than the comfort it self hath good if entirely enjoyed. A man hath many Children, it may be they are all very good and hopeful, yet they are mortal, and if they dye, the death of such a Child is so much the more grievous, by how much the more good and towardly he was. But if any of them prove vicious, foolish or naught, by how much a Child is nearer than a stranger, by so much the more his vices give trouble, sorrow, and care to his Parent: So that in all worldly things, the stock of Trouble is greater three to one, than that of Comforts; so true is that of *Job*, *A man is born to troubles as the sparks fly upwards.* Why therefore should a man sink into discontent, because the World doth but *solitum obtinere*, and follow its own natural complexion and state?

7. We are generally greatly *mistaken in the nature of Good and Evil*, and have not the true measures of it. That is truly relatively Good which makes a man the better, and that truly Evil in its relative nature, which makes a Man the worse. If Prosperity and Success make me Thankful, Watchful, Charitable, Benificent, then is Prosperity good to me, for it makes me better; but if it make me Proud, Haughty, Insolent, Domineering, Vainglorious, it is Evil to me. If Adversity make me Clamorous, Murmuring, Envious, Spightful, Injurious, then 'tis evil to me; but if it makes me Humble, Sober, Patient, then 'tis good to me. And let any Man impartially take the measure of the very same Man or divers men in each condition, he shall find ten to one receive more mischief by Prosperity than by Adversity. Why should I then not content my self with that condition which is more safe to me, and makes me the better man, though not the richer or greater?

8. Which is but a farther explication of what is said next before. It is certain that a Good Man is like the *Elixir*, it turns Iron into Gold, and makes the most sour condition of life not only tolerable, but useful and convenient. If I be such, I mould and frame my worst condition into a condition of comfort and contentment by my Patience and Contentation. Why should I then be discontented with my Condition, since by the Grace of God I am able to make it what I please? If I can content my self with the good temper and disposition of my own Heart and Soul, I have no reason to be discontented with my condition, for if I find it not good I can make it such by the equality, patience, and temper of my own mind: And that the Mind is the principal matter in Contentation or discontent, we need no other instance than that of *Ahab* and *Haman*: the one a great King, the other a great Favourite of a mighty Monarch full of Wealth and Honour; yet a Covetous mind in one

and

and a Proud mind in the other, made the former sick for a little spot of ground, and the latter grow to so high a degree of discontent for want of the knee of a poor Jew, that it withered all his enjoyments, 1 *King.* 21. 5. *Hest.* 5. 13.

9. *Discontent and Impatience galls a* thousand times *more than the Cross or Affliction* doth. We owe more of the evil of crosses, troubles, and afflictions, to the unquiet, restless, impatient distemper of our mind, than to them. We are like men in a Fever, that infinitely increase their heat by their tossing and tumbling, more than if they lay still, and then they complain of the uneasiness of their Bed: Like the Prophet's wild Bull in a Net we entangle and tyre our selves worse with our struggling than if we were more patient and still; or like the Ship, it is not broken by the Rock, but by its own violent motion against it. Why then should I discontent and disquiet my self with my condition, when I make it and my self thereby worse and more uneasie?

10. As my discontentedness and unquietness renders my Condition the more uneasie, so it *no way conduceth to my rescue from it*; For since I cannot be so brutish as to think that the occurrences which befal Men are without a Divine Conduct, so it is certain that all his Dispensations are Wise and directed to a Wise End; and even Afflictions themselves have their errand and business to make Men more humble, watchful, and considerate. If I correct my Child for his fault, and he continue still more stubborn, I shall Correct him longer till he return to his submissiveness and duty. Why then should I discontent my self, and be impatient under my affliction, when it is not only vain and fruitless thereby to expect deliverance, but in all probability the likeliest way to keep me still under it?

11. As thus my condition is not amended, but made the worse, more severe, and lasting by my impatience and discontent, so *Patience and Contentation will give* me these

great advantages: 1. In all probability it will ſhorten my Affliction, becauſe it hath obtained its effect and end, and the meſſage it brings is duly anſwered. 2. But howſoever it will make it infinitely more eaſie, the leſs I ſtruggle under it 3. And, which is the beſt of all, it gives me the Poſſeſſion of my own Soul, internal peace and tranquility of Mind, a kind and comfortable ſerenity of Spirit: I remain Maſter of my paſſions, of my intellectuals, of my ſelf, and am not tranſported into another thing, than what becomes a reaſonable man: though there be ſtorms and tempeſts and rolling Seas without me, yet all is calm and quiet within. Contentation and Patience renders my outward condition of little concernment to me, ſo long as it gives me the opportunity to poſſeſs and enjoy my ſelf, my vertue and goodneſs, and the atteſtation of a good Conſcience.

12. Though I want ſomewhat that others have, yet 'tis ten to one that *I have ſomewhat that many* as good, if not better, *want*. It may be I want Wealth, yet I have Health; it may be I want Health, yet I have Children that others want. I will learn Contentment by conſidering others wants and my enjoyments, and not learn Diſcontent from others enjoyments and my own wants.

Theſe be the Moral Conſiderations, and truly they be of great weight, moment, and uſe; and, as I ſaid, carried the Heathen a great way in the Virtues of Contentation and Patience: But yet they oftentimes failed, and were too weak to compoſe the mind under a ſtorm of groſſes, loſſes, and afflictions; and therefore Almighty God hath furniſhed us with a more excellent way, which lets me into the Second Conſideration, namely, the *Divine* and *Evangelical helps* to Patience and Contentation: Their number will not be ſo many as the former, but their weight and efficacy greater, and they are ſuch as theſe:

1. The worſt I here ſuffer is *leſs than I deſerve*; and the

the least that I enjoy is more than I can in justice expect: it is the gift and bounty: I have therefore reason to be Content and Thankful for the least Mercy; and to be patient and quiet under my greatest Evil.

2. There is no affliction, cross, or condition of life, but *is reached out to us from the Hand or Permission of the most Glorious Soveraign* of all the World, to whom we owe an infinite subjection, because we have our Being from him: and therefore it is but just and reasonable for us to content our selves with what he is pleased thus to inflict: and the greatest Cross or Affliction of this life, is not answerable to his Bounty and goodness in giving us Being.

3. He is not only the absolute Soveraign of us, and all the World, but he is the *most Just and Wise* Governour of it, and all men, and all the dispensations of his Government *are* directed to most Just, Wise, and Excellent Ends: And therefore we have all imaginable reason, not only patiently to submit, but cheerfully and contentedly to bear any condition that he dispenseth, and, with an implicit faith, to resign our wills to his, as being assured it is infinitely more Wise and Just than ours. Sometimes they are the Acts of his Justice to punish us for some past offence; but always the acts of his Wisdom, either to try us, to reclaim us, to prevent us from worse evils; or to amend us, to make us more humble, watchful, dutiful, circumspect; to draw us off from too much resting on the World; to make us bethink our selves of our duty, and returning to him by Repentance, Faith and Obedience.

4. He is not only a Wise and Just Governour, but a *most merciful and tender Father*; and one that out of very Faithfulness, Love, and Goodness, corrects us, as a Father doth his Son he entirely loveth: and upon this account he may rest assured, 1. That he never afflicts, or sends, or permits any cross to fall upon us, but it is for

our everlasting, and many times for our temporal good: 2. That no cross or affliction shall lye longer or heavier upon us, than is conducible to our good: 3. That he doth, and will always, send along his Staff with his Rod, his Grace with his Affliction, to Tutor and Instruct us, to Support and Comfort us; and if we find not this support in our greatest Affliction, it is not because it is wanting to us, but because we are wanting to it, to lay hold upon it, and improve it.

5. For our farther assurance of his Love to us, and care of us, we have the word of the great Monarch of the World, the Mighty, Faithful, and All-sufficient God. *I will not leave thee, nor forsake thee,* Heb. 13. 5.

6. He hath given us the greatest pledge of his Love and goodness, that the most doubting or craving Heart in the World could ever desire; *his Son* to be our Sacrifice: and how shall he not with him give us all things needful, useful and beneficial? *Rom.* 8. 32.

This Son of his he made the Captain of our Salvation, and yet he made him a Man of sorrows, and unacquainted with grief, *Isa.* 53. 3. and made perfect by sufferings, *Heb.* 2. 9. 10. And this Son of God did bear, not only with Patience, but with Resignation, and Contentation of Mind: *Matt.* 26. 39. *Not as I will, but as thou wilt*; Luke 12. 50. *I have a baptism to be baptised withal, and how am I straitned till it be accomplished?* and when all was done, *Jesus*, that was made a little lower than the Angels, for the suffering of death, was crowned with Glory and Honour; *That he by the grace of God should taste Death for every Man. For it became him, for whom are all things, and by whom are all things, in bringing many sons to Glory, to make the Captain of their Salvation perfect through sufferings*, Heb. 2. 9. and this was done, (besides that Expiatory Sacrifice thereby made for us) for these admirable Ends: 1. That we might see before us, the ordinary method of the Divine Dispensation, his own

Eternal Son, that knew no sin, yet was made a Man of sorrows: and then, why should we, poor sinful Men, expect to be exempted and priviledged more than the Eternal Son, in whom God from Heaven Proclaimed himself well pleased: 2. That we might have an example before us: He, that is made the Captain of our Salvation, was likewise to be the common pattern and image whereunto all his Disciples and Followers are to be conformed, both passively and actively: he was exhibited as the First-born among many Brethren; the common image according to which, all his Disciples and Followers should be conformed, *Rom.* 8. 29. As he was made perfect by sufferings, so must we; and as he through a vail of Sufferings passed into Glory, so must we; that if we suffer with him, we may be glorified with him: He was exhibited, as the common Standard and Pattern of a Christian's condition, in the lowest estate that can befall him in this Life: and surely we have reason to be contented to be conformed, and subject to the condition of the Captain of our Salvation. 3. That as he was thus exhibited as a passive example of our conformity, so he became an active example for our imitation; full of quietness, composedness, submission, patience, and contentation, to give us an Example, *1 Pet.* 2. 21. and to imprint upon us the same temper and frame of Mind, *Phil.* 2. 6. that whiles we behold his example, we may, by a secret sympathy, be transformed, as it were, into the same mould and image. 4. That we might have this great pledge and assurance, that he who once lived in this World, and had experience of the difficulties and troubles of it, and is now translated to the right hand of the glorious Majesty of God, and hath the prospect of all our wants, and needs, and sorrows, and troubles, and sufferings, and of the degrees of strength we have to bear it, and hath the plenitude of power to support, to strengthen and deliver us; I say, that we may be assured, that he is

a merciful and faithful High Priest, sensible, and compassionate of our condition; *Heb.* 2. 18. *for in that he himself hath suffered, being tempted, he is able to succour them that are tempted.*

Thus it hath pleased the goodness of Almighty God, (who knows our frame and considers that we are but dust) to use as much indulgence and compliance, as is possible for a most tender Father to his weak and froward Children; That since he knows, Affliction and crosses are as necessary for us as the very best of all our blessings, yet he gives us all the helps and supplies that are imaginable, with the greatest suitableness to our nature, to make them easie, supportable, and profitable; and to bear us up to bear them, with the greatest patience and contentation. We cannot be without them, for then we are very apt to grow proud and secure, self conceited, insolent, to set up our rest, and be building of Tabernacles here, to dread and fear death beyond all measure and order, and to be utterly unprovided for it, to be desirous to take our portion in this life, and to make our Heaven on this side death; as the two Tribes desired their lot on this side *Jordan*, because they found it convenient. (*Num.* 32.) And though we cannot well be without them, yet we stand in need of daily helps to bear them patiently, contentedly and profitably; and we are accordingly, by the Divine goodness, furnished with helps suitable to our condition and frame.

As all the afflictions, crosses, and troubles in this life, are managed by the wise Providence and Government of the most wise and merciful God, and have their voice, errand, and message from him to us, (*Hear the Rod and him that hath appointed it:*) So, he hath given us the inestimable Jewel of *his Word*, to expound and unriddle what he means by them, and to instruct us how to carry our selves under them; how to improve them all for our spiritual and everlasting good; how with patience and

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cheerfulness to undergo them; how to be drawn the nearer to God by them. And to this end he hath given us most divine and wise *Counsels* touching them; great assurance of his love, goodness, and the light of his countenance, to carry and conduct us with comfort and dependance upon him in them; and hath given us admirable *Examples*, which are so many Commentaries and Expositions upon them, and to shew us what he means and intends in them and by them: As the examples of the *Jewish* Church and People; the examples of his best Saints and Servants, and their sufferings, and the reasons of them, and their deportment under them, and wherein they failed, and wherein they benefited by them; as *Abraham*, *Job*, *Moses*, *David*, *Hezekiah*, *Josiah*, and all the Apostles and Primitive Christians: in whom we may with great clearness and satisfaction observe how much advantage they got by their afflictions; what losses they were at by their peevishness, frowardness and discontent with their afflicted conditions; what comfort, satisfaction, and benefit they attained by their patience, quietness, equality of mind, voluntary submission to the Divine Providence, and contentation with their estates, though never so troublesome and uneasie.

But above all the bountiful God hath brought *Life and Immortality* to light through the Gospel: He hath given us the clearest conviction imaginable that this World, and our life in it, is not our principal End and Scope, but the place of our Pilgrimage, at best our Inn, not our home; our place of tryal and preparation for a better state: He hath shewed us that it is but our passage, and such a passage as must and shall be accompanied with afflictions, and it may be, with persecution by evil men, evil Angels, evil Occurrences: that it is the place of our warfare; a troublesome and tumultuous stormy Sea, through which we must pass before we come to our Haven: that our Country, our home, our place of rest and happi-

happineſs, lies on the other ſide of death, where there ſhall be no ſorrow, nor trouble, nor fears, nor dangers, nor afflictions, nor tears, but a place of eternal and unchangeable comfort, fulneſs of moſt pure and uninterrupted pleaſures, and that for evermore: that through many tribulations and afflictions we muſt enter into that Kingdom, as his ancient People entred into their *Canaan* through a Red Sea, a tireſom and barren Wilderneſs, fiery Serpents, wants, enemies, and uninterrupted dangers and difficulties: that *our light afflictions, which are here but for a moment, work for us a far more exceeding and Eternal weight of Glory.* 2 Cor. 4. 17. Our afflictions and inconveniences in this World, 1. Are light in compariſon of that exceeding, far more exceeding weight of Glory: 2. As they are but light, ſo being compared with that eternal weight of glory, they are but for a moment: The longeſt Life we here live is not ordinarily above threeſcore and ten years, and though the more troubleſome and uneaſie that life is, the longer it ſeems, yet compared with the infinite abyſs of Eternity, it is but a moment, yea leſs than a moment, if leſs can be, yet ſuch is the longeſt ſtay in this Life is compared with Eternity.

And the gracious God hath preſented this greateſt, and moſt important truth to us, with the greateſt *Evidence* and *Aſſurance* that the moſt deſponding and ſuſpitious Soul can deſire. 1. He hath given his own Word of Truth to aſſure us of it. 2. He hath given his own Son, to ſeal it unto us, by the moſt powerful and convincing evidence imaginable; by his miſſion from Heaven on purpoſe to tell us it, by his Miracles; by atteſtations from Heaven; by the laying down his own Life in witneſs of it; by his Reſurrection and Aſcention; by the miraculous Miſſion of his Holy Spirit viſibly and audibly. Again, 3. He hath confirmed it to us, by the Doctrine and Miracles of his Apoſtles; by their Death and Martyrdom, as a Witneſs of the Truth they taught;

taught; by the numerous Converts, and Primitive Christians, and Godly Martyrs, who all lived and dyed in this Faith, and for it; who made it their choice rather to suffer afflictions with the people of God, than to enjoy the pleasures of Sin for a season, declaring plainly that they sought a better City and Country, that is, a heavenly, *Heb.* 11. 13, 25. and this Country, and this City they had in their Eye, even while they lived in this troublesome World: And this prospect, this hope, and expectation, rendred this lower World of no great value to them, the pleasures thereof they esteemed but low and little, and the troubles and uneasiness thereof they did undergo patiently, cheerfully, and contentedly; for they looked beyond them, and placed their hopes, their treasure, their comfort above them; And even whiles they were in this Life, yet they did, by their faith and hope, anticipate their own happiness, and enjoyed by faith, even before they actually possessed it by fruition; for *Faith is the substance of things hoped for*, Heb. 11. and makes those things present by the firmness of a sound persuasion, which are in themselves future and to come.

And this is that, which will have the same effect with us, if we live and believe as they did; and be but firmly, and soundly persuaded of the truth of the Gospel, thus admirably confirmed unto us: *This is the victory that overcometh the world, even our faith*, Heb. 10. 38. *The just shall live by faith*, 2 Cor. 5. 7. We Live by Faith, and not by sight; and excellent is that passage to this purpose, 2 Cor. 4. 16, 17, 18. *For which cause we faint not, but though our outward man perish, yet our inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of Glory. While we look not at the things which are seen, but at the things which are not seen: for the things which are seen, are temporal; but the things which are not seen, are eternal.*

And

And therefore if we do but seriously believe the truth of the Gospel, the truth of the life to come, the best external things of this World will seem but of small moment to take up the choicest of our desires or hopes, and the worst things this World can inflict will appear too light to provoke us to impatience or discontent. He that hath but Heaven and Everlasting Glory in prospect, and a firm expectation, will have a mind full of contentation in the midst of the lowest and darkest condition here on Earth. Impatience and discontent never can stay long with us, if we awake our minds, and summon up our faith and hope in that life and happiness to come. Sudden passions of impatience and discontent, may like clouds arise and trouble us for a while, but this faith, and this hope rooted in the Heart, if stirred up, will, like the Sun, scatter and dispel them, and cause the light of patience, contentation and comfort to shine through them.

And as we have the hope of Immortality and Blessedness set before us, so the *Means and way* to attain it is *easie and open* to all; no person is excluded from it, that wilfully excludes not himself. *Isa.* 55. 1. *Ho every one that thirsteth, come ye to the waters, and he that hath no money come ye, buy and eat without money and without price.* Rev. 22. 17. *Whosoever will, let him take of the water of life freely.* Matt. 11. 28. *Come unto me all ye that labour and are heavy laden, and I will give you rest.* The way to everlasting happiness, and consequently to contentation here, is *laid open to all.* It was the great reason why God made Mankind, to communicate Everlasting happiness to them; and when they willfully threw away that happiness, it was the end why he sent his Son into the World, to restore mankind unto it. And as the way is open to all, so it is easie to all; his yoak is easie and his burthen light. The terms of attaining happiness, if sincerely endeavoured, are easie to be performed, by vertue of that Grace, that Almighty God affords to all men,

men, that do not wilfully reject it: namely, to believe the truth of the Gospel, so admirably confirmed; and sincerely to endeavour to obey the precepts thereof, which are both just and reasonable, highly conducing to our contentation in this life, and consummating our happiness in the life to come: And for our encouragement in this obedience, we are sure to have, if we desire it, the Special Grace and the Blessed Spirit to assist us, and a merciful Father to accept of our sincerity, & a gracious Saviour to pardon our failings & deficiencies. So that the way to attain Contentation in this life, and happiness in the life to come, as it is plain and certain, so it is open and free, none is excluded from it, but it is free and open to all, that are but willing to use this means to attain it.

And I shall wind up all this long Discourse touching Contentation with this plain and ordinary Instance. I have before said that our home, our Country is Heaven and Everlasting Happiness, where there are no sorrows, nor fears, nor troubles; that this World is the place of our travel, and pilgrimage, and at the best our Inn: Now when I am in my journey, I meet with several inconveniencies; it may be the way is bad and foul, the weather tempestuous and stormy; it may be I meet with some rough Companions, that either turn me out of my way, or all dash and dirt me in it, yet I content my self, for all will be mended when I come home: but if I chance to lodge at my Inn, there it may be I meet with bad entertainment, the Inn is full of guests, and I am thrust into an inconvenient lodging, or ill diet, yet I content my self, and consider it is no other than what I have reason to expect, it is but according to the common condition of things in that place; neither am I solicitous to furnish my lodgings with better accommodations, for I must not expect to make long stay there, it is but my Inn, my place of repose for a night, and not my home; and therefore I content my self with it as I find

it;

it, all will be amended when I come home. In the same manner it is with this World; perchance I meet with an ill and uncomfortable passage through it, I have a sickly Body, a narrow Estate, meet with affronts and disgraces, lose my friends, companions and relations, my best entertainment in it is but troublesome and uneasie: But yet I do content my self; I consider it is but my Pilgrimage, my Passage, my Inn; it is not my Country, nor the place of my Rest: this kind of usage or condition is but according to the Law and Custom of the Place, it will be amended when I come home, for in my Father's house there are Mansions; many Mansions instead of my Inn, and my Saviour himself hath not disdained to be my Harbinger; he is gone thither before me, and gone to prepare a place for me, I will therefore quiet and content my self, with the inconveniencies of my short journey, for my accommodations will be admirable when I come to my home, that heavenly *Jerusalem*, which is the place of my rest and happiness.

But yet we must withal remember, that though Heaven is our home, the place of our Rest and Happiness, yet this World is a place for our Duty and Employment, and we must use all honest and lawful means to preserve our Lives and our comforts by our honest care and diligence. As it is our duty to wait the time till our Lord and Master calls, so it is part of our task in this World given us by the great Master of the Family of Heaven and Earth, to be employed for the Temporal good of our selves and others. It is indeed our principal business to fit our selves for our everlasting home, and to think of it; but it is a part of our duty and act of Obedience, whiles we are here, to employ our selves with honesty and diligence in our temporal employments: Though we are not to set our hearts upon the conveniencies of this life, yet we are not to reject them; but to use them Thankfully and Soberly, for they are blessings that deserve our

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Gratitude, though they ought not entirely to take up our hearts. Again, though Crosses and Afflictions must be the exercise of our patience, we must not wilfully choose them, nor run into them. Let God be still the Master of his own Dispensation, for he is Wise, and knows what is fit for us, when we know not what is so fit for our selves. When he sends them, or permits them, our duty is Patience and Contentation, but commonly our own choice is headstrong and foolish.

It was the Errour of many new Converts to Christianity, that they thought, that when Heaven and Heavenly-mindedness was pressed, that presently they must cast off all care of the World, desert their Callings, and busily and unnecessarily thrust themselves into dangers, that so they might be quit of all worldly care and business, and of Life it self. This the Apostles frequently remove, and shew the errour of it, and that justly: For the truth of it is, our continuance in this Life, and in our honest employments and callings, our thankful use of external blessings here, and our honest endeavours for them; the endeavour to do good in our places, so long as we continue in them; our prudent prevention of external evils, are part of that Obedience we owe to our Maker, and part of that Exercise or Task that is given us by him to perform in this life, and our cheerful, faithful, diligent conversation herein, is so far from being incompatible to Christianity, that it is part of our Christian duty, and of that service we owe to our Maker; and it is indeed the exercise of our patience, and the evidence of a contented mind: for whosoever presently, grows so weary of the World, that presently, with froward *Jonah*, he wisheth to dye, or throws off all, it is a sign of want of that contentation that is here commended: because true Contentation consists in a cheerful and ready compliance with the Will of God, and not in a froward preference of our own will or choice. It was part of our Saviour's

excellent

excellent prayer for his Disciples, *John* 17. 15. *I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from evil.*

The business therefore of these Papers is to let you see, what are the Helps to attain Patience and Contentation in this World, that our passing through it may be safe and comfortable, and agreeable to the Will of God, and to remedy that impatience and discontent which is ordinarily found among men; To teach men how to amend their lives, instead of being weary of them; and to make the worst conditions in the World easie and comfortable, by making the mind quiet, patient and thankful. For 'tis the discontented and impatient mind that truly makes the World much more uneasie than it is in it self.

OF

OF AFFLICTIONS.

THE Best Preparation for them, and Improvement of them, and of our Delivery out of them.

JOB 5. 6, 7.

Although Affliction cometh not forth of the dust, neither doth trouble spring out of the ground: Yet Man is born unto trouble, as the sparks fly upward.

JOB's Friends, though in the particular Case of *Job*, they were mistaken, yet they were certainly very wise, godly and observing Men; and many of their Sentences were full of excellent and useful truths, and particularly this Speech of *Eliphaz*, which importeth these two useful *Propositions*.

1. That *the general state of Man in this World is a state of Trouble and Affliction*; and it is so common to him, so incident to all degrees and conditions of Mankind, that it seems almost as universal, as that natural propention in the sparks to fly upward: No person of whatsoever age, sex, condition, degree, quality, profession, but hath a part in this common state of Mankind: and although some seem to have a greater portion

tion of it than others, ſome ſeem to have greater and longer viciſſitudes and intermiſſions and allays thereof than others, yet none are totally exempt from it: yea it is rare to find any Man, that hath had the ordinary extent of the Age of Man, but his Troubles, Croſſes, Calamities, Afflictions, have overweighed and exceeded the meaſure of his Comforts and Contentments in this Life.

2. That yet *thoſe Afflictions* and troubles do neither grow up by a certain regular and conſtant courſe of Nature, as Plants and Vegetables do out of the Ground, neither are they meer accidental and caſual; but they *are ſent, diſpoſed, directed, and managed by* the conduct and guidance of the moſt Wiſe Providence of *Almighty God:* and this he proveth in the ſequel of this Chapter. And as in all things in Nature the moſt Wiſe God doth nothing at random, or at a venture, ſo in this part of his Providential Diſpenſation towards Mankind, he doth exerciſe the ſame, with excellent Wiſdom, and *for excellent Ends*; even for the very good and advantage of Mankind in general, and particularly of thoſe very Perſons that ſeem moſt to ſuffer and be Afflicted by them: ſometimes to puniſh, ſometimes to correct, ſometimes to prevent, ſometimes to heal, ſometimes to prepare, ſometimes to humble, always to inſtruct, and teach, and better the Children of Men.

And indeed, if there were no other end but theſe that follow, *This ſeeming ſharp Providence of Almighty God* would be *highly juſtified:* namely, firſt to keep Men Humble and Diſciplinable. Man is a proud, vain Creature; and were that humour conſtantly fed with proſperity and ſucceſs, it would ſtrangely puff up this vain humour: Afflictions and Troubles are the excellent and neceſſary correctives of it, and prick this ſwelling impoſtumation of Pride and Haughtineſs, which would otherwiſe render Men intollerable in themſelves and

and one to another. Secondly, to bring Mankind to recognize Almighty God, to seek unto him, to depend upon him: This is the most natural and special effect of Afflictions, *Hos.* 5. 15. *In their Afflictions they will seek me early. Jonah* 1. The rough and stubborn Mariners in a storm, will cry every one to his God. Thirdly, to Tutor and Discipline the Children of Men in this great Lesson, That their happiness lyes not in this World, but in a better; and by this means even by the Crosses and Vexations and Troubles of this World, and by these plain and sensible documents to carry Mankind up to the End of their Beings. God knows those few and little Comforts of this Life, notwithstanding all the Troubles and Crosses with which they are interlarded, are apt to keep the hearts even of good Men, in too great love of this World. What would become of us, if our whole Lives here should be altogether prosperous and contenting, without the intermixture of Crosses and Afflictions? But of these things more hereafter.

Now since the State of Mankind in this World is for the most part thus Cloudy and Stormy, and that ordinarily we can expect it to be no otherwise, there are these *Considerations* which become every wise and good Mind to acquaint himself with.

1. What Preparation is fit to be made by every Man before they come.
2. How they are to be received, and entertained, and improved, when they come, and while they are incumbent.
3. What is the best and safest temper of mind when any of them are removed.

1. Touching the first of these, namely, *Preparation* before they come; and the best preparatives seem to be these:

1. A right and ſound conviction and *conſideration* of this moſt certain experimental Truth, namely, That *no man* whatſoever, how good, juſt, pious, wiſe ſoever, can by any means expect to be *exempt* from them, but muſt be more or leſs ſubject to Affliction, of one kind or other, at one time or another, in one meaſure or another; for man is certainly born to Trouble, as the ſparks fly upward. And this certain Truth will be evident, if we conſider *the ſeveral kinds* of Affliction that are common to Mankind: and herein I ſhall forbear the Inſtances which concern our Childhood and Youth, as ſuch, which yet notwithſtanding are ſubject to Afflictions, that though they ſeem not ſuch to Men of riper years, yet are as real and pungent, and deeply and ſenſibly grievous to them, as thoſe that ſeem of greater moment to Men of riper years: But I ſhall apply my ſelf to thoſe Inſtances which are more evident, and of which thoſe that have the exerciſe of their reaſon may be more capable.

Afflictions ſeem to be of *two kinds*: 1. Such as are common Calamities, befalling a Nation, City, or Society of Men: 2. Or more perſonal, that concern a Man in his particular.

1. Touching the former of theſe, namely, *Common Calamities*, ſuch are Wars, Devaſtations, Famines, Peſtilences, ſpreading Contagions, Epidemical Diſeaſes, great Conflagrations: experience tells us, and daily lets us ſee, that they *involve* in their extent the generality of Men, *good* and *bad*, juſt and unjuſt, pious and profane: and although the gracious God is ſometimes pleaſed, for ends beſt known to himſelf, ſtrangely to preſerve and reſcue as it were, ſome out of a common Calamity, yet it is that which I do not know how any Man can promiſe himſelf, though otherwiſe never ſo pious and juſt, becauſe I find not that any where under the Evangelical diſpenſation God Almighty hath promiſed

miſed to any perſon any ſuch immunity; and common experience ſhews us that good and bad are oftentimes involved in the effects and extremities of the ſame common calamity: and indeed it would be little leſs than a Miracle, and ſomewhat above the ordinary courſe of the Almighty's regiment of things, to give particular exemption in ſuch caſes. If a Man receive any ſuch Bleſſing from God, he is bound eminently to acknowledge it as a ſignal, if not miraculous intervention of the Divine Mercy; but it is not that which a Man can reaſonably exſpect; becauſe, although upon great and momentous occaſions Almighty God is pleaſed not only to give out Miracles, but even to promiſe them alſo, as in the juſtifying of the truth of the Goſpel, in the firſt publication thereof, yet it is not equal for any particular perſon to ſuppoſe, that for the preſervation of a particular intereſt or concerment, God Almighty ſhould be as it were engaged to put forth a Miracle or little leſs than a Miracle; *and the reaſons hereof are.*

1. Becauſe under the *Evangelical diſpenſation*, the Rewards of goodneſs, piety, and obedience are of another kind, and of a greater moment, namely, Eternal happineſs and not exemption from Temporal Calamities; if Almighty God grant ſuch an exemption, it is of bounty and abundance, not of promiſe. It is true, under *the Old Covenant with the People of* Iſrael, their Promiſes were in great meaſure of temporal benefits, and the Adminiſtration of that Church, as it was in a great meaſure Typical, ſo the Divine Adminiſtration over them was very uſually Miraculous, both in their bleſſings, preſervations and exemptions: And there was ſpecial reaſon for it; for they were to be a Monument to all mankind, and alſo to future Ages, of a ſpecial and ſignal Divine Regiment; and conſequently the obedient might upon the Account of the Divine Promiſe expect Bleſſings and Deliverances, even in

publick Calamities that might befal the People in general: But we have no warrant to carry over those Promises of Temporal Benefits and exemptions to the obedience under the Gospel, which as it is founded upon another Covenant, so it is furnished with better promises.

2. Because *the best of Men* in this life, *have sins and failings* enow, to justifie the Justice of Almighty God, in exposing them to temporal Calamities; and yet his Mercy Goodness and Bounty, is abundantly magnified in reserving a reward in Heaven far beyond the merit of their best obedience and dutifulness: So that though they are exposed to Temporal calamities, Almighty God still remains not only a True and Faithful, but a Liberal and Bountiful Lord unto them in their everlasting rewards. What are light Afflictions, and but for a Moment, in comparison to an eternal weight of Glory? And the latter is the reward of their Obedience under the Gospel, while the former may be possibly the punishment or at least correction for their Sins.

2 *Cor.* 4. 17. *Rom.* 8. 18.

And therefore, altho at the intercession of *Abraham*, the Lord was pleased to grant a relaxation of the destruction of *Sodom*, for the sake of ten Righteous, it was an act of his bounty? and so it was when he delivered *Lot* and his Family: Yet he had not been unjust if he had swept them away in that common temporal calamity, because possible the sins of *Lot* himself might have been such, as might have acquitted the justice of God in so doing: For the highest temporal calamity is not disproportionate to any one Sin, And although he were pleased in Mercy to spare *Lot* and his two Daughters, yet neither was he wholly exempted from that great calamity; for his House, Goods and the rest of his Family perished in that terrible Conflagration.

And

And upon this consideration, we have just cause to *blame two sorts of persons*; namely, 1. The rash censure of some inconsiderate persons, that are too ready to censure all such as fall under a common calamity, whether of Fire, Sword, or Pestilence; as if so be they were therefore greater sinners than those that escape: the error reproved by our Saviour in the instance of the *Galileans*, and those upon whom the Tower of *Siloam* fell. *Lu.* 13. v. 1. 2 *John* 9. 2. 3.

2. The mistaken apprehension of Men concerning themselves, that upon an opinion of their own righteousness or desert, think themselves exempted from the stroke of common calamities, or are ready to accuse the Divine Justice, if they are not delivered from them. If they truly considered the just demerit of any sin, and their own sins or failings, they would both acknowledge the Justice and Goodness of God, if he reserve an Eternal reward of their obedience, though he expose them to the worst of Temporal Evils.

2. Concerning *Personal Evils*, they are of several kinds. 1. Such as befal the Body. 2. Such as befal the Estate. 3. Such as befal the Name. 4. Such as a man's Friends or Relations.

1. Touching the first of these Evils, namely, that befal the *Body*, they are of two kinds; 1. Some that are not so epidemical or universal upon all men; such are casualties or accidental hurts, Diseases springing from the particular complexion or temperament of persons, such as are hereditary Diseases, diseases incident to certain ages, infectious diseases arising from contagion, putrefaction, ill disposition of the Air or Waters. 2. Some diseases are incident unto every Man in the World. If a Man lives to a great old age, his very Age is a disease, and the decay of nature heat and moisture doth in time bring the oldest

Man to his end; but if he live not to the attainment of old age, moſt certainly as he meets with death in the concluſion, ſo he meets with ſome diſeaſe or other that makes way for his diſſolution. So that upon the whole account, though this or that man may not meet with this or that particular diſeaſe, caſualty or diſtemper, that it may be attaques another, yet as ſure as he is mortal, ſo ſure ſhall ſome diſeaſe, diſtemper, caſualty or weakneſs meet with him, that ſhall bring him to the duſt of death. That perſon therefore that is ſubject to the univerſal Edict and Law of death, is and muſt be ſubject ſooner or later to thoſe diſeaſes, ſickneſſes, caſualties or weakneſſes that muſt uſher in his death and diſſolution. And although one man may eſcape a chronical diſeaſe, another an acute diſeaſe: one man may eſcape a Contagion, another a Conſumption; one man may eſcape this Diſeaſe or caſualty, another that, yet moſt certain it is that every man ſhall meet with ſome diſeaſe, diſtemper or caſualty that ſhall be ſufficient to diſſolve his compoſition, and put a period to his life.

2. Concerning afflictions that particularly concern a man in his *Eſtate*. It is very true that ſome are more afflicted in this kind than others. The more Wealth any man hath, the more obnoxious to loſſes; and the more any man loves wealth, the deeper the affliction of this nature wounds him: And this is generally true in all worldly matters whatſoever; the more a man's heart is ſet upon it, the deeper and the more bitter the croſs or affliction is therein. But though afflictions in this kind pinch ſome cloſer than others, yet there are very few that totally eſcape in this kind. The poor man reckons it his affliction that he wants wealth; and the rich man is not without his affliction either in loſs of it, or the fear of ſuch loſſes; which create as real a trouble as the loſs it ſelf:

Fire

Fire and Shipwrack, Envy and oppreſſion, falſe Accuſations, Robbers, a prodigal Heir, or a falſe Friend, thouſands of ſuch like avenues there are to rich men's Treaſure; and either they do actually attach it, and then they cauſe ſorrow; or they do continually menace it, and ſo they cauſe fear. Nay ſometimes a rich man hath as great an affliction in his not knowing where or how to diſpoſe of his Wealth, as he hath that wants it.

3. Touching affliction in the *Name*: Moſt certainly of all things in the World, a good name is moſt eaſily expoſed to the injury of any perſon; a falſe accuſation, or falſe report, an action or word miſinterpreted. A man hath no ſecurity of his Wealth againſt invaſions of others; but he hath much leſs ſecurity touching his Name, becauſe it is in keeping of others, more than of the Man himſelf; and it is viſible to every man's experience, that he that hath the greateſt Name is moſt expoſed to the envy, and therefore to the detraction and calumnies of others; and he that values his name and reputation moſt, is eaſieſt blaſted and deeper wounded by a calumny though really falſe, than he that hath little reputation, or that eſteems it lightly.

4. Touching *Friends*: There are two things that induce the loſs of friends: 1. That which ſeems caſual, yet very common, whereby either friends become enemies, or at leaſt grow into neglect; which is ſometimes done by miſrepreſentations, falſe reports, by prevalence of factions, by differences in matters of intereſt, by the declination of a man's condition. 2. That which is certain; Death takes away a man's friends and relations from him, or him from them; the more friends and relations any man hath, the more loſſes of them or in them, he ſhall neceſſarily have upon this account: becauſe every one of them is

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ſubject to all thoſe caſualties, that any one of them is ſubject to, whether in eſtate, name, body, or death, and conſequently, the more friends and relations, the more croſſes, and calamities; for all the croſſes and loſſes that befal any of my friends are communicated by me, and in a manner made mine: and the greater my number of friends and relations are, the more loſſes of them and in them I am ſubject to; for every one of them is ſubject to the ſame calamities with my ſelf, which come in effect mine by participation. So that the more friends and relations I have, and the dearer and nearer they are, the more croſſes I have, by participating theirs: and every bitter Arrow that wounds any of them, glanceth upon me, and makes my wounds the more, by how much the more friends and relations I have; and makes them the deeper, by how much the nearer and dearer thoſe friends or relations are to me. It is true, that in a multitude of good and dear friends and relations there is a communication of more comforts; but ſince generally the Scene of every man's life is fuller of croſſes than comforts, troubles and afflictions of my many friends or relations out-ballance and over-weigh thoſe comforts.

And theſe croſſes and afflictions in Body, Eſtate, Name, and Friends, though poſſibly they may not all come together, or in their perfection, at one time, upon any one man; yet as no man is exempt from any of them at any time by any ſpecial priviledge, ſo ſometimes they have faln in together in their perfection, even upon ſome of the beſt men that we read of: Witneſs that great and ſignal Example of *Job*, who at one time ſuffered the loſs of all his Children, of all his Servants, of all his Goods, of his great and honourable eſteem among men, of his health; and beſides all this, lay under ſevere afflictions in his mind, and under the impu-

imputation of an Hypocrite with his best and judicious friends.

Upon all this that hath been said, a man may, and upon evident reason and experience, ought to conclude, *That even the most sincere Piety and Integrity of Heart and Life cannot give any man any exemption or priviledge from Afflictions* of some, or indeed of any kind.

And *this Consideration alone is sufficient.* 1. To silence and quiet that murmuring and unquiet, and proud Distemper that often ariseth in the minds of good men themselves; that are ready to think themselves much injured if they fall under the Calamities incident to Mankind: whereas the Just and Wise God never gave any promise, or priviledge, or exemption from External Calamities and Troubles to those whom yet he owns as his Children. 2. This consideration is sufficient to quiet the minds of Persons thus Afflicted against the common Temptation, which is apt to arise upon this occasion, as if they were hated or forsaken of God, because sorely afflicted: Whereas most certainly the favour or love of God is not to be measured simply by Externals; but rather the Gospel teacheth us a quite contrary lesson, *Heb.* 12. namely, That God is pleased to chasten those whom he loveth best. 3. This consideration is sufficient to check the censorious humour, that is in many, who like the *Barbarians*, presently conclude that person or place to be more sinful than others, because they suffer more, it may be, than others. *Act.* 28. 4. This was the uncharitable, and indeed unreasonable Errour of *Job*'s Friends of old, and of many at this time in reference both to publick and personal visitations.

2. The second good Preparative against Affliction is a frequent practical *Supposition*, wherewith we are to entertain our selves, even in the time of our greatest Prospe-

Prosperity, *That the case may, and probably will be altered with us*; and so cast our selves as it were into the mold of an afflicted condition. For instance, I am now in health; what if I were now to enter into the valley of the shadow of death, into some acute or painful, or desperate disease; how am I fitted with patience, resignation of my self into the hand of God, contempt of the World? for such an estate as this I must come to sooner or later; how shall I bear or carry my self in it, or under it, were it now upon me? I have now a plentiful Estate, external affluence; what if at this moment, I were bereft of all; either by Fire or Depredation, how were my mind fitted with humility and patience to submit to a poor, straight, wanting condition? I have now a good Husband, Wife, Children, many Friends that esteem me and are faithful to me; what if God should in a moment deprive me of all these? what if my dearest Friends should become my bittereſt Enemies, how should I bear my self under these Changes? I have a great Name and Esteem in the World; what if in a moment, a black cloud of Infamy and Scorn and Reproach was drawn over it, and that I should become a scorn and reproach, with *Job* 30. 8. among Children of Fools? yea Children of base men viler than the earth. How were I fitted with humility and evenness of mind to comport with such a condition, till it pleaseth God by his Providence and manifestation of my Innocence, if he think fit, to scatter this black cloud of Calumny and Reproach, or if not, yet quietly under it to enjoy the testimony of a good Conscience and my own Integrity? These and the like Anticipations of troubled and afflicted conditions, would habituate and fit our minds to bear them, furnish us with suitable tempers for them, render them easie to us when

they

they come; and keep our Souls in a due state of moderation and watchfulness before they come: As the good Martyr *Bilney* before his Martrydom, by often putting his finger into the Candle made the Flames, which he was after to endure, more familiar and tollerable.

3. The third Preparative against Affliction and calamitous seasons, is to *reason our selves off from over much love and valuation of the World*, and the best things it affords. *Philosophy* hath made some short Essay in this business; but the Doctrine of the *Gospel* hath given us far more noble and effectual Topicks and Arguments, than any Philosophy ever did or can: 1. By giving us a plain and clear estimate and valuation of this World and all that seems most valuable in it; but this is not all, but 2. By shewing us plainly and clearly a more valuable certain and durable estate after Death, and a way of attaining it, with much more ease and Contentation, than we can attain the most splendid temporals of this World. Certain it is, that the weight and stress of Afflictions and Crosses lies not so much in the things themselves which we suffer in them or by them, as in that overvaluation that we put upon those conveniencies which Afflictions or Crosses deprive us of. When News was brought to that noble *Roman* of the Death of his Son, it was a great pitch of Patience that even the Moral consideration wrought in him, *Novi me genuisse mortalem*; though perchance, it was not without a mixture of Stoical vain-Glory. We set too great a value upon our Health, our Wealth, our Reputation; and that makes us unable to bear, with that evenness and contentedness of mind, the loss of them, by Sickness, Poverty, Reproach. We set too great a rate upon our temporal Life here, because we set too great a rate upon this World, to the enjoyment whereof this Life here

is

is accommodated and proportioned; and that makes us fear Death, not only as the ruine of Nature, but as that which puts a Period to all our Comforts: Whereas had we but Faith enough to believe the Evangelical Truths, touching our future Happiness, it would make us not desire Death, because we might in the time of this Life secure unto our selves that great and one thing necessary; and it would make us not to fear Death, because we see a greater fruition to be enjoyed after it, than all the Glory of this present World can yield.

4. The next Preparative against Afflictions is to keep *Piety*, *Innocence*, and a *Good Conscience* before it comes. As Sin is the sting of Death, so it is the sting of Affliction; and that which indeed gives the greatest bitterness and strength unto Affliction: and the reason is this, because it weakens and disables that part in Man, which must bear and support it. This is that which the Wise Man observes, *Prov.* 18. 14. *The Spirit of a man will sustain his Infirmities; but a wounded Spirit who can bear?* which is no more than this; It is the Mind and Spirit of Man rightly Principled, that doth bear and carry a Man through those difficulties and Afflictions and Infirmities, under which he is; but if that Spirit or Mind which should carry and bear those evils, be hurt or wounded, or faint or infirm, what is there left in a Man to bear that which indeed (should be) our support? Innocence and a good Conscience keeps the Mind and Spirit of a Man in courage and confidence: and indeed it hath an influence and suffrage and attestation and support from the God of Heaven, to whom a good Conscience can with an humble confidence appeal, as *Hezekiah* did under a great Affliction, *Isa.* 38. and this access to Almighty God doth give new supplies, succours and strength to the Soul, to bear it up under very great and pressing Afflictions.

But

But on the other side, Sin doth disable the Soul to bear affliction till it be throughly Repented of. 1. Because it doth in a great measure, emasculate and weaken the Spirit of a Man, makes it poor, cowardly and unable to bear it self up under the pressure of Afflictions. 2. It doth in a great measure obstruct the intercourse between God and the Soul, and that influence that might and would otherwise be derived to the Spirit or Mind of a Man by the God of the spirits of all flesh.

Therefore the best preparative against Affliction is, *To have the Soul as clear as may be* from the guilt of Sin: 1. *By an innocent and watchful life* in the time of our Prosperity, before Affliction attach us: 2. Or at least, *By a speedy, sincere, and hearty Repentance* for Sin committed; and this Repentance to be speedy, before Affliction come: For although it is true that many times Affliction is the Messenger of God to awaken a Sinner to Repentance, and that Repentance is accepted by the Merciful God, yet that Repentance is most kindly and easily, and renders Afflictions less difficult and troublesome, which prevents Affliction, and performs one great end and use of Affliction before it comes. He that hath a Soul cleansed by Faith and Repentance from the guilt of Sin, before the severity of Affliction comes upon him, hath but one work to do, namely, to fit himself with Patience to undergo the shock of Affliction: But he that defers his Repentance, till driven to it by Affliction, his work is more difficult, because it is double, namely, to begin his Repentance, and to bear his Affliction.

And because in many things we offend all, and the best have their failings and sins of daily incursions, *a daily revising and examining of our own failings*, and renewing of our Repentance for our daily faults is of singular use to render Afflictions easie, because repentance

tunde cleanseth the Soul, and renders a man in God's acceptation as if he had not offended.

3. The next Preparative against affliction is to gain *an Humble Mind.* When Affliction meets with a proud heart, full of Opinion of its own worth and goodness, there ariseth more trouble, and tumult, and disorder, and discomposure in the contest of such a heart against the Affliction, than possibly can arise from the Affliction it self; and the strugling of that distemper of pride with the Affliction galls and intangles the mind more than the severest Affliction, and renders a man very unfit for it and unable to bear it. The *Jer.* 15. 20. Prophet describes it, her Sons at the head of every street were like a wild Bull in a net. But on the other side an humble, lowly mind, is calm and patient, and falls with ease upon an afflicted condition; for the truth is, the great evil of suffering is not so much in the thing a man suffers, as in the mind and temper of spirit of the man that meets with it; an humble mind is a mind rightly prepared with the greatest facility to receive the shock of any Affliction, for such a mind is already as low as Affliction can ordinarily set it.

And certainly, if any man consider aright, he hath many *important causes to keep his Mind always humble;* 1. In respect of Almighty God, the great and glorious King of Heaven and Earth, whom if a man contemplate, he will put his mouth in the dust, acknowledge himself to be but a poor worm, and therefore unworthy to dispute the Divine Dispensations, Providences, or Permissions. 2. In respect of himself. He that considers aright himself, his sins and failings and corruptions, will have cause enough to humble himself, and reckon that he is justly obnoxious to the severest crosses and afflictions. *Why doth the living man complain a man for the punishment of his sin?* Lam. 3. 39. The mercy

mercy enough that the Affliction exceeds not yet so far as his life, a living Man to complain, carries a reprehension in it self of the complaint.

6. Another most singular preparation against Affliction, is a steady resolved *Resignation of a Man's self to the will and good pleasure of Almighty God*, and that upon grounds of the greatest reason imaginable. For 1. It is a most Sovereign Will; for his Will must be done whether we will or not: therefore it is the highest piece of folly imaginable to contest with him, that will not, cannot, may not be controlled. It is true we have commission to pray to him, to deliver us from evil, but when we have so done, we must withal desire that His Will may be done; this patern the Son of God hath given us, *Matth.* 26. 39. *Father, if it be possible, let this cup pass from me, yet not my will but thy will be done.* Willingly therefore submit to that will which whether thou wilt or no, thou must, thou shalt endure: for his will is the most Soveraign will, the will of the absolute Monarch of Heaven and Earth. 2. As it is the most Sovereign Will, so it is the most Wise Will; what he wills he wills not simply *pro imperio*, but his will is founded upon and directed by a most Infinite Wisdom: and since thou canst not, upon any tolerable account, judge thy will wiser than his, it becomes thee to resolve thy poor, narrow, inconsiderate will, in the Will of the most Wise God. 3. As it is a most wise will, so the Will of God is most certainly the most Beneficent and Best Will. What reason hast thou to suspect the beneficence of his will, whose will alone gave thee thy being, that he might communicate his Goodness to that being of thine, which he freely gave thee? It is true, it may be thou dost not see the reason, the end, the use of his Dispensations, yet be content with an Implicit Submission to resign thy self up to his disposal, and rest assured it shall

be best for thee, though thou yet canst not understand what it means. If he hath given thee a Heart to resign up thy will unto his, be confident he will never mislead thee, nor give thee cause to repent of trusting him. It was a noble pitch of a Heathen's mind, namely, *Epictetus*, Enchirid. cap. 78. *In quovis incepto hæc optanda sunt; Duc me, ô Jupiter, & tu fatum, ad quem sum vobis destinatus; sequar enim alacriter: quod si noluero, & improbus ero & sequar nihilominus.* Which may be thus better *Englished*: "In every enterprize this ought "to be our Prayer; Guide me, O God, and thou Di"vine Providence according to thine own appointment; "I will with chearfulness follow: which, if I shall de"cline to do, I shall be an undutiful man, and yet "I shall nevertheless follow thy appointment, whether I "will or not. But Christians have learned a Reason of a nobler descent, namely, *That all things shall work together for good, to those that love God*, Rom. 8. 28. and certainly there can be no greater evidence [of thy love to him] than to make the Will of God the guide, rule and measure of thine own.

¶. I shall conclude with that great Preparative, which is indeed the completion of all that is before said, and in a few words includes all, Labour to get thy *Peace with God*, through Jesus Christ our Lord: when this is once attained, thou art set above the love of the World, and the fear of afflictions, because thou hast the assurance of a greater Treasure than this World can give, or take away; a *Kingdom that cannot be moved*; *Heb.* 12. 28. a hope and most assured expectation that is above the region of afflictions, and that renders the greatest and sorest afflictions, as they are, namely light and momentany: And yet because thou art notwithstanding this glorious expectation, yet in this lower region, and subject to passions and perturbations, and fears, the merciful God hath engaged his promise to

support

support thee here under them; to better and improve thee by them; to carry thee through them by his all-sufficient Grace and Mercy: The strokes thou receivest are either managed and directed, or at least governed and ordered by him that is thy Father, and that in very love and faithfulness doth correct thee; that hath a heart of compassion and love to thee, even when he seems in his Providences to frown upon thee; that while thou art under them, will make them work together for thy good, and that will never take from thee those Everlasting Mercies which are thy portion; that hath all thy afflictions, crosses, troubles, whatever they are or may be under the infallible conduct of his own Wisdom and Power; And that as on the one side he will never suffer thee to be afflicted beyond what he gives thee grace to bear and improve; so on the other hand will so manage, order and govern thy light afflictions, which are here but for a moment, that in the end, they shall be a means to bring thee a far more exceeding and eternal weight of Glory. If therefore thou wouldest be soundly armed against afflictions, and prepared with ease and comfort to bear them, this one thing necessary is sufficient to render thee such, and to fit thee also with all those advantageous helps before mentioned, which will necessarily follow upon this attainment.

Psalm. 119. 75.

1 *Cor.* 10. 13.

2 *Cor.* 4. 17.

II. Secondly, I come to the second general, namely, *How Afflictions incumbent upon us are to be received, entertained and improved*; and this will be in a great measure supplied by what hath been before said they come; for a mind so prepared and habituated, will be sufficiently qualified to receive and entertain them as becomes a good man and a good Christian. Nevertheless something I shall subjoyn in order to the bearing

and improving of afflictions while they are incumbent upon us; and they are these:

1. It becomes a man under afflictions in the first place to have a very diligent, frequent, attentive and *right consideration concerning Almighty God*, that he is a God of infinite Wisdom, Power, Justice, Mercy and Goodness: That he hates not any thing that he hath made, but hath a great love and beneficence to all his Creatures; that he designs their good and benefit, even in those dispensations that seems most sharp and severe; that if he had not a good will to his Creatures, he would never have done so much for them as he hath done: that whilest he exerciseth discipline to the children of men, it is evident they are under his care: that oftentimes there is a greater severity of the Divine displeasure, in his leaving mankind to themselves, than in exercising them with afflictions: and that he equally discovers the love and care of a Father in his corrections, as (well as) in his more pleasing administrations.

2. And farther, *that afflictions* rise not out of the dust, but *are sent and managed by* the wise disposition and regiment of Almighty *God*; it is his Providence that sends them, that measures out their kind, weight, continuance; and that they are always, as commissionated by him, so under the conduct of his Power, Wisdom and Goodness, and never exceed the line and limits of his Power, Wisdom and Goodness; if he bids them go, they go; if he bids them return, they return; if he commands the most tumultuous storms of afflictions, peace, be still, there will be a calm. As mankind is never out of the reach of his power to afflict and correct, so it is never out of the reach of his power to relieve and recover.

3. That as no man hath an exemption from afflictions, so it is most evident that even *the best of men are visited*

visited with them, and it is but need they should; for where one man is the worse by afflictions, a thousand are the worse for want of them, and as many the better by them; and the wise and gracious God that knows our frame, better than we our selves, doth for the most part in very faithfulness afflict us. The egresses of the Divine Counsels have ever in them a complication of excellent ends, even in afflictions themselves: they are acts of Justice oftentimes to punish, and of Mercy to prevent distempers and to heal them; and this is that lot which our Blessed Lord bequeathed unto his own People, *In the World ye shall have tribulation*, Joh. 16. 33. so that a good man may have as great cause to suspect his own integrity in the absence of them, as in the suffering under them.

4. That all the Divine Dispensations of comforts, or crosses are so far *beneficial or hurtful as they are received and used*: Comforts, if they make us thankful, sober, faithful, they become blessings; if they make us proud, insolent, secure, forgetful, they become judgments: Afflictions, if they are received with humility, patience, repentance and turning to God, they are blessings; if they are received with murmuring, impatience, incorrigibleness, they become judgments, and a forerunner of greater severity.

5. The consequences of all these Considerations do evidently lead us unto these *Duties*, when-ever we are *under the pressure of Affliction*:

1. To receive it with all *Humility*, as reached out unto us from the hand, or Permission at least of Almighty God. There were a sort of Philosophers that thought it a vertue to put on a resolved contempt of all crosses and afflictions; not to be moved at all with them, but to bear them with a stout *apathy*: this is not the temper that becomes a Christian; it is all one, as if a Child should resolve to receive the corrections [of

his Father] with a ſtubborn reſolution not to care for them, or to be affected with them: ſuch a ſtubbornneſs under affliction renders it unuſeful to its end, and commonly provokes the great Lord and Father of Spirits totally to reject ſuch a mind, or to maſter it with ſharper and ſeverer and multiplied afflictions, till it yield, and till that uncircumciſed Heart be humbled and except of the puniſhment of its iniquity, *Lev.* 26. 41.

2. To receive it *with Patience* and ſubjection of mind; and without either conteſting with Almighty God, charging his Providence with errour or injuſtice, or ſwelling and ſtorming againſt the affliction, or the Divine Diſpenſation that ſends it: This hath two ſingular benefits; firſt, it renders the affliction it ſelf more eaſie and tolerable; ſecondly, it is one of the readieſt ways to ſhorten or abate it: For as yielding and humble ſubmiſſion to the hand of God, ſo patience and ſubmiſſion of Will to the Divine diſpenſation are two of the great ends and buſineſs of affliction, which when attained by it, it hath performed a great part of its errand for which it was ſent.

3. To *return unto God* that afflicteth or permitteth it: Affliction miſſeth its end and uſe when it drives a man from his God, either to evil or unlawful means, or to ſhift and hide himſelf, or keep at a diſtance from him; and as it loſeth its end, ſo it is contrary to its natural effect, at leaſt where it meets with a nature of any underſtanding or ingenuity. *In their affliction they will ſeek me early, Hoſ.* 5. 15. God Almighty ſends afflictions like meſſengers to call home wandring Souls; and if a man will ſhift away, get farther off, and eſtrange himſelf more from him that ſtrikes him, he will either ſend more importunate meſſengers, afflictions of a greater magnitude, to call and fetch him, as want and famine did the young Prodigal in the Goſpel; or, which is far

far worse, let him go without farther seeking him: Whereas the man that by affliction, as it were at the first call, comes home to God, or gets neater to him, for the most part prevents severer monitors, and renders his suffering more short, or at least more easie, by drawing near to God the fountain of peace and deliverance.

And if the affliction befalls such a man that hath not estranged himself from Almighty God, nor departed from him in any greater offences or backslidings, yet affliction is not without its end or use, even to such a man. Thou hast walked closely in the duties towards God, hast depended upon him, approved thy self in his sight; yet is it not possible that thy faith, industry, obedience, dependance may be more, more constant, more firm? If it may be, as sure it may be, then though affliction solicit not thy return to him from whom thou hast not departed, yet it solicits thy improvement.

4. To *Pray unto God:* and this the most natural effect of affliction, especially if it be severe and eminent. In the Storm the Sailers call every one upon his God; and the reason is, because in such a season, a man's own shifts, the help and advice and assistance of friends, and other humane confidence appear too weak and ineffectual; and therefore the man is driven to that which indeed is the *unum magnum*; namely, invocation of Almighty God, for help, support and comfort. It is therfore a sign of a desperate mind that will not come unto God in prayer, at least when afflictions grind him. And although a man be not of the number of those that restrain prayer before God, yet afflictions naturally will make the prayer of such a man more earnest, fervent, constant; it sets an edge and adds life to the prayers of a praying man.

5. To *a Depend Trust upon God*, both for support under, and seasonable deliverance from afflictions. Keep

thy recumbence upon his goodness and mercy, even under the blackest night of Afflictions: *Though he kill me, yet will I trust in him*: *Job* 13. 15. and with *David* (*Psal.* 23. 4.) even in the Valley of the shadow of death to rest upon his Rod and his Staff: And though it becomes the best of Men to have a yielding and a soft Spirit under the Afflicting hand of God, yet be careful to bear up thy self under the Power and Goodness of God from fainting and despondence.

6. To be *Thankful unto God* under Affliction, and that upon very great and important motives. 1. Thankful that they are no worse or greater: Thou hast losses, but yet hast thou lost all at once? *Job* did; or if thou hast lost all externals, yet hast thou not something thou valuest more than all, namely, innocence, peace with God and thy own Conscience? 2. Thankful that God Almighty rather chooseth to afflict thee, than to forsake thee. As long as Almighty God is pleased to afflict thee it is plain thou art under his discipline, his care; no Man's condition is desparate so long as the Physician continues his administration; nor is any Man wholly forsaken of God, nor past his care, so long as he is under Affliction: for it is a medicine that without thy own default will either recover or better thee. 3. Thankful that God hath been pleased to discover so much of his mind and design and affections towards mankind in his Word, as to assure us that the measure of his love towards, or displeasure against the children of men, is not to be taken by external prosperity or adversity; But on the contrary, to bear up our Souls under the pressures of Afflictions, assures us that they are the effects for the most part of his fatherly love and care rather than of his heavy displeasure; that they may indeed sometimes be symptoms of his anger, but not of his hatred; they may be for correction, but not for confusion; he may correct

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those, whom yet he accounts his Children and resolves to save.

7. To put us upon a due search and *Examination of our Hearts and Ways.* Certainly there is not the best man living, but upon a strict and impartial search of himself may find fuel for Affliction; demerit enough to deserve it; somewhat amis that requires amendment; some corruptions growing into exorbitancy; some errours, that stand in need of Physick to cleanse them; some budding disorders, that stand in need of a medicine to prevent them. It is the great business of Affliction, the great message that it brings from God to man, is to search out and see what is amis, what is defective; and to ransack our Souls and Hearts and Lives, and search whether there be not something offensive to God.

8. To put a man to a *double Duty* upon this search; namely, if upon an impartial scrutiny, thou find thy Conscience clear from great and wasting Sins, humbly bless God for his grace, that hath preserved thee from the great transgression; but yet humble thy self for thy sins of daily incursion, for thy sins of omission, for thy coldness in thy devotions, for thy want of vigilance over thy passions, for thy neglect of opportunities of doing good. As thou hast matter of thankfulness, for escaping those greater and wasting sins, which others commit; yet thou hast matter of Humiliation and Repentance, for those sins that are of a lesser magnitude, whereunto thy daily inadvertence and humane frailty renders thee liable, and to set a stricter watch upon thy self even in reference to these. Again, on the other side, if upon search, thou find thy self guilty of any greater sin, which hath not been repented for, thy affliction brings likewise a *double message* unto thee: First, a message of Humiliation and Repentance for thy great transgression; and turning to God, with a per-

firſt reſolution of amendment: and a meſſage of Gratitude and Thankfulneſs to God, that hath ſent this meſſenger of affliction to awaken thee to repentance and amendment; and hath given thee an aſſurance of pardon and forgiveneſs upon thy repentance and amendment, through the all-ſufficient Sacrifice of Chriſt Jeſus. So that whatſoever perſon affliction meets with, it brings with it a uſeful and profitable meſſage from Heaven: If it meet with a perſon under the guilt of ſome great unrepented ſin, it brings him an errand of Humiliation, Repentance, Amendment and Thankfulneſs: if it meet with a good man, ſuch a man as *Job*, who had the witneſs of God in himſelf, that he was a perfect man and an upright, yet it brings him alſo a meſſage of the like nature, a meſſage of Gratitude to that God, that hath preſerved him from the great tranſgreſſion; a meſſage of Humiliation and Repentance for his often failings and offences; a meſſage of advice to proceed with greater Vigilance, and to a farther degree of Chriſtian Perfection in the whole courſe of his life.

9. To *wean a man from the love of the World*, and to carry up the thoughts and hopes and deſires to that Countrey whereunto we are appointed. If all things went well even with good men in this life, they would be building Tabernacles here, and ſet up their reſt and hopes on this ſide *Jordan*, as the *Rubenites* did in the Country of *Baſhan*, when they found it rich and fruitful. God Almighty therefore in mercy makes this World unpleaſing to good men by affliction, that they may ſet the leſs value upon it, and fix their hopes and deſires and endeavours for that City which is above.

This is the voice of the Rod and of Him that hath appointed it, which every wiſe man ought to hear and anſwer with all Obedience, Submiſſion and thankfulneſs; And when affliction hath wrought this effect, its

its business is in a great measure ended; and for the most part it is thereupon eased or removed.

Above all the *Temptations* [illegible] *all Good men in Afflictions*, this commonly is that which doth most greatly prevail, and doth them the most hurt, namely, when upon a diligent search they find their Consciences clear from any great offences, they are too apt to magnifie their own Integrity, to expostulate the reasonableness and justice of the divine dealing with them, to complain of hard usage from him. This was *Job*'s fault, and is too apt to be the fault of good men, though neither equal to him in their perfections or afflictions: which course nevertheless is, 1. Very Unjust and Unreasonable; for the best of men have Sins enough to justifie the Justice of God in his severest dealing with them; and Corruptions enough to grow into greater enormities, which although they perchance see not, yet the All-knowing God sees, and in mercy and with wisdom prevents, by the Corrosives and Catharticks of Affliction: insomuch that even that good man, when Almighty God opened his ear to discipline, saw and acknowledged, and therefore abhorred himself in dust and ashes. 2. As it is extreamly unjust, so it is extreamly foolish and vain: For as it is not the way to remove the affliction, so when God is pleased to remove it in mercy and compassion, it makes a man justly ashamed upon his deliverance, of that folly and peevishness that he shewed under his affliction against Almighty God, who even then had thoughts of mercy and deliverance for him. And this very Consideration had been enough to have made *Job*'s deliverance yet full of trouble and shame, for his frowardness in his affliction, unless the gracious God in a strange condescension of goodness and gentleness had prevented it, by giving so great a suffrage unto his integrity, and covering the errors and

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passionate excursions of his affliction, as a Father doth the errors and follies of his Child, but an indulgent commendation, *Thou [illegible] spoken of me the thing that is right, as my [illegible]* 42. 7.

And thus far [illegible] carriage that becomes us to have under affliction, and our due improvement of it, to the ends for which Almighty God sends it: by which *Almighty God* receives the Honour of his Soveraignty, his Justice, his Goodness, his Wisdom, his Truth; and man receives the Benefit of Prevention from Sin, Deliverance out of it, Improvement of his Graces, Perfecting of his Soul, and Advancement of his Glory, through the Mercy of God, and his Blessing upon this bitter cup, the cup of affliction.

III. I come to *the third General Consideration*, namely, that temper and disposition of mind that becomes us to have upon and *after Deliverance* from afflictions.

1. Upon our Deliverance from afflictions, we ought in a special and solemn manner to return our Humble and Hearty *Thanks* to Almighty God! to acknowledge him to be the Author of it; to return unto him our humble and serious Praises, that he hath been pleased to answer our Prayer, and hath given us a plain testimony that he hath a regard to us: this is the Tribute that he expects most justly from us. As he in a special manner requires our Prayers unto him, when we are under affliction, so he requires that we should take notice of the Returns of our Prayers, and to pay him the Tribute of Praise upon our Deliverance: *Call upon me in the day of trouble, I will deliver thee, and thou shalt glorifie me, Psal.* 50. 15. The truth is, when we are under extremities, we are easily perswaded to call to God for deliverance; the very natural pressure of afflictions drives us to him, we know not whither else to fly: But as soon as the Rod is gone, we are dull and backward in returning Glory to God; and we

we are most apt to take notice of the Means that immediately went before; If we or any of our relations are delivered from Sickness, we have it presently upon our Tongues ends, that we had a careful or skilful Physician, a strong constitution, favourable weather, some lucky accident that happened unto us; and the like we are apt to do upon other deliverance: and rarely, or at least not with that sincerity, acknowledge the mercy of God, and the hand of God to be that which raised us up. It is true, Means are not to be neglected; it is a presumption and tempting of God; but it is the Providence of God that gives us means; and the Blessing of God that makes them successful, that sometimes blesseth poor and weak and unlikely means to produce desired effects; sometimes maketh those very things we call accidents, that seem to import the very destruction of a man, to be the means of his recovery, and sometimes brings about the effect without any visible means. We are no less to acknowledge his goodness and Influence, when we seem to be delivered by Means, than if we were delivered by Miracle. It is true, we are apt to fasten our thoughts and reasons upon means, because we see them; but if our Eye could be so opened as the Prophet's servant's were, when he saw 2 Kings 6. 17. the Chariots of fire in the Mountain, we should see another kind of regiment and government and ordering and disposing of things than now we see. Many, if not most, of those signal deliverances, that a Man or a Nation hath, are wrought not so much by the efficacy of Means, as by a secret invisible Hand of Providential Government, which we see not. If therefore thou art delivered from any great distress of any kind, in such a manner that thou canst not attribute it to Means, or possibly above or beyond means, the Hand of thy deliverer is more signal and

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conspicuous; glorifie his Mercy and Goodness: And if thou dost obtain thy deliverance by Means, yet still glorifie his Mercy and Goodness; for it is his Providence that sends Means, his Power and Goodness that blesseth it to its desired success: the Efficiency and Energy of the Principal Cause is that which gives efficacy to the Means and makes it effectual.

2. Endeavour to express thy Thankfulness by a sincere and faithful *Obedience* to the Will of that God, that hath thus delivered thee. A true and hearty Thankfulness of mind will not content it self with bare Verbal praises and acknowledgments, but will study and endeavour to find out and do all that may be well-pleasing and delightful and acceptable to his great Benefactor: and where-ever the Heart is truly affected with the Sense of the Favour, Goodness, and Love of God, and that the Deliverance it hath had, it hath had from his hand, it will think nothing too much to be done, that may be well pleasing to him. Great acclamations and verbal praises and acknowledgments without an Honest and Sincere Endeavour to please and obey him, are but a piece of mockery and hypocritical complement; and a meer frustration and disappointment of Almighty God, in the end and design of his mercy to us; which is, to make us really better, more dutiful, more capable of greater and everlasting mercies; to make us better Examples to others, who may thereby be invited to follow us in piety and goodness. A man that hath received great and signal Mercies and Deliverances, becomes a great and efficacious Example, and of much good, or much evil, according as he carries himself after eminent mercies received: If he become more Pious, Vertuous, Just, Sober than before, he becomes a forcible motive and encouragement to others, to be like him; again, if he either remain or degenerate into Impiety, Vani-

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ty, or Vice, he discourageth Goodness, and becomes a great temptation to others to be like him.

3. *Take heed lest* after great Deliverance *thy heart be lifted up* into presumption upon God, Pride and Vain-glory, and a conceit of thy own Goodness and Worth. This is the common Temptation that grows upon much mercy received; and therefore the wise Law-giver did very frequently caution the people of *Israel* against this, *Deut.* 9. 4. *Speak not in thy heart after the Lord thy God hath cast them out, saying, For my righteousness the Lord hath brought me to possess this land, &c.* Let thy afflictions find thee Humble, and let thy afflictions make thee more Humble; but let thy Deliverance yet increase thy Humility; the more Mercy God shews thee, the more Humble ever let thy Heart be, upon a double account. 1. Thy Deliverances do or should make thee know Almighty God the more; and the more thou knowest him, the more Humble it should make thee: *Job* 42. 5. *I have heard of thee by the hearing of the ear; but now mine eye hath seen thee: wherefore I abhor my self in dust and ashes.* 2. Thou hast need to double thy guards of Humility, because upon great deliverance thou must expect that the temptation and assaults of Pride and Vain-glory will be most busie with thee: And if in all thy Preparations for afflictions thou hast studied Humility; if under all thy afflictions thou hast improved thy Humility, yet if now, upon thy deliverance, thou art lost in Pride and Vain glory, thou hast lost all the benefit both of thy Preparations, and of thy Afflictions, and of thy Deliverance also: thou art like an unhappy Ship that hath endured the Sea, and born the Storm, and yet sinks when she is come into the Harbour.

4. And upon the same account *be Vigilant and Watchful.* It is true, thou hast weathered a great Storm, out of which by the mercy of God thou art delivered

delivered; but ſtill be upon thy guard, thou knoweſt not how ſoon thou ſhalt meet with another; take heed it ſurprize thee not unprovided. Though thou haſt endured, it may be, a long and dark ſtorm of Affliction; and God hath mercifully delivered thee; yet thou haſt no promiſe from Almighty God that thou ſhalt meet with no more. Theſe *three Conſiderations* ſhould keep thee Watchful and Vigilant, notwithſtanding great deliverance from great Afflictions. 1. Thou art thereby better fitted and prepared to receive it; if it come it ſhall not ſurprize thee unawares, nor find thee ſleeping. 2. Moſt certainly, if any thing be a more likely means, as to preſerve thee under, ſo from Affliction, it is a prepared watchful, vigilant mind: for, if I may ſo ſpeak, Afflictions have no great buſineſs with ſuch a man; for, he is already in that poſture and frame of Heart, that Affliction is ordinarily ſent to give a Man. 3. There is nothing more likely to procure Affliction than Security and Unpreparedneſs of mind: And that, Firſt, in reſpect of the Goodneſs, Mercy, and Juſtice of God, who, though with moſt unblameable Juſtice, yet with ſingular Mercy, is very likely to ſend Affliction to awaken him and amend him, and to recal him from that tendency to Apoſtaſie, that Security is apt to bring upon him. Secondly, in reſpect of the Malice and Vigilancy of the great Enemy of Mankind; who, as he never wants malice, ſo he often gets a permiſſion to worry a Man whom he hath under this diſadvantage of Unpreparedneſs and Security.

5. Be careful *to keep*, as great Afflictions, ſo alſo great Deliverances *in Memory*. Moſt Men upon the freſh receipt of Mercy and Deliverance have a quick and lively apprehenſion of it; and accordingly their affections of Thankfulneſs, and practices and purpoſes of Obedi-

Obedience are lively and diligent: but in proceſs of time, and as the man is further diſtant from his deliverance, ſo the memory of it doth gradually, and poſſibly ſuddenly, vaniſh and decay: and as the remembrance of the deliverance decays and grows weaker and weaker, ſo do theſe affections or diſpoſitions of the Soul that are before mentioned: The Thankfulneſs grows faint, and ſo doth the Obedience, and ſo doth the Humility, and ſo doth the Watchfulneſs; and as the water that hath been heated, being removed from the fire, grows by degrees colder and colder, till at laſt it comes to its old coldneſs that it firſt had; ſo in a little time the Affliction is forgot, and the Deliverance is forgot, and the man is grown into the very ſame ſtate, as if he never had felt either, and poſſibly worſe. Therefore keep Deliverances and Afflictions too, freſh in the memory; call thy ſelf frequently to Account for them; uſe ſome Expedient that may frequently remind thee of them with all their Circumſtances: ſet them down in writing; mention them often; recollect them often; and recollect what thoughts, purpoſes, temper of mind and ſpirit was then upon thee, when thy Afflictions were upon thee or thy Deliverances freſhly given to thee. Caſt with thy ſelf, how if theſe were now as freſh to thee as they were then, with what motions or diſpoſitions of Soul thou ſhouldeſt receive them; and reaſon thy ſelf into the ſame temper and habitude of thankfulneſs, as then thou hadſt. By this keeping the Memory of theſe Afflictions and theſe Deliverances freſh under all its Circumſtances, thou wilt with them, and in the ſame degree as thy remembrance is of them, revive and excite, and preſerve and keep alive and quick and active, the ſame Gratitude, the ſame Humility, the ſame Obedience, the ſame Vigilance, that theſe Afflictions or theſe Deliverances wrought

in thee, when they were fresh with thee or upon thee. The vigorous perpetuating of the remembrance of them, will be an effectual means to perpetuate the due fruit of them in their life, vigour and intention.

A GOOD METHOD TO Entertain Unstable and Troublesome TIMES.

THE first expedient is to *Expect them before they come*: The very state of the World is Uncertain and Unstable, and for the most part Stormy and Troublesome: If there be some intervals of Tranquility and Sedateness, they are commonly attended with longer periods of Unquietness and trouble: and the greatest impressions are then made by them, when they surprise us, and come unexpected. When the mind is prepared for them by a kind of Anticipation, it abates the edge, and keenness and sharpness of them. By this means a man, in a great measure, knows the worst of them before he feels them, which renders the very Incumbence of them not so smart and troublesome to sense, as otherwise they would be. This Pre-apprehension and Anticipation of troubles and difficulties is the Mother of *Prevention*, where it is possible; and where it is not, yet it is the Mother of *Patience* and Resolution when they come. *Bilney* the Martyr, was wont before he suffered, to put his Finger in the

Castle, to habituate himself to a patient undergoing of his future Martyrdom; by this means, he in a great measure knew the worst of it, and armed himself with Resolution and Patience to bear it. Men are apt to feed their fancies with the Anticipation of what they hope for and wish in this World, and to possess it in imagination before they attain it in fruition; and this makes men *Vain*: but if they would have the Patience sometimes to anticipate what they have just cause to fear, and to put themselves under a Pre-apprehension of it, in relation to crosses and troubles; it would make them *Wise*, and teach them a lesson of Patience and Moderation, before they have occasion to use it; so that they need not then begin to learn it when the present and incumbent Pressure renders the lesson more difficult. This was the Method our Blessed Lord took with his Disciples, frequently to tell them before-hand what they must expect in the World, *Matth.* 10. and in divers other places telling them, they must expect in this World the worst of temporal Evils, that they might thereby be prepared to entertain them with Resolution and Patience, and might habituate their minds for their reception.

2. The second Expedient is, That we use all diligence to *gain such a Treasure as lies above* the reach of the Storms of this World; a Kingdom that cannot be shaken; namely our Peace with God in Christ, the Pardon of our Sins, and a well grounded Hope, and assurance of Eternal Life. These be things that lie out of Gun-shot, and will render the greatest Troubles that can befall this lower World, or us in it, not only tolerable but small and inconsiderable, when in the midst of all the concussions of this World, in the midst of Losses of Goods or Estate, in the midst of Storms and Confusions, and Disasters, and Calu-

Calamities, a man can have such deep and settled Considerations as these: *'Though I can see nothing but Confusions, and little hopes of their amendment, yet I have 'that which is out of the reach of all these; that which 'is infinitely more valuable to me, than all the best the 'World can give; that which I can please and comfort 'my self in, notwithstanding all these worldly distractions 'and fears; namely, the Assurance of my Peace with 'the great God of Heaven and Earth. The worst that 'I can suffer by these discomposures, and the most I can 'fear from them, is but Death; and that will not only 'put a period to the things I suffer, or can fear in this 'life but will let me into the actual possession of my hopes, 'even such a state of glory and happiness as can never be 'ended, nor shaken.* Such a Hope, and such an Assurance as this, will keep the Soul above water, and in a state of Peace and Tranquility in all the Tempest and Shipwracks than can either befal either this inferiour World, or any person in it.

3. The third Expedient is this, that a man *be Resolvedly constant to keep a good Conscience*, both before the approach of Troubles, and under them. It is most certainly true, that the very Sting and Venom of all Crosses and Troubles, is Sin, and a Consciousness of the guilt of it. This is that which gives Troubles and Crosses, and Calamities their Vigor, Force, and Sharpness; it is the Elixir, the very Life of them, when a man shall be under extream outward Calamities, loss of Goods, loss of Liberty, loss of Country, all outward hopes failing, and still greater Billows, and Waves and Storms, and Fears in Prospect, and within an angry, unquiet, avenging Conscience, then indeed Troubles have their perfection of Malignity. But if a man in the midst of all these black and stormy appearances, hath a Conscience full of Peace, and Integrity, and Comfortable attestation,

this gives a Calm in the midst of all these Storms. And the reason is apparent, for it is not the Tempestuousness or Tranquility of Externals, that creates the trouble or the quietness of the Man, but it is the Mind, and that state of composure or discomposure that the mind is put into occationally from them: and since there is nothing in the world that conduceth more to the composure and tranquility of the mind, than the Serenity and Clearness of the Conscience, keep but that safe and untainted, the mind will enjoy a Calm and Tranquility in the midst of all the storms of the World: and although the Waves beat, and the Sea works, and the Winds blow, that mind that hath a quiet and clear Conscience within, will be as stable and as safe from perturbation, as a Rock in the midst of a Tempestuous Sea, and will be a *Goshen* to and within it self, when the rest of the World without, and round about a man, is like an *Egypt* for Plagues and Darkness. If therefore, either before the access or irruption of troubles, or under their pressure, any thing or person in the world sollicit thee to ease or deliver they self by a Breach or Wound of thy Conscience, know, they are about to cheat thee of thy best security under God, against the power and malignity of troubles; they are about to clip off that Lock, wherein next under God, thy strength lieth. What-ever therefore thou dost hazard or lose, keep the Integrity of thy Conscience both before the access of troubles and under them. It is a Jewel, that will make thee Rich in the midst of Poverty; a Sun that will give thee Light in the midst of darkness; a Fortress that will keep thee safe in the greatest danger, and that is never to be taken, unless thou thy self betray it, and deliver it up.

4. The next Expedient is this; namely, an assurance *that the Divine Wisdom, Power and Providence, doth Dispose, Govern, and Order all* the things in the World,

World, even those that seem most confused, irregular, tumultuous, and contumacious. This, as it is a most certain Truth, so it is a most excellent Expedient to compose and settle the mind, especially of such a man who truly loves and fears this great God, even under the blackest and most dismal Troubles and Confusions; for it must most necessarily give a sound, present, and practical Argument of Patience and Contentation: For even these black dispensations are under the government and management of the most Wise and Powerful God. Why should I, that am a foolish vain Creature, that scarce see to any distance before me, take upon me to censure these Dispensations, to struggle impatiently with them, to disquiet and torment my self with vexation at them? Let God alone to govern and order the World as he thinks fit: as his Power is infinite and cannot be resisted, so is his Wisdom, infinite, and knows best what is to be done, and when, and how. 2. As it gives a sound Argument of Patience and Contentedness, so it gives a clear inference of Resignation of our selves up unto him, and to his will, and disposal, upon the account of his goodness. It is the mere Bounty and Goodness of God that first gave being to all things, and preserves all things in their Being; that gives all those Accommodations and Conveniencies that accompany their Being, why should I therefore distrust his Goodness? As he hath Power to do what he pleaseth; Wisdom to direct and dispose that Power; so he hath infinite Goodness, that accompanies that Power and that Wisdom. As I cannot put my will into the hands of greater Wisdom, so I cannot put my will into the hands of greater Goodness. His Beneficence to his Creatures is greater than it is possible for the Creatures to have to themselves. I will not only therefore patiently submit to his Power and Will, which I can by no means resist, but chear-

fully Reſign up my ſelf to the diſpoſal of his Will, which is infinitely beſt, and therefore a better rule for my diſpoſal, than my own will.

5. The next Expedient is *Faith and Recumbence upon thoſe Promiſes* of his, which all wiſe and good men do, and muſt value above the beſt Inheritance in this World: namely, that he will not leave nor forſake thoſe that fear and love him, *Heb.* 13. 5. *How much more ſhall your Heavenly Father give good things to them that ask him?* Mat. 6. 30. Mat. 7. 11. *He that ſpared not his own Son, but delivered him up for us all, how ſhall he not with him alſo freely give us all things?* Rom. 8. 32. *all things ſhall work together for good to them that love God,* Rom. 8. 28. Upon the aſſurance of theſe Divine Promiſes, my heart may quiet it ſelf in the midſt of all the moſt dark and tumultuous concuſſions in the World. Is it beſt for me to be delivered out of them, or to be preſerved in or under them? I am under the Providence and Government of my Heavenly Father, who hath ſaid, He will not leave me, nor forſake me; who takes more care of me, and bears more love to me than I can bear to my moſt dutiful Child: that can in a moment reſcue me from the calamity, or infallibly ſecure me under it; that ſees and knows every moment of my condition, and a thouſand expedients to preſerve or relieve me. On the other ſide, do I fall in the ſame common calamity, and ſink under it without any deliverance from it, or preſervation under it? His will be done, I am ſure it is for my good, nay, it is not poſſible it ſhould be otherwiſe: For my very Death, the worſt of worldly evils, will be but the tranſmiſſion of me into a ſtate of Bleſſedneſs, Reſt and Immortality; for, *Bleſſed are they that die in the Lord, they reſt from their Labours and their Works follow them,* Rev. 14. 13.

6. The next Expedient is *Prayer.* The glorious

God

God of Heaven hath given us a free and open Access to his Throne, there to sue out by Prayer, those Blessings and Mercies which he hath promised. It is not only a Duty that we owe in recognition of the divine Sovereignty; a Priviledge of greater value than if we were made Lords of the whole Earth; but a Means to attain those Mercies, that the Divine Wisdom and Goodness knows to be fittest for us; by this means we may be sure to have deliverance or preservation, if useful or fit for us; or if not, yet those favours and condescensions from Almighty God, that are better than deliverance it self; namely Patience and Contentedness with the Divine Good Pleasure; Resignation of our Wills to him; great Peace and Tranquillity of mind; Evidences and communications of his Love and Favour to us; Support under our weaknesses and despondencies: and many times Almighty God, in these Wildernesses of distractions and confusions, and storms, and calamities, whether publick or private, gives out as a return to hearty and faithful Prayer, such Revelations of his Goodness, and Irradiations of his Favour and Love, that a man would not exchange for all the External Happiness that this world can afford; and recompenseth the loss and troubles in relation to Externals, with a far greater measure of the Manifestations of his Favour, than ever a man did receive in his greatest confluence of external advantages. Yea, and possibly, the time of external storms and troubles is far more seasonable for such returns of faithful and humble Prayer, than the times of external affluence and benefits: and the devotion of the soul by such troubles raised to a greater height, and accompanied with more Grace and Humility and Fervency, than is ordinarily found in a condition of external peace, plenty and serenity.

Change

Changes and Troubles.

PEace way-ward Soul! let not those various
Storms,
Which hourly fill the World with fresh Alarms,
Invade thy Peace; nor discompose that Rest,
Which thou maist keep untoucht within thy Brest,
Amidst those whirlwinds, if thou keep but free
The Intercourse betwixt thy God and thee.
Thy region lies above these Storms: and know,
Thy thoughts are earthly, and they creep too low,
If these can reach thee, or access can find,
To bring or raise like Tempests in thy Mind.
But yet in these disorders something lies,
That's worth thy notice, out of which the Wise
May trace and find that Just and Powerful Hand,
That secretly, but sure doth Command,
And Manage these distempers with that skill,
That while they seem to Cross, they Act his Will.
Observe that Silver Thread, that steers and bends
The worst of all disorders, to such Ends,
That speak his Justice, Goodness, Providence,
Who closely guides it by his Influence.
And though these Storms are loud, yet listen well,
There is another message that they tell:
This World is not thy Countrey; 'tis thy Way;
Too much contentment would invite thy stay
Too long upon thy journey; make it strange,
Unwelcome News, to think upon a Change:

Whereas

Whereas this rugged entertainment ſends
Thy thoughts before thee to thy journeys end;
Chides thy deſires homewards; tells thee plain,
To think of reſting here it is but vain;
Makes thee to ſet an equal eſtimate
On this uncertain World, and a juſt rate
On that to come; it bids thee wait and ſtay,
Until thy Maſter calls, and then with joy
To entertain it. Such a Change as this,
Renders thy Loſs, thy Gain; improves thy Bliſs.

OF

OF THE REDEMPTION OF TIME.

How, and why it is to be REDEEMED

I Would consider these *Particulars*: 1. What that Time is which we are to Redeem. 2. What it is to Redeem that time. 3. How that Time is to be Redeemed. 4. Why that time is thus to be Redeemed.

The first of these, what that *Time* is, that to is be Redeemed. The Philosophers trouble themselves much what Time is, and leave it very difficult; but we shall not need to trouble our selves with that inquiry. The Time that is here meant, seems to be under this double Relation: First, in relation to some Apt Season for any thing to be done; and then it is properly called Opportunity which is nothing else but the co-incidence of some circumstances accmomodate to some action suitable to it: as the Time for the Husband-Man to Reap his Corn, is when the Corn is ripe, and the weather seasonable. It is time for the Smith to forge Iron when it is hot, and therefore malleable; and so in matters moral; It is a time to shew mercy when an object

object of misery occurs, and a power to give relief. This, as I take it, is that which the Greeks call καιρὸς or Opportunity. Secondly, In relation to that continuance of the duration of the reasonable Creature in life, in this World, or the Time of our Life.

II. *To Redeem* Time therefore, is in relation to both these, *viz.* 1. In relation to Seasons or opportunities: the Redemption of Time in this respect is, 1. Diligently to watch and observe all fitting Seasons and Opportunities of doing all the good we may, whether in relation to Almighty God, his Service and Glory; in relation to others, in all acts of Charity and Justice; in relation to our selves, in improvements of knowledge, Piety and Vertue. 2. Industriously to lay hold of all these opportunities, and not to let them slip, but to apply suitable actions to suitable opportunities, when they occur. 2. In relation to the Times of our Lives; and so we are said to Redeem our Time. 1. When we constantly imploy our time, and leave as few vacuities and *interstitia* in it without imploying it. The opposite to this is Idleness, or doing nothing. 2. When we imploy our time constantly in doing something that is answerable to the value and usefulness of our time. The opposites to this, are first the sinful imployment of our time, which is indeed worse than Idleness: Or Secondly, the vain, and impertinent, and unprofitable imployment of our time, as *Domitian* did in killing of Flyes. 3. When we imploy our time not only in things profitable, but in such things as are of greatest use and importance: and therefore such imployments as are of greatest importance and concernment ought to take up the greatest and most considerable part of our time; otherwise we are imprudent and irrational in the Improvement or Redemption of our Time. And therefore this Redeeming of our Time is ordinarily called Husbanding of our Time in resem-

reſemblance of the Husband-mans proceeding with his ground. If the Husband-man doth not at all Till and Sow his ground, but is Idle; or if he takes much pains in Tilling of his ground, and Sows nothing but Cockle and Darnel, or ſuch hurtful Seeds; or if he Sowes not that which is hurtful, but Sowes light or unprofitable Corn; or Sowes that ground with a more ignoble and unuſeful Grain, which would with more reaſon and advantage be imployed to a more noble grain, that would yield more profit; or if he Sowes a ſuitable grain, but obſerves not his ſeaſon proper for it, that man is an ill Husband of his ground: And he that with the like negligence, or imprudence Husbands his time, is an ill Husband of his time, and doth not redeem it as he is here directed. But of this more in the next.

III. *How* Time is to be Redeemed. The particular Methods of Husbanding of Time under both the former relations, *viz.* in relation to opportunity, and in relation to our time of life, ſhall be promiſcuouſly ſet down. Now *the actions of our lives* may be diſtinguiſhed into ſeveral kinds, and in relation to thoſe ſeveral actions, will the imployments of our times be diverſified. 1. There are actions *Natural*, ſuch as are Eating, Drinking, Sleep, Motion, Reſt. 2. Actions *Civil*; as Proviſion for Families, bearing of publick Offices in times of Peace or War; moderate Recreations and Divertiſements; imployments in civil Vocations, as Agriculture, Mechanical Trades, Liberal Profeſſions. 3. Actions *Moral*, whether relating to our ſelves, as Sobriety, Temperance, Moderation, (which though they are rather habits than actions, and the actions of them rather conſiſt in Negatives than Poſitives, yet I ſtile them actions) or relating to others, as acts of Juſtice, Charity, Compaſſion, Liberality. 4. Or laſtly, Actions *Religious*, relating to Almighty God, as Invocation

Invocation, Thanſgiving, Inquiring into his Works, Will, Obedience to his Law, and Commands, obſerving the ſolemn ſeaſons of his Worſhip and Service, and, which muſt go through and give a tincture to all the reſt, a habit of Fear of him, Love to him, Humility and Integrity of heart and ſoul before him; and in ſum, a habit of Religion towards God in his Son Jeſus Chriſt, which is the *magnum oportet*, the one thing neceſſary, and over-weighs all the reſt upon this account: 1. In reſpect of the excellency and Soveraignty of the Object, Almighty God to whom we owe our Being, and the ſtrength and flower of our Souls. 2. In reſpect of the nobleneſs of the end thereby and therein to be attained; for whereas all the reſt ſerve only to the *Meridian* of this life, the latter hath a proſpect to an Eternal life. 3. In reſpect of the nobleneſs of the habit it ſelf, which hath an univerſal influence into all the reſt of the before-mentioned relations, and advanceth and improveth, and ennobleth them. It would be too long to proſecute the methods of Redeeming the Time in the particular relations to all theſe actions in this ſheet of paper, therefore in this purſuit of the manner of Redeeming the Time, I ſhall ſet down only theſe *generals*.

1. We are to *neglect no opportunity* that occurs to do good; but 1. To *watch all* opportunities, that offer themſelves in order thereunto. 2. To *ſeek for them*, if they offer not themſelves. 3. To *uſe them*, and not to let them ſlip.

2. In the co-incidence of opportunities of ſeveral kinds, and ſuiting to ſeveral actions, to give thoſe the *prelation* that correſpond to the moſt worthy actions; and in the co-incidence of opportunities for actions of equal moment, to prefer ſuch as are moſt rare, and probably of unlikelihood to occur again, before thoſe that are under a probability of frequent occurrence.

3. We

We are to be very careful to *leave no banks* or interspersions of Idleness in our lives. Those men that have most imployment and of the most constant nature, cannot choose but have certain *Interstitia* between the varieties of business, which may be fitted with imployments suitable to their length or qualities; and it becomes a good Husband of his time to have some designations and destinations of businesses that may be suitable to the nature, quality, seasons, and *more* of those vacant *interstitia*. An industrious Husband-man, Trades-man, Scholar, will never want business fitted for occasional vacancies and *horæ subsecivæ*. *Gellius* his *Noctes Atticæ* have left us an experiment of it: And a Christian, even as such, hath ready imployment for occasional interstices, Reading, Praying; the crums and fragments of time would be furnished with their suitable imployments; 'tis precious, and therefore let none of it be lost.

4. Much time might be saved and redeemed in *retrenching the unnecessary expences* thereof in our ordinary sleep, attiring and dressing our selves, and the length of our Meals, as Breakfasts, Dinners, Suppers; which especially in this latter Age, and among people of the better sort, are protracted to an immoderate and excessive length: There is little less than ten or twelve hours every day spent in these refections, and their appendencies which might be fairly reduced to much less.

5. Take heed of entertaining *Vain Thoughts*, which are a very great consumption of time, and is very incident to Melancholy and Fanciful persons, whom I have known to sit the greatest part of several days in projecting what they would do if they had such Estates, Honours, or Places, and such kind of unprofitable and vain meditations; which humour is much improved in them that lie long in bed in a Morning.

6. Beware of too much *Recreation*. Some Bodily

Exercise is necessary, for sedentary men especially; but let it not be too frequent, nor too long. Gaming, Taverns, and Plays, as they are pernicious, and corrupt Youth; so if they had no other fault, yet they are justly to be declined in respect of their excessive expence of time, and habituating men to Idleness and vain thoughts, and disturbing Passions and symptoms, when they are past, as well as while they are used. Let no Recreations of any long continuance be used in the Morning, for they hazzard the loss or discomposure of the whole day after.

7. *Visits* made or received, are for the most part an intolerable consumption of time, unless prudently ordered; and they are for the most part spent in vain and impertinent discourses. 1. Let them not be used in the Morning. 2. Let the visits be made to, or by persons of impertinence, let them be short, and at such times as may be best spared from what is more useful or necessary, *viz.* at Meals, or presently after. 3. But if the persons to be visited, are men of Wisdom, Learning, or Eminence of parts, the Visits may be longer but yet so as the time may be profitably spent in useful discourse, which carries with it, as well profit and advantage as civility and respect.

8. Be obstinately constant to your *Devotions* at certain set times, and be sure to spend the *Lords day* intirely in those Religious duties proper for it; and let nothing but an inevitable necessity divert you from it. For, 1. It is the best and most profitable spent time; it is in order to the great end of your being in this World. 2. It is in order to your everlasting happiness; in comparison of which, all other businesses of this life are idle and vain; it is that which will give you the greatest comfort in your Life, in your Sickness, in your Death; and he is a Fool that provides not for that which will most certainly come.

3. It

3. It is the most reasonable tribute imaginable unto that God, that lends you your time, and you are bound to pay it under all the obligations of duty, and gratitude: And 4. It is that which will sanctifie and prosper all the rest of your time, and your secular imployments. I am not apt to be superstitious, but this I have certainly and infallibly found true, that by my deportment in my duty towards God, in the times devoted to his Service, especially on the Lords day, I could make a certain conjecture of my success in my secular occasions the rest of the week after: If I were loose and negligent in the former, the latter never succeeded well; if strict, and conscientious, and watchful in the former, I was successful and prosperous in the latter.

9. Be Industrious and Faithful in your *Calling*. The merciful God hath not only indulged unto us a far greater portion of time for our ordinary occasions, than he hath reserved to himself, but also enjoyns and requires our Industry and Diligence in it. And remember that you observe that Industry and Diligence, not only as civil means to acquire a competency for your self and your Family, but also as an act of Obedience to his Command and Ordinance; by means whereof, you make it not only an act of civil conversation but of Obedience to Almighty God, and so it becomes in a manner spiritualized into an act of Religion.

10. Whatever you do, be very careful to retain in your heart a *habit of Religion*, that may be always about you, and keep your heart, and your life always as in his presence, and tending towards him. This will be continually with you, and put it self into acts, even although you are not in a solemn posture of Religious Worship, and will lend you multitudes of Religious Applications to Almighty God, upon all occasions,

and interventions, which will not at all hinder you in any measure in your secular occasions, but better and further you: It will make you Faithful in your Calling, even upon the account of an actual reflection of your mind upon the presence and command of the God you fear and love: It will make you actually Thankful for all successes and supplies; Temperate and Sober in all your natural actions; Just and Faithful in all your dealings; Patient and Contented in all your Disappointments, and Crosses; and actually consider and intend his Honour in all you do; and will give a tincture of Religion and Devotion upon all your secular imployments, and turn those very actions, which are materially civil or natural, into the very true and formal nature of Religion, and make your whole life to be an unintermitted life of Religion and Duty to God. For this habit of Piety in your Soul, will not only not lye sleeping and unactive, but almost in every hour of the day will put forth actual exertings of it self in applications of short occasional Prayers, Thanksgivings, Dependence, resort unto that God that is always near you, and lodgeth in a manner in your heart by his fear, and love, and habitual Religion towards him. And by this means you do effectually, and in the best and readiest manner imaginable doubly Redeem your Time. 1. In the lawful exercise of those natural and civil concerns, which are not only permitted, but in a great measure injoyned by Almighty God. 2. At the same time exercising acts of Religious duties, Observance and Veneration unto Almighty God, by perpetuated, or at least frequently reiterated, though short acts of devotion to him. And this is the great art of Christian Chymistry, to convert those acts that are materially natural or civil, into acts truly and formally Religious; whereby the whole course of this life is both truly and inter-

interpretatively a Service to Almighty God, and an uninterrupted ſtate of Religion, which is the beſt, and nobleſt, and moſt univerſal Redemption of his Time.

11. Be very careful to *prefer thoſe actions* of your life *that moſt concern you*; be ſure to do them chiefeſt, to do them moſt. Let thoſe things, that are of leſs moment, give place to thoſe things that are of greateſt moment. Every man of the moſt ordinary prudence, having many things to do, will be ſure to be doing of that firſt and chiefeſt which moſt concerns him, and which being omitted, and poſſibly wholly diſappointed, might occaſion his moſt irreparable loſs. We have, it is true, many things to be done in this life, *Ars longa, vita brevis*; and we have ſeaſons and opportunities for them; but of theſe many things, ſome are barely conveniencies for this life; Some, though they ſeem more neceſſary, yet ſtill they riſe no higher, nor look no further, nor ſerve no longer, but only for the Meridian of this life, and are of no poſſible uſe in the next moment after death. The Pleaſures, the Profits, the Honours, the moſt florid accommodations of great humane Learning, ſtately Houſes and Palaces, goodly poſſeſſions, greateſt Honours, higheſt Reputation, deepeſt Policy, they are fitted only to this life; when death comes, they are inſignificant pitiful things, and ſerve for nothing at all the very next moment after death; nay, the diſeaſes and pains, and languiſhings that are the *preludia* of death, render them perfectly vain, if not vexatious and torturing. But there are certain buſineſſes that are not only excellently uſeful in this life, but ſuch as abide by us in ſickneſs, in death; nay, go along with us with ſingular comfort into the next life, and never leave us, but ſtate us in an eternal ſtate of reſt and happineſs, ſuch as may be with much eaſe acquired in the times of health and life, but very

difficult to be attained in the time of Sickneſs, and the hour of death, but never to be forgotten after death; ſuch as are of that neceſſity, that in compariſon of them, all other things are impertinent and vain, if not deſperately noxious and hurtful. There is no neceſſity for me to be Rich, and to be great in the World; to have ſuch a title of Honour, ſuch a place of Dignity, or Profit; to leave ſuch an Inheritance or titular Dignity to my Son, or to have ſo many thouſand pounds in my Inventory, when I die. But there are certain matters of abſolute neceſſity to me, ſuch as if I am without, I am undone and loſt, and yet ſuch as if not attained here in this life, can never be attained; and therefore, as it concerns me in the higheſt degree to attain them, ſo it concerns me in the higheſt degree to attain them in this life, and to take all opportunities imaginable in order thereunto, and to redeem every minute of time for that purpoſe, leſt I ſhould be for ever diſappointed, and not to be like the fooliſh Virgin, to be getting of Oyl when the door is ready to be ſhut; and with the Truant-Scholar, to trifle away my time allotted me for my leſſon, and then to begin to learn it when my Maſter calls for me to repeat it; and thoſe buſineſſes are ſuch as theſe; the Knowledge of Chriſt Jeſus, and him Crucified; the attainment of Faith in God through him; the acquaintance of my ſelf with the Will of God; the comporting of my ſelf with that Will; the exerciſe of true and ſerious Repentance for ſins paſt; the ſteady reſolution of Obedience to his Will for the time to come; the attaining of the Pardon of my ſins, and Peace with God through Chriſt our Lord; the ſubduing of my Luſts and Corruptions; the conformation of my will and life to the holy Will of God, and the perfect pattern of Holineſs, Chriſt Jeſus; the working out my Salvation with fear and trembling;

the

the giving all diligence to make my Calling and Election ſure: the fitting and purging of my ſelf to be a Veſſel of Glory and Immortality, and fitted for the uſe of my great Lord and Maſter; the caſting of my ſelf into ſuch a frame and poſture of mind and life, that I may be fitted and ready to die, and give up my account to my Lord with peace and chearfulneſs, and comfort; ſo that If I ſhould, either by the hand of ſome diſeaſe or caſualty, or other providence receive this ſolemn meſſage, *Set thy Houſe in order, for thou ſhalt die*, I might receive it with as much readineſs, willingneſs and chearfulneſs, as a faithful and diligent Servant would receive this command from his Maſter; *You muſt take ſuch a Journey for me to morrow.* Theſe, and ſuch like buſineſſes as theſe, beſides the conſtant tenour of a juſt, virtuous, and pious life, are the moſt important buſineſſes of a Chriſtian. Firſt, ſuch as are of abſolute neceſſity to him, he may not, he cannot be without them. Secondly, ſuch as cannot be done elſewhere than in his life; this world is the great Laboratory for perfecting of Souls for the next; if they are not done here, they ceaſe to be done for ever; death ſhuts the door, and everlaſtingly ſeals us up in that ſtate it finds us. Thirdly, And every ſeaſon of this life is not at leaſt ſo ſuitable for it: ſickneſs, and pain, and wearifome and froward old Age have buſineſs enough of themſelves to entertain us; and any man that hath had experience of either, will find he hath enough to do to bear them, or to ſtruggle with them. And fourthly; We know not whether the Grace and Opportunities that God hath lent us, and we have neglected in our lives, ſhall ever be afforded again to us in the times of our Sickneſſes, or upon our Death-beds, but a little portion of time in our Lives and healths are furniſhed with thouſands of invitations and golden opportunities for theſe great works. Let us therefore redeem

those portions of time that our life and health lends us, for this great and one thing necessary.

And now, if a man shall take a survey of the common Course, even of the Christian World we shall find the generality of Man-kind the veriest Children, Fools, and Madmen, that ever Nature yielded. The very folly of Children in spending their time in Rattles, and Hobby-horses, is more excusable than theirs, whose reason and experience should better instruct them. There is not any man so senseless, but he knows he must die, and he knows not how soon he shall hear of that sad Summons; and if he were so brutish as not to think of it, or believe it, yet the Weekly Bills of Mortality gives him daily instances of it: and yet if we do but observe the world of men, they do for the most part wholy trifle away their time in doing that which is evil; or in doing nothing; or in doing nothing to any purpose, or becoming a reasonable Nature. One man trifles away his time in Feasting and Jollity; another in Gaming or vain and unnecessary Recreations, in Hunting, Hawking, Bowling, and other wastful expences of time; another in fine Cloaths, Powderings, and Painting, and Dressing; another in hunting after Honours and Preferments, or heaping up of Wealth and Riches, and lading himself with thick clay; another in trivial speculations, possibly touching some criticisme or Grammatical nicety; and all these men wonderfully pride themselves as the only wise-men, look big and goodly; and when they come to die, all these prove either vexations and tortures of a mis-spent time; or at least, by the very appearance of sickness and death, are rendred poor, empty, insipid, and insignificant things; and then the Minister is sent for, and Sacraments, and nothing but penitence and complaints of the vanity of the world, the unhappy expences of time, and all the Wealth and Honour would be presently sacrificed for the

the Redemption of those mis-spent hours, and days, and years that cannot be recalled, nor redeemed by the price of a World. But the great misery of Man-kind is this, they cannot, nor will not, in the times of health, anticipate the consideration of death and judgment to come; nor put on any apprehensions or thoughts, that the time will come, when things will be otherwise with them than now it is; or that they will be driven into another kind of estimate of things than now they have, and this their way is their Folly. Man being in Honour, in Health, in Life, understandeth not, but becomes like the Beasts that perish. *Psal.* 49. 12.

4. I come to the *Reasons Why* we ought thus to Redeem our Time, which may be these:

1. Our time is a *Talent* put into our hands by the great Lord of the whole Family of Heaven and Earth, and such whereof we are to give an account when our Master calls; and it will be a lamentable Account, when it shall consist only of such *Items* as these: *Item*, So much of it spent in Plays, and Taverns, and Gaming. *Item*, So much of it spent in Sleeping, Eating, Drinking. *Item*, So much spent in Recreations and Pastimes. *Item*, So much spent in getting Wealth and Honour, *&c.* and there remains so much which was spent in doing nothing.

2. Our time is *an Universal Talent*, that every man that lives to discretion, hath. Every man hath not a Talent of Learning, or of Wealth, or Honour, or Subtilty of Wit to account for; but every man that lives to the Age of Discretion hath Time to account for.

3. Every man hath not only a Talent of Time, but every man hath a *Talent of Opportunity*, to improve his Talent in some measure, put into his hand. The very works and light of Nature, the very principles of natural Religion are lodged in the hearts of all men; which by the help of his natural reason, he might exercise to some

ſome acts of Service, Duty, and Religion towards God. But the Chriſtian hath much more.

4. The Redemption and Improvement of our Time, is the next and immediate *End why it is given*, or lent us, and why we are placed in this life; and the waſting of our time is a diſappointment of this very end of our being; for thereby we conſequently diſappoint God of his Glory, and our ſelves of our happineſs.

5. Upon the management and diſpoſal of our time, depends the *the everlaſting Concernment of our Souls. Ex hoc momento pendet Æternitas.* If it be redeemed, improved, and imployed as it ought to be, we ſhall in the next moment after death, enter into an Immutable, Eternal, and Perfect ſtate of Glory; if it be either ſinfully or idle ſpent, we fall into an Everlaſting, Irrecoverable and Unchangeable ſtate of Miſery.

6. The Buſineſs we have to do in this life, in order to the cleanſing of our Souls, and fitting them for Glory, is a *Great and Important Buſineſs*, and the time we have to live hath *two moſt dangerous qualities* in reference to that buſineſs. 1. It is *ſhort*: our longeſt period is not above 80 years, and few there be that arrive to that Age. 2. It is very *caſual and uncertain*; there be infinite accidents, diſeaſes, and diſtempers that cut us off ſuddenly; as acute diſeaſes, ſuch as ſcarce give us any warning; and conſidering how many ſtrings, as it were, there are to hold us up, and how ſmall and inconſiderable they are, and how eaſily broken, and the breach or diſorder of any of the leaſt of them may be an inlet to death, it is a kind of Miracle that we live a month. Again, there be many Diſeaſes that render us in a manner dead while we live, as Apoplexies, Palſies, Frenzies, Stone, Gout, which renders our time either grievous, or very unuſeful to us.

7. Time once loſt, it is loſt for ever: It is *never to be recovered*; all the Wealth of both the *Indies* will not

not redeem nor recall the last hour I spent; it ceaseth for ever.

8. As our time is short, so there be *many things that corrode and waste that short time*; so that there remains but little that is serviceable to our best imployment. Let us take but out of our longest lives, the weakness and folly of Childhood and Youth, the impotency and morosity of our old Age, the times for eating, drinking, sleeping, though with moderation, the times of sickness and indispositedness of health, the times of Cares, Journeys and Travel, the times for necessary Recreations, Interview of Friends and Relations, and a thousand such expenses of time, the residue will be but a small pittance for our business of greatest moment, the business I mean, of fitting our Souls for Glory; and, if that be mis-spent, or idly spent, we have lost our Treasure, and the very Flower and Jewel of our time.

9. Let us but remember, that *when we shall come to Dye*, and our Souls sit as it were hovering upon our lips, ready to take their flight, at how great a rate we would then be willing to purchase some of these hours we once trifled away, but we cannot.

10. Remember that this is the very *Elixir*, the very Hell of Hell to the damned Spirits, that they had once a Time, wherein they might upon easie terms, have procured Everlasting Rest and Glory; but they foolishly and vainly mis-spent that time and season, which is now not to be recovered.

FINIS.

XUM

THE
Great Audit.
WITH THE
ACCOUNT
OF THE
Good Steward.

THE

Great Audit.

WITH THE

ACCOUNT

OF THE

THE Great Audit.

THE Great Lord of the World hath placed the Children of Men in this Earth as his Stewards; and according to the Parable in *Matthew* 25. He delivers to every person his *Talents*, a Stock of Advantages or opportunities: to some he commits more to some less, to all some.

This Stock is committed to every person under a *Trust*, or Charge, to imploy the same in ways, and to ends, and in proportion suitable to the Talents thus committed to them, and to the measure and quality of them.

The *Ends* of this deputing of the Children of men to this kind of imployment of their Talents, are divers: 1. That they may be kept in continual action and motion suitable to the condition of reasonable Creatures, as almost every thing else in the World is continued in motion suitable to its own nature, which is the subject of the Wiseman's discourse. *Eccles.* 1. 8. *All things are full of labour.* 2. That in that regular motion

motion they may attain ends of Advantage to themselves; for all things are ſo ordered by the moſt Wiſe God, that every Being hath its own proportionable Perfection and Happineſs inſeperably annexed to that way and work which his Providence hath deſtined it unto. 3. That in that due and regular imployment, each man might be in ſome meaſure ſerviceable and advantagious to another. 4. That although the great Lord of this Family, can receive no Advantage by the Service of his Creature, becauſe he is perfect and All-ſufficient in himſelf; yet he receives Glory and Praiſe by it, and a Complacency in the beholding a Conformity in the Creature, to his own moſt Perfect Will.

To the due Execution of this Truſt committed to the Children of Men, and for their incouragement in it, he hath annexed *a Reward* by his Promiſe and the free appointment of his own good pleaſure; This reward therefore is not meritoriouſly due to the imployment of the Talent; for as the Talent is the Lords, ſo is the ſtrength and ability whereby it is imployed; but by his own good pleaſure and free promiſe, the reward is knit to the work. In this caſe therefore the reward is not demandable, ſo much upon the account of the Divine Juſtice, as upon the account of the Divine Truth and Fidelity. On the other ſide, to the maleadminiſtration of this truſt, there is annexed a retribution of Puniſhment, and this moſt naturally and meritoriouſly; for the Law of common Juſtice and Reaſon doth moſt juſtly ſubject the Creature, that depends in his Being upon his Creator, to the Law and Will of the Creator; and therefore, having received a Talent from his Lord, and together with his Being, an ability to imploy it according to the Will of his Lord, a non-imployment, or miſ-imployment thereof doth moſt juſtly oblige him to Guilt and Puniſhment, as the natural and juſt conſequent of his demerit.

Of

Of *the Persons* that do receive these Talents, *some do imploy them well*, though in various degrees; some to more advantage, some to less; and although the best Husbands come short of what they should do, and at best are in this respect unprofitable Servants, yet if there be a Faithful, Conscientious, and Sincere Indeavour to imploy that Talent to their Masters honour, they are accounted *Good Stewards*, and the Merits of Christ supply by Faith, that wherein they come short.

On the other side, some persons are *Unfaithful Stewards* of their Talents, and these are *of three kinds*: 1. Such as wholly misimploy their Talents, turning them to the Dishonour and Disservice of their Lord which they should have imployed to his Service; and these have a double account to make, *viz.* of their Talents, and of their misimployment. 2. Such as do not at all imploy their *Talent*, but as they do no harm, so they do no good with it; these are *Negligent Servants*, and have the single, but full account of their *Talents* to make. 3. Such as do make some use of their *Talents*, but do not produce an increase proportionable to their Stock; and so, though they are not debtors for their whole *Talents*, yet are in arrear and grown behind hand; & so upon the foot of their account are found Debtors to their Lord, which without Faith in Christ, and his Merits coming in to make up the Sum, will be enough to cast them in Prison, and there keep them to Eternity.

And according to these varieties of degrees, of good or bad administration, are the *degrees of Reward or Punishment*. He that hath administred his Trust well, so that there is a great access of his improvement, hath the greater access of Glory; & he that hath less surplussage upon his account, shall have the less degree of Glory; and on the other side, he that hath many Talents, and

made no improvement, his Debt and Puniſhment ſhall be the greater: He that hath fewer Talents, his Non-improvement leaves him a debtor in a leſs ſum, and conſequently ſubject to a leſs puniſhment.

The Great day of Account will be the great Day of Judgment, when the Lord of the Families of the whole Earth, will call every man to his account of his Stewardſhip here on Earth. Wherein we may with reverence, and for the better faſtening it upon our affections, ſuppoſe the Lord thus to be ſpeaking all, and every particular perſons in the World.

The Charge.

'Come ye Children of men, as I have formerly 'made you Stewards of my Bleſſings upon Earth, 'and committed to every one of you that come to the 'uſe of your underſtanding, ſeveral Talents to imploy 'and improve to the honour and ſervice of me your 'Lord and Maſter; ſo now I come to call you to ren-'der an Account of your Stewardſhip: and becauſe 'you ſhall ſee the particular *Charge* of your ſeveral 'Receipts, whereunto you may give your Anſwers, 'behold, here is a Schedule of the particulars with 'which I will charge you. Give in your particular 'Anſwer how you have imployed and improved them, 'and ſee you do it truly; for know I have a controle 'and check upon you; a controle within you, your 'own Conſciences, and a controle without you, my 'Book of Remembrance, wherein all your Receipts, 'Diſburſments and Imployments are Regiſtred.

1. 'I have given unto you all your *Senſes*, and 'principally thoſe two great Senſes of diſcipline, your '*Sight* and your *Hearing*.

'*Item.* I have given unto you all, *Underſtanding* 'and *Reaſon* to be a guide of your Actions, and to ſome

'of

'of you more eminent degrees thereof.

'*Item.* I have given you all, *Memory*, a treasury of 'things past heard and observed.

'*Item.* I have given you a *Conscience* to direct you 'and to check you in your mis-carriages, and to en-'courage you in well-doing; and I have furnished that 'Conscience of yours with light and principles of truth 'and practice, conformable to mywill.

'*Item.* I have laid open to all your view *the Works* '*of my Power and Providence*, the Heavens and the Earth 'the conspicuous administration of my Wisdom and 'Power in them.

'*Item.* I have delivered over to your view, my more '*Special Providences* over the Children of men, the 'Dispensation of Rewards and Punishments, accord-'ing to eminent deserts or demerits.

'*Item.* I have given you the advantage of *Speech*, 'whereby to communicate your minds to one another, 'and to instruct and advantage one another by the 'help thereof.

'*Item.* I have given you *Time* of life in this World, 'to some longer, to some shorter, to all a time of life, a 'season wherein you might exercise those other Ta-'lents I have intrusted you withal.

'*Item.* I have delivered over unto you the rule and '*Dominion over my Creatures*, allowing you the use of 'them for your Food, Raiment, and other Conveni-encies.

'*Item.* Besides these common Talents, I have intru-'sted you withal, I have delivered over to you, and to 'you *&c.* divers *special and eminent Talents* above o-'thers, *viz. of the Mind*, or such as concern you, as in-'tellectual Creatures.

1. 'Great *Learning and Knowledge* In the Works of 'Nature, *Arts and Sciences*; great *Prudence and Wisdom* 'in the conduct of Affairs, [*Elocution*,] excellent *Edu-cation*;

2. 'Of *the Body*, a firm and *Healthy* Constitution; 'Strength, *Beauty*, and *Comliness*.

3. 'Of *Externals*. Great Affluence of *Wealth and* 'Riches, *Eminence of Place*, and *Power and Honour*; great 'Reputation and Esteem in the World; great *Success* 'in enterprizes and undertakings, publick and private; 'Relations œconomical.

4. 'Of things *of a mixt Nature*. Christian and li-'beral *Education*; Counsel and advice of faithful and 'judicious *Friends*; good *Laws* in the place and Coun-'try where you live; the written *Word of God*, ac-'quainting you with my Will, and the way to Eternal 'Life; the Word Preached by able and powerful *Mi-'nisters* thereof; the *Sacraments*, both for your *initiati-'on* and *confirmation*: special and powerful *Motions and* 'Impulses *of my Spirit* upon your Consciences, dissua-'ding from sin, and encouraging in, and to holiness: 'Special *Providences* abstracting and diverting you from 'the commission of things contrary to my Will, dishо-'nourable to my Name, and hurtful to your selves: 'Chastisement *and Corrections* eminently and plainly in-'flicted for sin committed by your selves and others, so 'that the guilt was legible in the punishment: *Eminent* 'Blessings upon the ways of holiness and virtue, even to 'the view of the World: Eminent Restitution and *De-'liverances* upon Repentance and amendment of life; 'most clear and sensible *Experiences* of my Love, Favour, 'and Listening to your Prayers, to encourage you to a 'Dependance upon me; singular *Opportunities* put into 'your hands, of instructing the Ignorant, delivering the 'Oppressed, promoting my Honour.

'These are some of the many Talents which I have 'committed to you, though in differing degrees: Give 'up your accounts, you Children of men, how you 'have imployed them.

The

The Account *of The Good Steward.*

LOrd before I enter into Account with thy Majesty, I must confess, that if thou shouldst enter into Judgment with me, and demand that Account which in Justice thou mayest require of me, I should be found thy Debtor: I confess I have not improved my Talents according to that measure of ability that thou hast lent me: I therefore most humbly offer unto thee the redundant Merit of thy own Son to supply my defects, and to make good what is wanting in my accompt; yet according to thy command, I do humbly render *my Discharge* of the Truth thou hast committed to me, as followeth:

1. *In General.*

As to *all the Blessings and Talents* wherewith thou hath intrusted me:

I have looked up to thee with a Thankful heart, as the only Author and Giver of them.

I have looked upon my self as Unworthy of them.

I have looked upon them as committed to my Trust and Stewardship, to manage them for the ends that they were given, the honour of My Lord and Master.

I have therefore been Watchful and Sober in the use and exercise of them, lest I should be unfaithful, in them.

If I have at any time, through weakness, or inadvertence, or temptation, mis-imployed any of them,

I have been reſtleſs till I have in ſome meaſure rectified my miſcarriage by Repentance and Amendment.

2. *In particular.*

Concerning my *Senſes*, and the uſe of them:

I have made a covenant with mine *Eyes*, that they ſhould not rove after Vanity, or forbidden Objects; I have imployed them in beholding thy works of wonder and wiſdom.

I have buſied them in reading thoſe Books and Writings, that may inſtruct me in the great concernments of Eternal Life.

I have ſtopt my *Ears* againſt ſinful and unprofitable diſcourſe, and againſt ſlandering, and lying, and flattering tongues.

I have exerciſed them in liſtening to thoſe things that might increaſe my Faith, Knowledge, and Piety.

I have kept them open to the cry of the Poor and Oppreſſed, to relieve them; the reſt of the imployments of theſe and my *other Senſes*, have been for my neceſſary preſervation, and the honeſt exerciſe of an honeſt Calling and Converſation.

3. *As to the* Reaſon and Underſtanding *thou haſt given me.*

I have been careful to govern my Senſes and ſenſual Appetite by my Reaſon, and to govern my Reaſon by thy Word.

I have endeavoured to uſe and imploy it, but not lean or depend upon it; I make it my Aſſiſtant, but not my Idol.

I have been careful to wind up my Reaſon and Underſtanding to the higheſt key in the ſearching out of Truths, but eſpecially thoſe that are of the greateſt concernment in matters of Faith. I have made my Underſtanding

ſtanding to be laborious and induſtrious, but ſtill kept under Yoke and Rule of thy Word, leſt it ſhould grow extravagant and petulant.

I have looked upon my Underſtanding and Reaſon, as a Ray of thy Divine Light; and therefore I have uſed it for thee, and have counted it a moſt high Sacriledge, Ingratitude and Rebellion, to imploy it againſt thee, thy Honour or Service.

I have endeavoured principally to furniſh it with that knowledge, which will be of uſe in the other World: this hath been my buſineſs, other ſtudies or acqueſts of other knowledge, have been either for the neceſſary uſe of this life, or harmleſs divertiſements, or recreations. In the exerciſe of my Reaſon, as on the one ſide, I have avoided Idleneſs, Supineneſs, or Neglect, ſo on the other ſide, I have not imployed it in Vain, Curious, Unprofitable, Forbidden Inquiries; I have ſtudied to uſe it with Sobriety, Moderation, Humility, and Thankfulneſs; and as I have been careful to imploy it, ſo I have been as careful not to miſ-imploy it. I looked upon it as thy Talent, and therefore give unto thee the Glory, the uſe and ſervice of it.

4. *As to the* Memory *thou haſt lent me.*

On the Contemplation of that ſtrange and wonderful faculty, that diſtinctly, and notwithſtanding the intervention of thouſands of objects, retains their Images and Repreſentations, with all their Circumſtances and Conſequents, I have admired the wonderful Wiſdom, Power, and Perfection of the Lord.

I have endeavoured principally to treaſure up in it thoſe things that may be moſt of uſe for the life to come, and moſt conducible to the attaining of it; thy Mercies, Commands, Directions, Promiſes; my own Vows, Reſolutions, Experiences, Failings; to keep

me Constant in my Duty, Dependant upon thy Goodness, Humble and Penitent.

Some things I have Studied to forget; injuries, vain and hurtful discourses, and such things as either would make me the worse by remembring them, or take up too much room in my memory, which might be imployed and stored with better furniture.

The Rest of the imployment of my Memory hath been to assist me in the ordinary and necessary conversation with others, the ways of my Calling, the performing of my Promises and Undertakings, the preservation of good and lawful Learning, that thereby I might do service to thy Name, serve my Generation, and improve my self in Knowledge Wisdom and Understanding.

5. *As touching my* Conscience, *and the light thou hast given me in it.*

1. It hath been my care to improve that Natural Light, and to furnish it with the best principles I could: Before I had the knowledge of thy Word, I got as much furniture as I could from the Writings of the best Moralists, and the Examples of the best Men; after I had the light of thy Word, I furnished it with those most pure and unerring Principles that I found in it.

2. I have been very diligent to keep my Conscience clean; to incourage it in the Vicegerency that thou hast given it over my Soul and Actings, I have kept it in the throne and greatest reverence and authority in my heart.

3. In actions to be done or omitted. I have always advised with it, and taken its advice, I have neither stifled, nor forced, nor bribed it; but gave it a free liberty to advise and speak out, and a free subjection

ction of my Will, Purpoſes, and Actions to it.

4. If, through inadvertency of mind, or importunity of temptations, or precipitancy of occaſion, or neceſſity of the times, I have at any time done amiſs, I have not taken her up ſhort, or ſtopped her mouth, or my own attention to her chiding and reproof; but I have, with much ſubmiſſion of mind born her Chaſtiſement, and improved it to an humbling of my ſelf before thee for my failings; for I looked upon her as acting by thy Authority, for thy Service, and to thy Glory; and I durſt not diſcourage, diſcountenance, or diſobey her.

5. When ſhe was pleaſed, and gave me good words, I was glad; for I eſteemed her as a glaſs that repreſented to my Soul the favour or diſpleaſure of God himſelf, and how he ſtood affected towards me.

6. I have more trembled under the fear of a ſeared or diſcouraged Conſcience, than under the fear of a ſharp or ſcrupulous Conſcience, becauſe I always counted the latter, though more troubleſome, yet more ſafe.

7. I have been very jealous either of wounding, or grieving, or diſcouraging, or deading my Conſcience. I have therefore choſen rather to forbear that which ſeemed but indifferent, leſt there ſhould be ſomewhat in it that might be unlawful; and would rather gratifie my Conſcience, with being too ſcrupulous, than diſpleaſe, diſquiet, or hat it, by being too venturous: I have ſtill choſen rather to forbear what might be probably lawful, than to do that which might be poſſibly unlawful; becauſe I could not erre in the former, I might in the latter. If things were diſputable whether they might be done, I rather choſe to forbear, becauſe the lawfulneſs of my forbearance was unqueſtionable.

8.

8. As I have been careful to adviſe impartially with my Conſcience before my Actions, ſo leſt either through inadvertence, precipitancy, incogitancy or ſudden emergencies, I had committed any thing amiſs, either in the nature or manner of the Action, I commonly, Every Night, brought my actions of the day paſt, before the Judicatory of my Conſcience, and left her to a free and impartial cenſure of them; and what ſhe ſentenced well done, I with humility returned the praiſe thereof to thy Name; what ſhe ſentenced done amiſs, I did humbly ſue unto thee for Pardon, and for Grace to prevent me from the like miſcarriages. By this means I kept my Conſcience active, renewed, and preſerved my peace with thee, and learned Vigilance, and Caution for the time to come.

6. *As touching thy great* Works of Creation and Providence.

1. I have not looked upon thy works inconſiderately and commonly, and paſſed them over as common and ordinary things, as men uſually do upon things of common and ordinary occurrence; but I have ſearched into them as things of great Eminence and Wonder, and have eſteemed it a great part of my duty, that the wiſe God of Nature requires of the Children of men, who therefore expoſed theſe his Great Works to our view, and gave us Eyes to behold, and Reaſon in ſome meaſure to obſerve and underſtand them; and therefore I have ſtrictly obſerved the Frame of the World, the Motion, Order, and Divine Oeconomy of them; I have ſearched into their Qualities, Cauſes, and Operations, and have diſcovered as great, if not greater, matter of admiration therein, than in the external beauty and proſpect, that at the firſt view they preſented to my ſenſe.

2. And this diſquiſition and obſervation, did not reſt only in the bare peruſal of the works themſelves, or their immediate natural Cauſes, upon which they depended;

pended: but I traced their Being, Dependence, and Government unto thee, the First Cause, and by this prosecution and tracing of things to their Original, I was led up to a most demonstrative conviction, That there is a God that is the First cause of their Being, and Motion: and in the contemplation of the admirable Vastness of the works, mine eyes behold, their singular Beauty and Order, the admirable Usefulness, Convenience, and Adaptation of one thing to another; the Constancy, Regularity, and Order of the Motion of the Heavens and Heavenly Bodies; the Mutual Subserviency of one thing to another, the Order and Useful Position of the Elements, the Fertility of the Earth, the Variety of Beauty, and Usefulness of the Creatures, their admirable Instincts, the wonderful Fabrick of the Body of Man, the Admirableness and Usefulness of his Faculties animal, and the singular Adaptation of the Organs to those faculties, the strong Powers of the Reasonable Soul. In the contemplation of these, and such as these Varieties, I did to the everlasting silencing of the Atheism, that my own Corruptions were apt to nourish, conclude, That there is but One God, that he is most Powerful, most Wise, Knowing all things, Governing all things, Supporting all things. Upon these convictions, I was strengthned in the Belief of thy Holy Word, which had so great a congruity with these Truths, that the strict and due contemplation of thy Creatures did so demonstratively evince.

3. And upon these Convictions, I did learn the more to Honour, Reverence, and Admire Thee; and to Worship, Serve, and Obey Thee, to depend and Rest upon Thee, to walk Humbly, and Sincerely, and Awefully before Thee, as being present with me, and beholding me; to Love and Adore Thee as the Fountain of all Being and Good. When I looked upon the Glory and Usefulness of the Sun, I admired the God that made it, chalked out its motions for

for it, placed it in that due distance from the Earth, for its use and conveniency. When I looked upon the Stars, those huge and wonderful balls of light, placed in that immense distance from the Inferior Bodies, and one from another, their Multitude and Motion; I admired the Wisdom and Power of that God, whose Hand spans the Heavens, and hath fixed every thing in its place. Nay, when I looked upon the poor little Herbs that arise out of the Earth, the lowest of Vegetables and considered the secret spark of life that is in it, that Attracts, Increaseth, Groweth, Seminateth, Preserves it self and its kinds; the various vertues that are in them for the Food, Medicine, and delight of more perfect Creatures, my Mind was carried up to the Admiration and Adoration, and praise of that God, whose Wisdom, Power, and Influence, and Government is seen in these little, small Foot-steps, of his Goodness; so that take all the wisest, ablest, most powerful and knowing men under Heaven, they cannot equal that Power and Wisdom of thine, that is seen in a blade of grass; nor so much as trace out, or clearly or distinctly decipher the great Varieties in the production, growth, and process of its short, yet wonderful continuance; in so much that there is scarce any thing that we converse withal, but yielded me Inscriptions of the Power and Wisdom of their Maker written upon them.

4. In the contemplation of thy great works of the Heavens, those goodly, beautiful, and numerous Bodies so full of Glory and Light, I ever reflected upon my self with *David*'s meditation, *Lord what is man that thou art mindful of him, or the Son of Man, that thou regardest him*! It is true, Man in himself considered, is a Creature full of wonder, but compared with these goodly Creatures, he is but an inconsiderable thing. I learnt by thy Creatures to be humble, and adore thy condescention

ſcention, that art pleaſed from Heaven, the dwelling place of thy Majeſty and Glory, to take care of ſuch a worm as Man, Sinful man.

5. In the contemplation of thy Power and Wiſdom in Creating and Governing the World, I have learned Submiſſion to thy Will, as being the Will of the ſame moſt Wiſe God, that by his Wiſdom hath Created and Governs all things, and therefore his Will, a moſt Wiſe perfect Will. I have learned to depend upon thy Providence, who though I am but a Worm, in compariſon of thy Heavenly works, yet I am an Excellent and Eminent Creature, in compariſon of the Ravens and the Graſs of the Fields; yet thoſe he feeds, and theſe he cloaths, and ſhall he not much more cloath and feed me? Thus I have in ſome meaſure Improved the Talents of thy works, thereby to find and trace out thy Majeſty, thy Power, Wiſdom, and Greatneſs, and my own Duty.

7. *Touching thy more* Special Providences toward the Children of Men.

1. As by the Works of Nature, I have learned what thou art, and ſomething of my Duty thereupon to thee; ſo by thy Providence towards the Children of Men I have in ſome meaſure learned the ſame, and a farther leſſon, *viz.* What thy Will is; for thou haſt not left thy ſelf without a witneſs thereof to a meer natural man, obſerving thy Providence towards the Children of men. I have obſerved ſome men of eminent Juſtice and Uprightneſs of Life, Purity and Sanctimony, Temperance and Sobriety, Mercy, and Gentleneſs, Patience and Forbearance, Bounty, and Liberality; and I have obſerved them to be very Happy men, and bleſſed in what was moſt deſired by them. It may be they were Rich and Great; but if they were not, it was becauſe

cauſe Riches and Greatneſs was not the thing they moſt valued, perchance it might have been a burden to them to be ſuch; but I have always obſerved them to be Happy in what they moſt deſired and valued; they had Serenity and Quietneſs of Mind: If they were not Rich, yet they were viſibly Happy in their Contentedneſs; and if they were not Great, yet they were apparently Honourable in the eſteem and value of others; nay, if they were under external Loſſes, Croſſes, Reproaches, yet in the midſt thereof, it was moſt apparent to all men, they enjoyed that which they more valued, a moſt compoſed, chearful, patient, contented Soul; and this hath been apparently as viſible to all ſpectators, as if they had injoyed a full Confluence of external happineſs, and very many times, unleſs upon eminent and viſible reaſons, before the end of their days, they had ſignal returns of Eternal Enjoyments. I have obſerved men of notorious and wicked lives, Traytors, Murderers, Oppreſſors, Adulterers, Covenant-breakers, and other Villanies, ſecured by eminent power, policy, or ſecrecy; yet by wonderful Providence that Power broken, that policy diſappointed, that ſecrecy diſcovered, and Eminent Judgments anſwerable to their eminent demerits, have overtaken them. I have ſeen and obſerved both in my ſelf and others, our Sins and Offences ſo ſuitably and proportionably anſwered with puniſhments, that though they ſeem to be produced by ſtrange and moſt caſual conjunctures, yet ſo exactly conformable to the nature, quality, and degree of the offence, that they carried in them the very effigies of the ſins, and made it legible in the puniſhment, *ſic ille manus, ſic ora gerebat*. And from theſe obſervations I found that thoſe ſins were diſpleaſing to thee; that thou wert moſt Wiſe to diſcover, and moſt Juſt and Powerful to puniſh them; and did thereupon conclude, *Verily there is a Reward for the Righteous*;

Righteous; verily he is a God that Judgeth in the Earth.

8. *Concerning my* Speech.

I have always been careful that I offend not with my tongue; my Words have been Few, unleſs neceſſity or thy Honour required more ſpeech than ordinary; my words have been True, repreſenting things as they were; and Sincere, bearing conformity to my heart and mind; my words have been Seaſonable, ſuitable to the occaſion, and ſeaſoned with grace and uſefulneſs.

I have eſteemed my Words, though tranſient and paſſing away, yet treaſured up in thy remembrance; for by my words, I ſhall be juſtified, by my words condemned; and therefore I have reflected often upon my words; and when I have found any thing, through inadvertency, or paſſion hath paſſed from me, I have endeavoured to reform it, and humbled my ſelf before thee for it.

I have eſteemed it the moſt natural and excellent Uſe of my Tongue, to ſet forth thy Glory, Goodneſs, Power, Wiſdom and Truth; to inſtruct others as I had opportunity in the knowledge of thee, in their duty to thee, to themſelves, and others; to reprove Vice and Sin; to encourage Virtue and good living; to convince Errors; to maintain the Truth; to call upon thy Name, and by vocal Prayers to ſanctifie my tongue, and to fix my thoughts to the duty about which I was; to perſuade to Peace, and Charity, and Good Works; and in theſe Imployments I endeavoured to wind up my tongue to the higheſt degree of Elocution, that I was capable of.

I have often contemplated thy wonderful Wiſdom and Goodneſs to the Children of men, in giving them not

not only Reaſon and Underſtanding, but that admirable faculty of Speech, whereby one man might communicate his mind, and thoughts, and wants, and deſires, and counſels, and aſſiſtance to others, the great engine of upholding of mutual Society, and without which our Reaſon and Underſtanding were impriſoned within our ſelves, and confuſion would enſue, as once it did at the confuſion of tongues, by the moſt Wiſe Providence for moſt excellent Ends.

In ſum, I have looked upon this amongſt the many other conveniencies I enjoy, as a treaſure committed to my truſt for my Maſter's uſe. I have accordingly imployed it conſcionably, ſeemly, and humbly, as thy gift, not my own acqueſt.

9. *Touching* my Time *of Life.*

Firſt, I have duely conſidered what it is, and for what end thou gaveſt it me; that it is but a ſhort time, and the minutes that are paſſed, and the opportunities in them, are irrevocably and irrecoverably loſt, that all the wealth of the World cannot redeem it; that the time that is before me, is uncertain: when I look upon an Hour-glaſs, or the ſhadow of a Dyal, I can gueſs that here is half an hour, or a quarter, or more or leſs to come, but I cannot gueſs what proportion of time remains in the Hour-glaſs of my life; only I know it is ſhort, but I know not how ſhort it is, whether a year, or a week, or a day, or an hour, and yet upon this little uncertain portion of time, and the due uſe of it, depends my Everlaſting Happineſs or Miſery. It is my Seeds-time, and if I ſow not my Seed here, it is too late to think of that Husbandry after death; and if I ſow, and ſow not good Seed, my crop will be hereafter in that other World that immediately expects upon the iſſue of this; and I have a thouſand diverſi-

ons

ons that rob me of much of this little portion of time, and yields me no accompt in order to my great Concernment, when I cast out from the accompt of my time the unprofitableneſs of my Childhood and Youth, the hours ſpent in ſleeping, eating and drinking, recreations, travels, and other things that carry no ſin in them, there remains but a ſmal portion of a ſhort life for concernments of Everlaſting Importance; a great buſineſs to be done, great difficulties and impediments in the doing of it, and but a little portion of time of a ſhort and uncertain life to do it in; and yet this life of mine was by thee given, not to be triſled and ſquandred away, either in Sin, or Idleneſs; not to gain Riches, Honour, or Reputation; for when Sickneſs comes, theſe will appear inſipid and vain things; and when death comes, they will be merely uſeleſs: but it was for a higher end, *viz.* A time to trade for the moſt valuable Jewel of Eternal Happineſs; a time to ſow ſuch Seed as might yield a Crop of Bleſſedneſs in the next World; a time to ſecure a title to an Everlaſting Inheritance; ſuch a time, as if once loſt, the opportunity is loſt for ever, loſt irrecoverably; for the Night cometh wherein no man can work, *for there is no work, nor deviſe, nor knowledge, nor wiſdom in the Grave whither thou goeſt*, Eccleſ. 9, 10.

And upon this conſideration of the great end of my life, the great importance of the buſineſs that is to be done in it; the brevity, and great uncertainty of this life, and the utter impoſſibility after death, to redeem the neglect of the proper and important buſineſs of my life, I have endeavoured to husband this ſhort, uncertain, important Talent as well as I can:

1. By a careful *Avoiding of ſinful Imployments*, which at once do waſte this precious Talent, and contract a further debt upon me, renders me in arrears for the time miſpent, and the guilt contracted.

2. By avoiding *Idleneſs*, burning out my Candle to no purpoſe.

3. By avoiding *Unneceſſary Conſumption of Time*, by long Feaſtings, Exceſſive Sleep, Impertinent Viſits, ſeeing of Interludes, unneceſſary Recreations, Curious and Impertinent Studies and Inquiries, that when attained, ſerve to no purpoſe.

4. By applying, directing and *ordering* even *my ſtudies of Humane Learning*, Hiſtories, Natural or Moral Philoſophy, Mathematicks, Languages, Laws to an end beyond themſelves, *viz.* thereby to inable me to underſtand, and obſerve thy excellent Wiſdom and Power; to maintain and uphold thy cauſe againſt Atheiſm, Idolatry, and Errors; to fit me for ſerving of thee and my Country, in the ſtation wherein I live.

5. By exerciſing my ſelf in the very buſineſs of *my Calling*, as an act of Duty and Obedience to thee, acting in it thoſe Virtues of Chriſtianity that might be honourable to thy Name, of good example to others, of improvement of Grace unto my ſelf; uſing in it Diligence without Anxiety; Dependance upon thee without Preſumption; Contentedneſs, Patience, Thankfulneſs, Honeſty, Juſtice, Uprightneſs, Plain-dealing, Liberality; and by this means tranſlated my Secular imployment into an exerciſe of Chriſtian Duty, ſerving Thee while I ſerved my ſelf, and converting that very imployment, and the time ſpent therein, to the Uſe, Honour and Advantage of my Lord and Maſter, the good example of others, and the increaſe of my Spiritual advantage, as well as my Temporal.

6. By religiouſly obſerving thoſe *Times* that have been *ſet apart to Religious Duties*, eſpecially *the Lord's Day*, not mingling with it ſecular thoughts or imployments, but with much attention, ſtrictneſs and care, laying hold upon thoſe times and opportunities, and carefully applying them ſingly to the proper buſineſs of the times.

7. By

7. By dedicating and setting apart some portion of my time to *Prayer and Reading* of thy Word, which I have constantly and peremptorily observed, whatever occasions interposed, or importunity presuaded the contrary.

8. By making the *magnum oportet*, the Great and One thing necessary, the choice *and principal business of my life*, and the great design of it; and esteeming that time spent most naturally, profitably, and suitably, that was spent in order to it; observing thy great Works of Wisdom and Power; contemplating upon thy Goodness and Excellency; hearing and reading thy Word; Calling upon thy Name; Crucifying my Corruptions; exercising thy Graces; humbling my self for my Sins; returning thanks for thy Mercies; studying the mystery of God manifest in the flesh; striving to bring my self conformable to my Pattern, and to have him formed in my heart, and his life in mine; Crucifying my self to the World, and the World to me; fitting my self for Death, Judgment and Eternity. These, and the like imployments I esteemed the flower, the glory, the best of my spent time, because they will be carried over with advantage into the life to come; and therefore this I reckoned my business, and accordingly I made it: other matters, that only served for the Meridian of this life, I used either barely for necessity of my present subsistence, or as a divertisement, and sparingly, or in order to those great Ends. Those were the business, these only the *parerga* of my life.

10. *Touching* thy Creatures, *and the Use of them, and the Dominion over them.*

I have esteemed them as thine in Propriety: thou hast committed unto me the use, and a subordinate

Dominion over them; yet I ever esteemed my self an Accountant to Thee for them, and therefore I have received them with Thankfulness unto Thee, the great Lord both of them and me: When the Earth yielded me a good Crop of Corn, or other Fruits; when Flocks increased; when my honest labours brought me in a plentiful or convenient supply, I looked up to Thee as the Giver, to thy Providence and Blessings, as the Original of all my increase; I did not sacrifice to my own Net, or Industry, or Prudence, but I received all, as the gracious and bountiful returns of thy liberal hand: I looked upon every grain of Corn that I sowed as buried and lost, unless thy power quickened and revived it; I esteemed the best production would have been but stalk and straw, unless thou hadst increased it; I esteemed my own hand and industry but impotent, unless thou hadst blessed it; for it is thy blessing that maketh Rich, and it is Thou that givest power to get wealth, *Prov.* 10. 22. *Deut.* 8. 18.

2. I esteemed it my duty to make a Return of this my acknowledgment, by giving the tribute of my increase in the maintenance of thy Ministers, and the relief of the Poor; and I esteemed the Practice enjoyned to thy ancient People of giving the Tenth of their Increase, a sufficient not only Warrant, but Instruction to me under the Gospel, to do the like.

3. I have not only looked upon thy Blessings and Bounty, in lending me thy own Creatures for my use; but I have fought unto Thee for a Blessing upon them in my use of them. I did very well observe, that there is by my sin a Curse in the very Creatures that I receive, unless thy blessing fetch it out; an emptiness in them, unless thy Goodness fill them: though thou shouldest give me Quails and Manna from Heaven; yet without thy Blessing upon them, they would become rottenness, and putrefaction to me;

and

and therefore I ever beg'd thy blessing upon thy Blessings, as well as the Blessings themselves, and attributed the good I found or was to expect in them, to the same hand that gave them.

4. I received and used thy Creatures as committed to me under a Trust and as a Steward and Accomptant for them; and therefore I was always careful to use them according to those limits, and in order for those ends, for which thou didst commit them to me: 1. With Temperance and Moderation; I did not use thy Creatures to Luxury and Excess, to make provision for my Lusts, with vain Glory or Ostentation, but for the convenient support of the Exigencies of my nature and condition; and if at any time thy Goodness did indulge me an use of them for Delight, as well as necessity, I did it but rarely and watchfully. I looked not upon the Wine, When it gave its colour in the Cup, nor gave my self over, either to excess or curiosity in meats or drinks; I checked my self therein, as being in thy presence, and still remembred I had thy Creatures under an accompt; and was ever careful to avoid excess or intemperance, because every excessive Cup or Meal was in danger to leave me somewhat in *super* and arrear to my Lord. 2. With Mercy and Compassion to the Creatures themselves, which thou hast put under my power and disposal. When I considered the admirable powers of Life and sence, which I saw in the Birds and Beasts, and that all the men in the World could not give the like being to any thing, nor restore that life and sence which is once taken from them; when I considered how innocently and harmlesly the Fowls and the Fish, and the Sheep and Oxen take their Food, that thou the Lord of all hast given them, I have been apt to think that surely thou didst intend a more innocent kind of food to man, than such as must be taken with such detriment to those

living part of thy Creation; and although thy wonderful Goodness hath so much indulged to Man-kind, as to give up the lives of these Creatures for the Food of man by thy express Commission, yet I still do, and ever did think that there was *a Justice due* from man, even *to these sensible Creatures*, that he should take them sparingly, for Necessity, and not for Delight; or if for Delight, yet not for Luxury. I have been apt to think, that if there were any more liberal use of Creatures for Delight or Variety, it should be of Fruits, or such other delicacies as might be had without the loss of life, but however it be, this very consideration hath made me very sparing and careful, not vainly or superfluously, or unnecessarily, or prodigally to take away the life of thy Creatures for feasting and excess. And the very same consideration hath always gone along with me, *In reference to the labours of thy Creatures.* I have ever thought that there was a certain degree of Justice due from Man to the Creatures, as from man to man, and that an excessive, immoderate, unseasonable use of the Creatures labour is an Injustice for which he must accompt; to deny domestical Creatures their convenient Food; to exact that labour from them, that they are not able to perform; to use extremity or cruelty towards them is a breach of that Trust under which the Dominion of the Creatures was committed to us, and a breach of that Justice that is due from men to them: and therefore I have always esteemed it as part of my Duty, and it hath been always my practice to be merciful to Beasts; and upon the same account I have ever esteemed it a breach of Trust, and have accordingly declined any cruelty to any of thy Creatures, and as much as I might, prevented it in others, as a tyranny, inconsistent with the Trust and Stewardship that thou hast committed to me. I have abhorred

Prov. 12. 10.

those

those sports that consist in the torturing of the Creatures: and if either noxious Creatures must be destroyed, or Creatures for Food must be taken, it hath been my practice to do it in that manner, that may be with the least torture or cruelty to the Creature; and I have still thought it an unlawful thing to destroy those Creatures for Recreation-sake, that either were not hurtful when they lived, or are not profitable when they are killed; ever remembring, that thou hast given us a dominion over thy Creatures; yet it is under a Law of Justice, Prudence, and Moderation, otherwise we should become Tyrants, not Lords over thy Creatures: and therefore those things of this nature, that others have practised as Recreations, I have avoided as Sins.

As to those Habits of Mind *and Knowledge that I have had or acquired; and namely,*

11. *My* Learning *of Natural Causes and Effects, and of* Arts *and* Sciences.

I have not esteemed them the chiefest or best furniture of my mind, but have accompted them but dross in comparison of the knowledge of thee and thy Christ, and him Crucified. In the Acquiring of them, I have always observed this care: 1. That I might not too prodigally bestow my time upon them, to the prejudice of that time and pains for the acquiring of more excellent knowledge, and the greater concernments of my Everlasting Happiness.

2. I carried along with me in all my studies of this nature, this great design of improving them, and the knowledge acquired by them, to the Honour of thy Name, and the greater discovery of thy Wisdom, Power, and Truth, and so translated my secular learning into an improvement of divine knowledge; and had I

I not had, and practised that design in my acquests of Humane Learning, I had concluded my time misspent; because I ever thought it unworthy of a man, that had an Everlasting Soul, to furnish it only with such Learning as either would dye with his body, and so become unuseful for his everlasting state, or that in the next moment after death, would be attained without labour or toil in this life; yet this advantage I made and found in my Application to secular studies.

1. It inlarged and habituated my mind for more useful inquiries.

2. It carried me up in a great measure to the sound and grounded knowledge of thee, the First Cause of all things.

3. It kept me from idleness and rust.

4. It kept my thoughts, and life oftentimes, from temptations to worse imployments.

My Learning and knowledge did not heighten my opinion of my self, parts, or abilities; but the more I knew, the more Humble I was:

1. I found it was thy Strength and Blessing that enabled me to it; that gave me understanding and enlarged it. I did look upon it as a Talent lent me, not truly acquired by me.

2. The more I knew, the more I knew my own Ignorance. I found my self convinced, that there was an Ignorance in what I thought I knew; my knowledge was but imperfect, and defective; and I found an infinite latitude of things which I knew not; the farther I waded into knowledge, the deeper still I found it, and it was with me, just as it is with a Child that thinks, that if he could but come to such a field, he should be able to touch the Hemisphere of the Heavens; but when he comes thither, he finds it as far off as it was before. Thus while my mind pursued knowledge I found the object still as far before me as it was, if not much

much farther, and could no more attain the full and exact knowledge of any one Subject, than the hinder Wheel of a Chariot can overtake the former; though I knew much of what others were ignorant, yet ſtill I found there was much more, whereof I was ignorant, than what I knew, even in the compaſs of a moſt confined and inconſiderable ſubject. And as my very knowledge taught me Humility in the ſenſe of my own Ignorance, ſo it taught me that my Underſtanding was of finite and limited power, that takes in things by little and little, and gradually. 2. That thy Wiſdom is unſearchable and paſt finding out. 3. That thy Works, which are but finite in themſelves, and neceſſarily ſhort of that infinite Wiſdom by which they are contrived, are yet ſo wonderful, that as the Wiſe-man ſaith, *No man can find out the Work that thou makeſt from the Beginning to the End*, Eccleſ. 3. 11. If a man would ſpend his whole life in the ſtudy of a poor Fly, there would be ſuch a confluence of ſo many wonderful and difficult Exhibits in it, that it would ſtill leave much more undiſcovered than the moſt ſingular wit ever yet attained.

3. It taught me alſo, with the Wiſe-man, to write Vanity and Vexation upon all my ſecular Knowledge and Learning, *Eccleſ.* 1. 14. That little that I know, was not attained without much Labour, nor yet free from much Uncertainty; and the great *reſiduum* which I knew not, rendred that I knew poor and inconſiderable; and therefore,

4. I did moſt evidently conclude, that the Happineſs and Perfection of my Intellectual Power, was not to be found in this kind of Knowledge, in a Knowledge thus ſenſibly mingled with Ignorance in the things it ſeems to know; mingled with a Diſ-ſatisfaction in reſpect of the things I know not; mingled with a difficulty in attaining, and reſtleſneſs when attained: the

the more I knew, the more I knew that I knew not; and the more I knew, the more impatient my mind was to know what it knew not; my Knowledge did rather inlarge my desire of knowing, than satisfie it; and the most intemperate Sensual Appetite under Heaven was more capable of satisfaction by what it enjoyed than my Intellectual Appetite or desire was, or could be satisfied with the things I knew; but the inlarging of my Understanding with Knowledge, did but enlarge and amplifie the desire and Appetite I had to know; so that what *Job*'s return was upon his inquisition after Wisdom, *Job* 28. 14. *The depth saith, It is not in me, and the Sea saith, It is not in me*; the same account all my several Boxes or kinds of knowledge gave me, when I enquired for satisfaction in them: My abstract and choice speculations in the *Metaphysicks* were of that abstract and comprehensive nature, that when I had perused great Volumes of it, and intended my mind close to it, yet it was so Mercurial, that I could hardly hold it; and yet so extensive and endless, that the more I read or thought of it, the more I might. *Natural Philosophy* (though it were more tractable, because holding a greater vicinity to Sence and Experiment, yet) I found full of uncertainty, much of it grounded upon Imaginary Suppositions, impossible to be experimented, the latter Philosophers censuring the former, and departing from them, and the latter despising and rejecting both; the Subject as vast as the visible or tangible Universe, and yet every individual so complicated, that if all the rest were omitted, any one had more lines concentred in it, than were possible for any one Age to sift to the bottom; yet any one lost, or not exactly scanned, leaves all the rest uncertain and conjectural: the very disquisition concerning any one part of the Brain, the Eye, the Nerves, the Blood hath perplexed the most exact Scrutators. Those more dry, yet more

more demonſtrable concluſions in the *Mathematicks*, yet they are endleſs and perplexed; The Proportion of Lines to Lines, of Superficies to Superficies, Bodies to Bodies, Numbers to Numbers; nay, to leave the whole latitude of the ſubjects, ſee what long and intricate, and unſatisfactory pains men have taken about ſome one particular ſubject, the Quadrature of the Circle, Conical, Oval, and Spiral Lines; and yet if it could be attained in the perfection of it, yet theſe three unhappineſſes attend it.

1. That it is but of little Uſe; it is only known that it may be known: That which is of ordinary uſe, either in Architecture, meaſuring of Bodies, and Superficies, Mechanicks, buſineſs of Accounts, and the like, is ſoon attained, and by ordinary capacities; the reſt are but curious impertinents, in reſpect of uſe and application.

2. That they ſerve only for the Meridian of this life, and of corporal converſe; a ſeperated Soul, or a Spiritualiz'd Body will not be concerned in the uſe and imployment of them.

3. But admit they ſhould, yet doubtleſs a greater meaſure of ſuch knowledge will be attained in one hour after our diſſolution, than the toilſom expenſe of an Age in this life would produce. And the like may be ſaid for *Aſtronomical diſquiſitions*. What a deal of doe there is touching the motion or conſiſtency of the Sun or Earth; the quality and habitableneſs of the Moon; the matter, quantity, and diſtance of the Stars; the ſeveral poſitions, continuity, contiguity, and motions of the Heavens, the various influences of the Heavenly Bodies in their Oppoſitions, Conjunctions, Aſpects? When once the Immortal Soul hath flown through the ſtories of the Heavens, in one moment all theſe will be known diſtinctly, clearly, and evidently, which here are nothing but conjectures and opinions, gained by long reading or obſervation.

Upon

Upon all these considerations, I concluded that my Intellectual Power, and the exercise of it in this life, was given me for a more sure and certain, useful, advantagious, suitable and becoming object, even *to know thee, the only true God, and Jesus Christ, whom thou hast sent.* Jo. 17. 3. A knowledge that is useful for the acquiring of Happiness here and hereafter; a knowledge of a subject, though infinitely comprehensive, yet but one; a knowledge, that though it still move farther, yet it satisfies in what is acquired, and doth not disquiet in attaining more; a knowledge that is of such life in the World that is to come, as it is here; a knowledge, that the more it is improved in this life, the more it is improved in that which is to come; every grain of it here, is inlarged to a vast proportion hereafter; a knowledge that is acquired even with a consent, a desire to know, because thy Goodness pleaseth to fill such a desire, to instruct from thy self, and there is none teacheth like Thee.

12. *Concerning* Humane Prudence, *and Understanding in Affairs, and Dexterity in the managing of them.*

I have been always careful to mingle Justice and Honesty with my Prudence; and have always esteemed Prudence, acted by Injustice and Falsity the arrantest and most devilish practice in the World; because it prostitutes thy gift to the service of Hell, and mingles a Beam of thy Divine Excellence with an extraction of the Devil's furnishing, making a man so much the worse by how much he is wiser than others. I always thought that Wisdom, which in a Tradesman, and in a Politician was mingled with Deceit, Falsity, and Injustice, deserved the same name: only the latter is so much the worse, because it was of the more publick

publick and general concernment; yet because I have often observed great Employments, especially in publique Affairs, are sometimes under great temptations of mingling too much craft with prudence, and then to miscal it Policy, I have, as much as may be, avoided such temptations, and if I have met with them, I have resolvedly rejected them.

I have alwayes observed, that honesty and Plain-dealing in transactions, as well publick as private, is the best and soundest Prudence and Policy, and commonly at the long-run over-matcheth Craft and Subtilty; for the Deceived and Deceiver are thine, and thou art privy to the Subtilty of the one, and the Simplicity of the other; and as thou, the great Moderator and Observer of men, dost dispense success and disappointments accordingly. Job. 12. 16.

As Humane Prudence is abused, if mingled with Falsity and Deceit, though the End be never so good; so it is much more imbased, if directed to a bad End, to the dishonour of thy Name, the oppression of thy People, the corrupting of thy Worship or Truth, or to execute any Injustice towards any person. It hath been my care, as not to err in the manner, so neither in the End of the exercising of thy Providence. I have ever esteemed thy Prudence then best employed, when it was exercised in the preservation and support of thy Truth, in the upholding of thy faithful Ministers, in countermining, discovering, and disappointing the designs of evil and treacherous men, in delivering the Oppressed, in righting the Injured, in prevention of Wars and Discords, in preserving the Publique Peace, and Tranquility of the people where I live, in faithful advising of my Prince, and in all those Offices incumbent upon me by thy Providence, under every relation.

When my End was most unquestionably good, I ever

then took moſt heed that the Means were ſuitable and juſtifiable. 1. Becauſe the better the End was, the more eaſily we are couſened into the uſe of ill Means to effect it; we are too apt to diſpenſe with our ſelves in the practice of what is amiſs, in order to the accomplishing of an End that is good; we are apt, while with great intention of mind we gaze upon the End, not to care what courſe we take, ſo as we attain it, and are apt to think that God will diſpenſe with, or at leaſt over-look the miſcarriage in our attempts, if the End be good. 2. Becauſe many times, if not moſt times, thy Name and Honour do more ſuffer by attempting a good End by bad Means, than by attempting both a bad End, and alſo by bad Means; for bad Ends are ſuitable to bad Means; they are alike; and it doth not immediately, as ſuch, concern thy Honour; but every thing that is Good, hath ſomewhat of thee in it, thy Name, and thy Nature, and thy Honour is written upon it; and the blemiſh that is caſt upon it, is in ſome meaſure caſt upon thee; and the Evil and Scandal, and Infamy, and Uglineſs that is in the Means, is caſt upon the End, and doth diſparage and blemiſh it, and conſequently it diſhonours thee. To Rob for Burnt-offerings and to Lye for God, is a greater diſſervice to thy Majeſty, than to Rob for Rapin, or to Lye for advantage.

Whenſoever my Prudence was Succeſsful, duely to attain a good End, I ever gave thy Name the Glory, and that in Sincerity. I have known ſome men, (and if a man will obſerve his own heart, he will find it there alſo, unleſs it be ſtrictly denied,) that will give God the Glory of the ſucceſs of a good enterprize, but yet with a kind of ſecret invitation of ſomewhat of praiſe for themſelves, their prudence, conduct, and wiſdom; and will be glad to hear of it, and ſecretly angry and diſcontented if they miſs it; and many times give God the Glory with a kind of oſtentation and vain Glory

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in doing ſo: but I have given thee the Glory of it upon the account of my very Judgment, that it is due, and due only to thee. I do know that that Prudence that I have, comes from thee; and I do know that it is thy Providential ordering of occurrences that makes prudential deliberations ſucceſsful, and more is due unto thy ordering, diſpoſing, fitting, timing, directing of all in ſeeming caſualties, than there is to that humane Counſel by which it is acted, or ſeems to be acted; the leaſt whereof, if not marſhalled by thy hand would have ſhattered and broken the Counſel to a thouſand pieces: Thou giveſt the advice by thy Wiſdom, and ſecondeſt it by thy Providence; thou dealeſt by us as we do by our Children, when we ſet them to lift a heavy ſtaff, or a weight, and we lift with them; and we again are too like thoſe Children that think we move the weight, when we move not a grain of it.

13. *Concerning the gift of* Elocution.

I have ever uſed that gift *with Humility*, not thereby ſeeking applauſe to my ſelf, or owning it; becauſe Pride and Oſtentation in this gift would be ſecret Idolatry to my ſelf, and ſacriledge to thee, robbing thee of thy Glory, and therefore ſignally vindicated in the example of *Herod.* Act. 12.

2. *With Truth*; I never uſed the advantage of my Elocution, either to maintain a falſhood, or to abuſe credulity into a fooliſh opinion or perſuaſion.

3. *With Integrity*; I never uſed the advantage of *Eloquence* or *Rhetorick* to deceive people, or to conſent them into a thing. My heart always went along with my tongue; and if I uſed intention of ſpeech upon any occaſion, it was upon an intention of conviction in my ſelf, of the Truth, neceſſity, uſefulneſs, and fitneſs

neſs of what I ſo perſuaded: If my Judgment was doubtful or uncertain, ſo was my Speech. I never uſed Elocution or ſpecious Arguments to invite any to that, which in my own judgment I doubted, or doubted whether it were fit or ſeaſonable, all circumſtances conſidered. I never uſed my Elocution to give credit to an ill cauſe; to juſtifie that which deſerved blame; to juſtifie the Wicked, or to condemn the Righteous; to make any thing appear more ſpecious or enormous than it deſerved. I never thought my profeſſion ſhould either neceſſitate a man to uſe his Eloquence by extenuations, or aggravations to make any thing worſe or better than it deſerves, or could juſtifie a man in it: to proſtitute my Elocution or Rhetorick in ſuch a way, I ever held to be moſt baſely mercenary, and that it was below the worth of a man, much more of a Chriſtian, ſo to do. When the caſe was good, and fully ſo appeared to me, I thought then was that ſeaſon, that the uſe of that ability was my duty, and that it was given me for ſuch a time as that, and I ſpared not the beſt of my ability in ſuch a ſeaſon, and indeed Elocution or Rhetorick is a dead and inſipid piece, unleſs it come from, and with a heart full of the ſenſe and conviction of what the tongue expreſſeth, and then, and not till then, Elocution hath its life and energy, I eſteemed theſe caſes beſt deſerving my Elocution; and in theſe I was warm and earneſt; the ſetting forth of thy Glory; the aſſerting of thy truth; the detection and conviction of Errors; the clearing of the Innocent; the aggravating of Sins, Oppreſſions and Deceits: and though I was careful that I did not exceed the bounds of truth, or due moderation, yet I ever thought that theſe were the ſeaſons for which that Talent was given me, and accordingly I imployed it.

14. *Touching*

14. *Touching my Body and* Bodily Endowments *of Health, Strength, and Beauty.*

1. In general: I looked upon my Body but as the Inſtrument, the *Vehiculum Animæ*, and not ſo much given for its own ſake, as to be an Engine for the exerciſe of my Soul, and a Cottage, wherein it might inhabit and perfect it ſelf; and upon that reaſon I was very careful to keep it uſeful for that end; and that as on the one ſide, by over-much Severity or Tyranny over it, I might not tire it; ſo on the other ſide, by over-much Pampering or pleaſing it might not make it unruly or maſterleſs, though I held the latter far more dangerous: for,

2. I conſidered and found that my Body was the harbour of the moſt dangerous temptations and the receptacle of the moſt dangerous Enemies to my Soul. The greateſt, and moſt intimate, and moſt aſſiduous temptations for the moſt part made their applications to my Body, and held correſpondence with the Luſts and Inclinations of my Fleſh and Blood; the Wine, when it gave its colour in the Cup, and the pleaſantneſs of it, Variety and Curioſity of Meats, beautiful and fleſhly Allurements, coſtly and exceſſive Apparel, Precedence and Honour, Wealth and Power, the Purveyor of all Proviſions convenient for the ſufficing of fleſhly deſires, opportunities of Revenging ſenſe of Injuries, Eaſe, Idleneſs and Delicacy; theſe, and a thouſand more made their applications and addreſſes to my ſenſual and corporal Appetite; the motions of my Blood, the Conſtitution or Complexion of my Body, the Luſt and deſires of my Fleſh; or rather this Law reached and hunted after them, whereby my Body, which was given to be inſtrumental and ſubſervient unto my Soul, was ready ſtill to caſt off the yoak, and

ſet up for it ſelf, and proſtitute that noble part to be a Servant, a Baud unto it, and bring her to that Servitude and Vaſſalage, that all her Wit, Skill, Activity, and Power, was wholly taken up in contriving and making proviſions for the Fleſh. I found that the Senſual and Beaſtly part was ready ſtill to thruſt the Heavenly and Intellectual part out of her Throne, and to uſurp it, and to invert the very order of Nature it ſelf; ſo that both the parts of my Compoſition were diſordered, and out of their place, and loſt their uſe. My Body, which was given to Serve and obey, became the Empreſs, and commanded and corrupted my Soul, embaſed and enſlaved it to Luſt and diſorder; and my Soul, which was given to rule, became but the miniſter and ſlave of my Body, and was tainted and emaſculated by the Empire and Dominion of my Body, and the Luſts and ſteams of Concupiſcence that did ariſe from it; and I conſidered that if the Buſineſs was thus carried, my happineſs was only in this life. When Sickneſs, or Diſeaſes, or Death ſhould ſeize upon my Body, I had an Immortal Soul that had loſt her time wholly in this World; and not only ſo, but was imbaſed and putrified by theſe noiſom Luſts; and that the very contagion of my Body was incorporated and diffuſed through my Soul, and could carry nothing with her but Immortality and Diſappointment, and Defilement; and conſequently could expect, to all Eternity, nothing but Vexation and Diſſatisfaction, and everlaſting Confuſion. Upon all theſe conſiderations, I reſolved and practiſed Severity over this unruly Beaſt, brought my Body into ſubjection, refuſed to gratifie her intemperate deſires, denied them, kept them in awe and under diſcipline; and becauſe I found that my fleſhly Luſts, grew petulant, imperious, and unruly by Variety, Curioſity, and plenty of Meats, Drinks, and by Eaſe and Idleneſs, I ſubdued them by moderate

moderate Diet and Temperance, by hard Labour and Diligence, till I had reduced my body to that ſtate and order that became it, that it might be in ſubjection, and not in dominion, might ſerve and not rule. I denied ſatisfaction to an intemperate Appetite, a wanton Eye, a vain wiſh, a worldly deſire. My Table was ſparing to my ſelf, my Cloaths plain, my Retinue and Attendance but neceſſary. I chaſed away my Luſt, with the Contemplations of the Preſence of God, the end of Chriſt's Sufferings, the certainty, yet uncertainty of Death, the State after Death: and mingled all my Enjoyments and Deſires with theſe ſerious and cleanſing conſiderations: and I peremptorily refuſed to gratifie the cravings of an importunate, inordinate, ſenſual Appetite; and did reſolutely let them know, they ſhould not, might not expect any better dealing from me, and my practice was accordingly.

3. I found by evident Experience, that it is the greateſt difficulty that can be, for a man in a good condition to give himſelf leave to think it may be otherwiſe. There is a vanity that accompanies *Health*, that we can ſcarce perſuade our ſelves that we ſhall ever be Sick or Dye: we cannot put another eſtimate of our condition than we do at preſent injoy, eſpecially if it be pleaſing and delightful. To wean my ſelf from this impotency of mind, although it hath pleaſed thee to give me a ſtrong and healthy conſtitution, yet I often put my ſelf into the imagination and ſuppoſition of Sickneſs, thoughts of my Mortality, abſtracted my ſelf from my preſent condition of Life and Health, and preapprehended Sickneſs, Diſeaſes, old Age, Infirmity and Death; and by this means broke and ſcattered my confidence of Long Life, continued Health, and took up thoughts becoming a Sick, Infirm, or Dying man; conſidered how my Accounts ſtood, if God ſhould pleaſe to call me away, how I could alienate my mind

from the World; what Patience I had to bear Pain and Weakneſs, and Sickneſs. In my moſt intire and firmeſt Health, it was my care ſo to order my Life and Actions, as if the next hour might diſpoil me of my Life and Health too; I did not, durſt not allow my ſelf in any conſiderate practice of any known ſin, in procraſtination of my Repentance, in a Toleration of Paſſions, upon a ſuppoſition of a continuance of Life, or of an unſhaken Health; but ſtill caſt with my ſelf, Would I do thus, were the firmneſs of my Health, or the thred of my Life to be broken off the next hour? My firm and ſtrong conſtitution made me neither Proud nor Preſumptuous, but the frequent interpoſitions of the thoughts of my change kept me Humble and Watchful.

4. In reference to my *Health*, I alwayes avoided theſe two extreams: 1. I never made it my Idol, I declined not the due Imployment of my Body in the Works of Charity or Neceſſity, or my ordinary Calling, out of a vain fear of injuring my Health; for I reckoned my Health given me in order to theſe imployments; and as he is over-curious that will not put on his Gloaths for fear of wearing them out, or uſe his Ax in his proper imployment, for fear of hurting it; ſo he gives but an ill account of a healthy body, that durſt not imploy it in an imployment proper for him, for fear of hurting his health. 2. I never was vainly prodigal of it, but careful in a due manner to preſerve it; I would decline places of infection, If I had no neceſſary Calling that brought me to them; unneceſſary Journeys, expoſing my body *gratis* to unneceſſary dangers, eſpecially Intemperance in Eating and Drinking.

5. I eſteemed *Strength*, and *Beauty*, and Comlineſs of Body thy Bleſſing, and invitation to Thankfulneſs; I eſteemed it to carry with it a ſecret admonition to bear

bear a proportionable Mind and Life to a comely o beautiful body; and I look't upon a beautiful countenance, as a juſt reprehenſion of a deformed or ugly Life or diſpoſition, but I never found in it matter of Pride or Vain-Glory. 1. Becauſe it is thy Gift, and not my own Acquiſition. 2. Becauſe a ſmall matter quite ſpoils it; a fall, or a diſeaſe ſpoils the greateſt ſtrength; a Humour in the face, a Rheume in the eye, a Palſie, or the Small-Pox, ruines the greateſt Beauty; or if none of theſe happen, yet either Old Age, or Death, turns all into Weakneſs, Deformity or Rottenneſs. I learn therefore in the Enjoyments of theſe Bleſſings to enjoy them with Humility and Thankfulneſs; in the loſs of them, to loſe them with Patience and Contentedneſs; for I acknowledge thy hand both in the Gift and in the Loſs. I looked upon them as Flowers of the Spring, pleaſing to the eye, but of ſhort continuance; the caſuality of an unruly wind and unſeaſonable froſt, a Worm or Fly might intercept their natural courſe of continuance; but they that eſcaped beſt an Autumn or Winter, will infallibly over-take and deſtroy them.

15. *Concerning my* Wealth *and temporal ſubſiſtence.*

1. I eſteemed theſe acquiſitions rather the effects of thy Providence and Bleſſing, than of my Power or Induſtry; for if inſtrumentally my Induſtry acquired them, yet that very induſtry is thy gift; it is thou that giveſt me power to get wealth. Again, 2. Though my Induſtry and Dexterity to get wealth, were never ſo great, yet a ſmall interpoſition, either of thy Providence or Permiſſion might ſoon diſappoint and fruſtrate all that Dexterity or Induſtry: a Thief, or a Storm, or a Fire, or a Leak, or the diſcompoſure of the Times, or a prodigal Wife or Son, or an unfaithful Servant, or a

long Sickneſs, or a Misfortune in others whom I truſt, or a flaw in a Title, or a word miſ-interpreted, or a thouſand other emergencies may in a little ſpace ruine the product of many years labour and care. When I have looked upon a Spider framing his Web with a great deal of curioſity and care, and after his induſtry of many days, the Maid with the Broom, at one bruſh, ſpoils all; or when I have ſeen a Republick of Piſmires with great circumſpection chooſing the ſeat of their Reſidence, and every one carrying his Egg and Proviſions to their common Store-houſe, and the Boy with a ſtick ſtirring it all abroad, or a Hen or Partridge ſcattering it all aſunder, ſo that in a little moment, all the labour of thoſe poor innocent Creatures is diſappointed; it hath often put me in mind, how eaſily and ſuddenly the collection of many years may be diſſipated; and the Experience of theſe latter times give ſad and plentiful inſtances of it. 3. But if none of all theſe viſible emergencies happen, yet it is moſt plain, that without thy ſecret Bleſſing upon honeſt and commendable induſtry, it proves unſucceſsful to that end. I have known in my own obſervations oftentimes two men equally Induſtrious, Sober, Watchful of opportunities, Sparing, yet one gets up in the World, the other goes backwards; and neither they, nor I could poſſibly attribute it to any other cauſe but this, Thou didſt bleſs the labour of the one, and blow upon the labour of the other. And upon all theſe conſiderations I learned in the midſt of all my affluence, not to ſacrifice to my own Net, nor to ſay in my heart, My Might, and the Power of my hands have gotten me this wealth; but I did remember the Lord my God, for it is he that gave me Power to get Wealth. *Deut.* 8. 17.

2. I did not meaſure thy Favour to me, or the Goodneſs or Safety of my own condition by my Wealth and Plenty; for I found that thoſe Externals were either indifferently diſpenſed to the Good and Bad, or

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if there were any odds, the advantage of Externals seemed to be to those, whose portion we might probably conjecture was only in this life. My Wealth and Plenty therefore rather made me the more jealous of my condition, than secure in it: It made me search and examine my condition the more strictly and carefully, and when upon the I result, found my Sincerity and Uprightness of Heart, though I with all thankfulness acknowledge thy Goodness in giving me Externals, yet I often begg'd of thee that my portion might not be in this life only; that as thou gavest me Wealth, so thou wouldest give and increase thy Grace in my heart; that though I could wish the continuance of any External advantages as an opportunity to do the more good, yet if it were inconsistent with my everlasting interest, my great expectation in the life to come, I should chuse to be without the former rather than lose the latter; and I made it my choice rather to be poor here, and rich in the life to come, than to be rich here, and lost in the life to come.

3. And upon the same consideration, I judged my self never the better Man nor the better Christian, for having much of these Worldly advantages. I looked upon them as External and adventitious advantages, that had no ingredience at all into my Soul, unless possibly for the worse. I found a man might be Rich or Honourable, in respect of his Birth or Place, and yet a Fool, a Glutton, Luxurious, Vain, Imperious, Covetous, Proud, and in all probability the more obnoxious to these distempers by his wealth or greatness: on the other side a Man might be Poor and Wise, and Learned, Sober, Humble, and possibly his Poverty might in reference to these Virtuous Habits be an advantage. My Riches and Honour therefore never made me set one grain of value the more upon my self, than if I had been without them. I esteemed it as an Instrument,

that being put into a Wiſe, Prudent, Faithful, and Liberal hand, might be of uſe; but gave no more value to that inherent worth of the man, than the Ax or the Saw gives Skill to the Carpenter.

4. I eſteemed all the Wealth and Honour that I had, but intruſted to me by the Great Maſter of the World; a Talent which thou committed'ſt to me as thy Steward, and upon account; and this conſideration cauſed me to judge and eſteem of my Wealth, and diſpenſe the ſame quite in another way, than is ordinarily done.

1. I did not eſteem my ſelf the Richer at all for my multitude of Riches; I eſteemed no more given me than what was in a reaſonable manner proportionable to my Neceſſities, to my Charge and Dependance, and to the Station I had in the World; all the reſt I looked upon as none of mine, but my Maſters; it was rather my burthen than my poſſeſſion, the more I had, the more was my Care, and the greater the Charge that I had under my hands, and the more was my Solicitude to be a Faithful Steward of it, to the Honour and Uſe of my Maſters; but my part was the leaſt that was in it: Indeed I rejoyced in this, that my Maſter eſteemed me Wiſe and Faithful, committing the Diſpenſation thereof to my Truſt; but I thought it no more mine, than the Lord's Baily, or the Merchant's Caſh-keeper thinks his Maſter's Rents or Money his.

2. And therefore thought it would be a breach of my Truſt to conſume or imbezil that wealth in Exceſſive Superfluities of Meat, Drink, or Apparel, or in advancing my ſelf, or my poſterity to a maſſie or huge Acqueſt.

3. But I imployed that over-plus in ſupport of the Miniſtry, in Relief of the Poor, in Redemption of Captives, in placing Children to School and Apprentice, in ſetting the Poor on work; and with ſubmiſſion to thy Wiſdom, I thought that this latter was an equal,

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if not a greater Charity than the incouragement of idle or diſſolute perſons by liberal ſupplies: becauſe it kept them in their way that Wiſdom and Providence hath deſigned for the Children of men.

4. And in thoſe Imployments of Men in their Labours I ſtill held this courſe: 1. To allow them competent Wages. 2. That the greateſt expence ſhould be rather in the Labour than in the Materials. 3. That the nature of the Work ſhould be ſuch as might bring me in a return of Profit, rather than of Curioſity: becauſe the Proceed might be a Stock for farther Charity or Publique Advantage. But rather than the Poor ſhould want imployment and ſubſiſtence, I thought it allowable to imploy them in ſuch Labours as might yield them a Lawful profit, though it yielded Me only a Lawful Contentment; as in Building, Planting, and the like honeſt, though not altogether profitable, imployments; in all which, my principal Deſign was the ſupport of others, and my own contentation was only a concomitant of it; and I thought ſuch an unprofitable Contentment lawfully acquired, when it was attained by the honeſt Labour and convenient profit of thoſe that I imployed. 5. And by this conſideration, I kept my heart from making my Wealth, either my Confidence or my Treaſures; I kept a looſe affection towards it; If I had it, I eſteemed it as thy *depoſitum*, an increaſe of my account and care; if I loſt it without my own folly or fault, I looked upon that loſs as a diſcharge of ſo much of my accounts and charge; I had the leſs to anſwer for.

5. I eſteemed my wealth, 1. As uncertain to continue with me, for it hath its wings, and might take its flight, when I little thought of it. 2. As that which I muſt leave when I dye. 3. As not uſeful after death for any purpoſe whatſoever unto me. 4. As that which makes me obnoxious to Envy and Rapine, while

while I live. 5. As Unuſeful at all, but when it is going away, *viz.* In the Expence of it. 6. As a great temptation to Pride, Vanity, Inſolence and Luxury. And upon all theſe and many more conſiderations, I ever thought it two low to ſet my Heart upon it, and too weak to place my confidence in it. When I had it therefore, I received it Thankfully, uſed it Soberly and Faithfully; when I loſt it, I loſt it Patiently and Contentedly.

2. In as much as my Wealth *in ſpecie*, muſt be left when I dye, and I could not poſſibly carry that luggage into the other World; and if I could, it would not be of uſe there, I endeavoured ſo to order and husband it, that I might receive it, though not in kind, yet by way of exchange after death; and becauſe I found in thy Word, that *he that giveth to the Poor, lendeth to the Lord*, Pro. 19. 17. and *he that giveth to a Prophet but a cup of cold water in the name of a Prophet, ſhould receive a Prophet's Reward*, Mat. 10. 41. I have taken that courſe ſo to diſpoſe this unrighteous Mammon here, that I might make the God of Heaven my Debtor, not by Merit, but by Promiſe; and ſo I have made over that great wealth, that thou didſt ſend me, unto the other World; and bleſſed be thy condeſcention to thy Creatures, that when thou makeſt us thy Debtors and Accountants in this World, by thy Talent of all kinds that thou deliverest us, thou art pleaſed upon the Performance of our Duty in that Truſt, to make thy ſelf a Debtor to thy Creature by a Promiſe of an Everlaſting Reward.

Luk. 12. 33. Math. 6. 20. 1 Tim. 6. 18, 19.

16. *Touching my* Eminence of Place or Power *in this World, this is my Accompt.*

1. I never ſought or deſired it, and that upon theſe reaſons: 1. Becauſe I eaſily ſaw that it was rather a Burthen

Burthen than a Priviledge; it made my Charge, and my Accompts the greater, my Contentment and Reſt the leſs; I found enough in it, to make me decline it in reſpect of my ſelf, but not any thing that could invite me to ſeek or deſire it. 2. That External Glory and Splendor that attended it, I eſteemed as Vain and Frivolous in it ſelf, a bate to allure Vain and Inconſiderate perſons to affect and delight, not valuable enough to invite a Conſiderate Judgment to deſire or undertake it. I eſteemed them as the Guilt that covers a bitter Pill, and I looked through this dreſs and outſide, and eaſily ſaw that it covered a State obnoxious to Danger, Solicitude, Care, Trouble, Envy, Diſcontent, Unquietneſs, Temptation and Vexation. I eſteemed (it) a condition which if there were any diſtemper abroad, they would infallibly be hunting and puſhing at it; and if it found any corruptions within, either of Pride, Vain-Glory, Inſolence, Vindictiveneſs, or the like, it would be ſure to draw them out and ſet them to work, which if they prevailed, it made my Power and Greatneſs not only my Burthen, but my Sin; if they prevailed not, yet it required a moſt Watchful, Aſſiduous, and Severe Vigilant Labour and Induſtry to ſuppreſs them.

2. When I *Undertook* any Place of Power or Eminence, firſt I looked to my Call thereunto, to be ſuch as I might diſcern to be thy Call, not my own Ambition. 2. That the Place were ſuch as might be anſwered by ſuitable Abilities in ſome meaſure to perform. 3. That my End in it might not be the ſatisfaction of any Pride, Ambition, or Vanity in my ſelf, but to ſerve thy Providence and my Generation honeſtly and faithfully. In all which, my undertaking was not an act of my Choice, but of my Duty.

3. In the *Holding or Exerciſing* of theſe Places, 1. I kept my heart humble, I valued not my ſelf one Ruſh the

the more for it. 1. Becauſe I eaſily found that that baſe affection of Pride, which commonly is the Fly that haunts ſuch imployments, would render me diſhonourable to thy Majeſty, and diſſerviceable in the imployment. 2. Becauſe I eaſily ſaw Great Places were Slippery places, the mark of Envy. It was therefore alwayes my care ſo to behave my ſelf in it, as I might be in a capacity to leave it; and ſo to leave it, as that when I had left it, I might have no ſcars and blemiſhes ſtick upon me. I carried therefore the ſame evenneſs of temper in holding it, as might become me if I were without it. 3. I found enough in Great Imployments, to make me ſenſible of the Danger, Troubles, and Cares of it; enough to make me Humble, but not enough to make me Proud and Haughty.

4. I never made uſe of my Power or Greatneſs to ſerve my own Turns, either to heap up Riches, or to oppreſs my Neighbour, or to Revenge Injuries, or to Uphold or bolſter out Injuſtice; for though others thought me Great, I knew my ſelf to be ſtill the ſame, and in all things, beſides the due execution of my place, my deportment was juſt the ſame, as if I had been no ſuch man: for firſt, I knew that I was but thy Steward and Miniſter, and placed there to ſerve thee and thoſe Ends which thou propoſedſt in my preferment, and not to ſerve my ſelf, much leſs my Paſſions or Corruptions. And further, I very well and practically knew, that Place, and Honour, and Preferment, are things Extrinſecal, and have no ingredience into the Man: his value and eſtimate before, and under, and after his Greatneſs, is ſtill the ſame in it ſelf, as the Counter that now ſtands for a penny, anon for ſix pence, anon for twelve pence, is ſtill the ſame Counter though its place and extrinſecal denomination be changed.

5. I improved the opportunity of my Place, Eminence, and Greatneſs to ſerve Thee and my Country in

in it, with all Vigilance, Diligence and Fidelity. protected, countenanced, and encouraged thy Worſhip, Name, Day, People. I did faithfully Execute Juſtice according to that Station I had; I Reſcued the Oppreſſed from the Cruelty, Malice, and Inſolence of their Oppreſſors; I cleared the Innocent from unjuſt Calumnies and Reproaches; I was inſtrumental to place thoſe in Offices, Places, and Imployments of truſt and conſequence, that were Honeſt and Faithful; I removed thoſe that were Diſhoneſt, Irreligious, Falſe or Unjuſt, I did diſcountenance, and as they juſtly fell under the Verge of the Law, I puniſhed Prophane, Turbulent, Atheiſtical, Licentious perſons. My Greatneſs was a ſhelter to Virtue and Goodneſs, and a terror to Vice and Irreligion; I interpoſed to cool the ferocity and violence of others againſt good men, upon miſtake or ſlight, and inconſiderable differences: In ſum, I ſo uſed my place and Greatneſs, and ſo carried my ſelf in all things, as if all the while I had ſeen thee the great Maſter of all the Families in Heaven and Earth ſtanding by me. I often conſulted my Inſtructions, by written Word, and the impartial Anſwers of my Conſcience; and I ſtrictly perſued it; and when I found my ſelf at any time at a loſs, by reaſon of the difficulty and perplexity of emergencies, I did in an eſpecial manner apply my ſelf unto Thee for Advice and Direction.

17. *Touching my* Reputation and Credit.

1. I never affected the Reputation of being Rich, Great, Crafty, Politick; but I eſteemed much a deſerved reputation of Juſtice, Honeſty, Integrity, Virtue, and Piety.

2. I never thought that Reputation was the thing primarily to be looked after in the exerciſe of Virtue; for

for that were to affect the ſubſtance for the ſake of the ſhadow, which had been a kind of levity and impotence of mind; but I looked at Virtue and the worth of it, as that which was the firſt deſireble, and Reputation as a handſome and uſeful acceſſion to it.

3. The Reputation of Juſtice and Honeſty I was always careful to keep untainted, upon theſe grounds: 1. Becauſe a blemiſh in my Reputation would be diſhonourable to thee. 2. It would be an abuſe of a Talent which thou hadſt committed to me. 3. It would be a weakning of an inſtrument which thou hadſt put into my hands, upon the ſtrength whereof, much good might be done by me.

4. I found both in my ſelf and others a Good Reputation had theſe two Great *Advantages* in it: 1. In reſpect of the party that had it, it was a handſome Incentive to Virtue, and did ſtrengthen the Vigilance and Care of them that had it, to preſerve it. There is a certain honeſt worth and delight in it, that adds ſomewhat to the care and jealouſie of good minds not raſhly to loſe it. The value and worth of Virtue, though it far exceeds the value of that Reputation that ariſeth from it, yet it is more Platonick and Spiritual, and hath not alwaies that impreſſion upon us, as the ſence of our Reputation hath; and I alwaies looked upon it as no ſmall evidence of thy Wiſdom in Governing Men, in adding a kind of External Splendor and Glory to Goodneſs and Virtue, which might be, and is a means to preſerve the other, as the Shell or Husk to preſerve a Kernel. 2. In reſpect of others, becauſe it is both an allurement to the practice of that Virtue which attends, and alſo gives a man a fairer opportunity and Strength to exerciſe any worthy and Good actions for the Good of others. A man of a deſerved Reputation hath often-times an opportunity to do that good which another wants, and may practiſe it with more ſecurity and ſucceſs.

5. Theſe

5. These *Temptations* I always found *attending a fair Reputation*, and I still watched and declined them as Pests and Cankers. 1. Pride and Vain-glory; I esteemed this as that which would spoil and deface not only my Soul, but even that very Reputation which I had acquired. There is nothing sooner undoes Reputation, than the Pride and Vain-glory that a man takes in it. 2. Idleness and Remissness, when a man begins to think that he hath such a stock thereof, that he may now sit still, and with the Rich Man in the Gospel, please himself that he hath enough laid up for many years, and therefore he at once starves both his Goodness and Reputation. 3. A daring to adventure upon some very ill action, upon a secret and deceitful confidence in his Reputation, thinking now he hath acquired such a stock of Reputation, that he may with secrecy and safety, and success, adventure upon any thing in confidence that his Reputation will bear him out. 4. A man of great Reputation shall be sure by those in Power, to be put upon actions that may serve Turn; this is the Devil's Skill; for if he carry it out upon the strength of his Reputation, the Devil makes the very result of Virtue and Worth the instrument of Injustice and Villany; but if he miscarry, the Devil hath got his end upon him, in that he hath blasted him, and wounded thy Honour which suffers in his dis-reputation. 5. A great Reputation, and the sense of it, and delight in it, it is apt to put a man upon any Shifts, though never so unhandsome to support it. 6. It makes a man often-times over-timerous in doing that which is Good and Just, lest he should suffer in his Reputation with some party, whose concernment may lye in it. 7. It is apt to make a man impatient of any the least blemish that may be causelessly cast upon him, and to sink under it. A man of a great Reputation, and (who) sets his heart upon it, is desperately sen-

sible

ſible of any thing that may wound it. Therefore,

6. Though I have loved my Reputation, and have been vigilant not to loſe or impair it by my own default or neglect, yet I have looked upon it as a brittle thing, a thing that the Devil aims to hit in a ſpecial manner, a thing that is much in the power of a falſe report, a miſtake, a miſ-apprehenſion to wound and hurt; notwithſtanding all my care, I am at the mercy of others, without God's wonderful over-ruling Providence. And as my Reputation is the eſteem that others have of me, ſo that Eſteem may be blemiſhed without my default. I have therefore always taken this Care, not to ſet my Heart upon my Reputation. I will uſe all Fidelity and Honeſty, and take care it ſhall not be loſt by any default of mine; and if notwithſtanding all this, my Reputation be foiled by evil, or envious Men or Angels, I will patiently bear it, and content my ſelf with the Serenity of my own Conſcience, *Hic murus aheneus eſto.*

7. When thy Honour, or the good of my Country was concerned, I then thought it was a ſeaſonable time to lay out my Reputation for the advantage of either, and to act it, and by, and upon it, to the higheſt, in the uſe of all lawful Means; and upon ſuch an occaſion the Councel of *Mordecai* to *Heſther* was my incouragement, *Heſther* 5. Who knoweth whether God hath given thee this Reputation and Eſteem for ſuch a time as this?

Di-

DIRECTIONS

Touching the keeping of the

Lords day

TO HIS

CHILDREN.

Children,

WHen I last Lodged in this place, in my Journey up to *London*, I sent you from hence divers *Instructions concerning your Speech*, and how you should manage it, and required you to take Copies of it, and to direct your practice according to it. I forgot to enquire of you, whether you had taken Copies of it, but I hope you have; and I do again require you to be careful in observing those and my *former Directions* given to you, some in Writing, and many more by Word of mouth. I have been careful that *my Example* might be a visible direction to you; but if that hath been defective, or not so full and clear a pattern of your imitation, especially in respect of my different condition from yours; yet I am certain that those Rules and Directions, which I have at several times given you, both in Writing and by Word of mouth, have been sound, and wholsome,

wholsome, and seasonable: and therefore I do expect that you should remember and practise them: and though your young years cannot yet perchance see the reason or use of them, yet assure your selves, time and experience will make you know the benefit of them. In *Advice given to young People*, it fares with them as it doth with young Children that are taught to Read, or young School-Boys that learn their Grammar rules; that learn their Letters, and then they learn to spell a Syllable, and then they learn to put together several Syllables to make up a word; or they learn to decline a Noun, or to form a Verb; and all this while, they understand not to what end all this trouble is, nor what it means. But when they come to be able to read English, or to make a piece of Latin, or to construe a Latin Author, then they find all these Rudiments were very necessary, and to good purpose; for by this means they come to understand what others have written, and to know what they knew and wrote, and thereby improve their own knowledg and understanding. Just so it is with young people, in respect of Counsel and Instruction, when the Father, or the Minister, or some wise and understanding man doth sometimes admonish, sometimes chide and reprove, sometimes instruct, they are apt to wonder, why so much ado, and what they mean, and it is troublesome and tedious, and seems impertinent; and they are ready to say within themselves, that the time were better spent in Riding, or Hunting or Merriment, or Gaming; but when they come to riper years, then they begin to find that those Instructions of the Ancient, or of excellent use to manage the Conversation, and to direct the Actions, and to avoid Inconveniences and Mischiefs, and Miscarriages, to which they are subject without the help of these Counsels. And therefore it hath been *my Practice* to give you line upon line, and precept upon precept, to enable you to steer

and

and order your course of life through an evil and da
gerous world; and to require you to be *frequent*
reading the Scriptures with due observation and unde
standing, which will make you wise for this life, a
that which is to come.

I am now come well to *F.* from whence I wrote
you my former Instructions, concerning your Wor
and Speech; and I now intend to write something
you of another Subject, *viz.* your *Observation of t*
Lord's Day, commonly called *Sunday*; and this I
for these *Reasons*.

1. Because it hath pleased God to cast my lot
that I am to rest at this place upon that Day, and t
consideration therefore of that duty, is proper for m
and for you; it is *Opus diei in die suo*, the work fit a
proper for that Day.

2. Because I have by long and sound *Experien*
found, that the due Observance of this Day, and
the Duties of it, have been of singular comfort a
advantage to me; and I doubt not but it will pro
so to you. God Almighty is the Lord of our tim
and lends it to us, and as it is but just we should co
secrate this part of that time to him; so I hav
found by a Strict and Diligent Observation, that
due Observation of the Duty of this Day, hath eve
had joyned to it, a Blessing upon the rest of my time
and the Week that hath been so begun, hath bee
blessed and prosperous to me; and on the other side
when I have been negligent of the Duties of thi
Day, the rest of the Week hath been unsuccessful an
unhappy to my own secular Imployments; so tha
I could easily make an estimate of my successes in m
own secular Imployments the Week following, b
the manner of my passing of this Day: and this I d
not write lightly or Inconsiderately, but upon a long
and sound Observation and Experience.

3. Because I find in the World much *Looſneſs, and Apoſtacy from this Duty.* People begin to be cold and careleſs in it, allowing themſelves Sports and Recreations, and ſecular imployments in it, without any neceſſity, which is a ſad ſpectacle, and an ill preſage. It concerns me therefore (that am your Father) as much as I may, to reſcue you from that ſin, which the Examples of others, and the inclination, and inconſiderateneſs of youth is otherwiſe apt to lead you into.

I ſhall therefore ſet down unto you particularly (and not in generals only) theſe things, 1. What is the Reaſon and Ground of your Obſervation of this Day. 2. What things ought not to be done upon this day, which poſſibly may be Lawful upon another Day. 3. What things be done upon this Day. 4. What things are either fit or neceſſary to be done in order to the Sanctification of this Day.

1. Touching the firſt of theſe, *viz. the reaſon of the Obſervation and Sanctification of this Day*; and the Reaſons are theſe:

1. It is *a Moral Duty*, that ſince the Glorious God gives me my time, I ſhould conſecrate and ſet a-part ſome portion of that time in a ſpecial manner to his Service.

2. And becauſe the Glorious *God* beſt knows, what portion of time is fit to be peculiarly dedicated to his Service, that ſo the Morality of that Time might be determined unto ſome certainly, he hath by his expreſs Precept given to his Ancient People the Jews, *limited one day of ſeven*, to be that ſpecial portion of time which he would have peculiarly dedicated to his Service, and ſo to conclude, and into is the Morality of that Duty,

3. This ſeventh portion of time, under the old

Law given to the Jews, was determined by the Precept and *Command of God*, in the 4th Command, and likewise by his own Example confined to the 7th day from the Creation, upon which the Lord rested from his works of Creation.

4. But our Saviour *Christ*, who is the Son of God, Blessed for ever, and is Lord of the Sabbath, fulfilling the work of our Redemption by his *Resurrection* upon the first day of the Week, and by his *Mission of the Holy Ghost* miraculously the first day of the Week, and by the *secret Message of the Spirit* to the Apostles and Primitive Church, hath translated the observation of the Seventh day of the Week to the First day of the Week, which is our Christian Sabbath; that as our Christian Baptism succeeds the Sacrament of Circumcision, and as our Christian Pascha, the Sacrament of the Eucharist, succeeded the Jewish Passeover; so our Christian Sabbath the First day of the Week, succeeds the Sabbath of the Seventh day of the Week; and that Morality, which was by Almighty God, under that Covenant confined to the Seventh day, is by the Example of Christ and his Apostles, to us Gentiles, transferred to the first day of the Week; and that which would have been morally a violation of the morality of the Fourth Command under the Jewish Sabbath, is a violation of the same Fourth Command, if done upon the Christian Sabbath: though the Strictness, and Severity injoyned to the Jews, be not altogether the same that is now required of Christians. And thus you have the Reason of the Obligation upon us Christians, to observe the First day of the week, because by more than a humane Institution, the Morality of the Fourth Command, is transferred to the First day of the Week, being our Christian Sabbath; and so the Fourth Commandment is not abrogated; but only the

Matth. 28.

day changed, and the Morality of that Command only translated, not adnulled.

II. 2. Concerning the Second. It is certain that *what is unlawful to be done* upon another day, is much more unlawful upon this; as Excess and Intemperance, and the like sinful and unlawful actions. But further, there are many things that may be lawfully done on another day, which may not lawfully be done upon this; and many things that are not only lawful upon another day, but also fit and decent, which are yet unfit to be done upon this day. Upon other days we may and must imploy our selves in our secular and ordinary Callings; we may use bodily Exercises and Recreations, as Bowling, Shooting, Hunting, and divers other Recreations; we may study humane Learning: But I hold these to be not only unfit, but unlawful to be used upon this day, and therefore remember it. Moderate walking may thus far be used, so far only, as it enableth to the more chearful and lively performance of the duties of this day; and therefore I allow you to walk soberly about half an hour after Dinner, to digest your Meat, that you be not drowsie, nor indisposed in the Religious duties of the day. Merry, but harmless talking, or talking about sports or worldly business, may be used another day, but not upon this. Feastings may be sometimes seasonably used upon other days, but are not fit upon this day. Let only such Provision be made upon this day, as may be necessary for the Feeding of the Family, and the Poor; and therefore I hold that Curiosities, baking of Meats and superfluous provisions upon this day are to be avoided, as being an unnecessary breaking of the rest of this day, and unbeseeming the solemnity of it.

III. 3. *What things may be done* this day, is a Question of a great Latitude; because Circumstances are many,

that do much diverſifie the actions of men, and many times render them lawful or unlawful, according to thoſe varieties of Circumſtances. Therefore I ſhall ſhortly ſet down thoſe things that do not of themſelves directly tend to the Sanctification of this day, that yet may, and ſometimes muſt be done upon this day. For there were many things that were ſtrictly enjoyned to the Jews in their obſervation of their Sabbath, which were Ceremonial, and concerned only that State, and do not oblige under the Goſpel; as their dreſſing of Meat upon this day was prohibited to them, but not to us; and many more things they did forbear and count unlawful, which in truth were not only not forbidden, but enjoyned and commanded, for which our Lord reproves the *Phariſees*, who accounted it a breach of the Sabbath to heal the Sick, or to pluck the Ears of Corn for the neceſſary relief of Hunger. Therefore, *Matth.* 12.

1. *Works of abſolute Neceſſity* for Man or Beaſts may be done upon the Lord's day. And thoſe I call works of Neceſſity, which cannot be done before the day, or after, without apparent danger. As for inſtance, ſtopping of the Breach of a Sea-wall; ſupporting a Houſe, that upon a ſudden tempeſt or caſualty is ready to fall; pulling out an Oxe or other Beaſt fallen into a Ditch; Preventing of a Treſpaſs, that by a ſudden Accident may be occaſioned to my Corn, or my Neighbour's; Setting of a broken Bone; Phyſick to remove an incumbent, or imminent Diſeaſe or Pain; Milking of Cowes; Feeding of Cattle; The neceſſary dreſſing of Meat for the Family, and many more inſtances of that kind. But yet therein, great warineſs and integrity muſt be uſed; for otherwiſe Men under pretence of neceſſity, will take the liberty to do what they pleaſe. Therefore take theſe *Cautions concerning Neceſſity.*

1. That is not a Neceſſity that excuſeth a work upon this day, which might have been reaſonably fore-ſeen and done before the day; As for inſtance, A man hath a neceſſity to dreſs Meat for his Family, which he might have provided on the *Saturday*, and neglects it; this neceſſity will not juſtifie him in ſending two or three miles to buy meat upon the Lord's Day.

2. That is not a Neceſſity, which may be forborn to be done without any abſolute deſtruction or loſs of the thing, until the Morrow. If a rick of Hay be on fire, I may endeavour to quench it on the Lord's Day; but if my Corn be cut, and lying upon the ground on the Saturday, though the weather be rainy, or inclining to wet, I may not make it into Cocks, or fetch it home upon the Lord's Day; becauſe poſſibly Almighty God may ſend fair weather to morrow. And therefore in my forbearance I do two duties under one, *viz.* obſerve his Law, and reſt upon his Providence. *** Men make neceſſities many times to ſerve their Eaſe and Sloth and Fancies, when in truth, there is none, but the buſineſs may be deferred without any danger. If we would be more Faithful in our Obedience to God, we ſhould find many pretended Neceſſities to vaniſh into meer Imaginations.

3. *Works of Charity.* Relief of the Poor; Adminiſtring Phyſick upon an apparent neceſſity; Viſiting or Comforting the afflicted; Admoniſhing the diſorderly; perſuading Peace between Neighbours offended, and endeavouring to compoſe differences which require not much examination, or cannot be deferred without an apparent danger of greater miſchief. Theſe are not only permitted, but commendable, nay, commanded upon this Day. But if the buſineſs require examination, or may be deferred till

to

to morrow, then it is best to defer such examinations and treaties, between offended parties; till another day, because they will take away too much of the little pretious portion of time of this day, and may be as well done to morrow.

4. As for the fourth, what is proper, fit, or necessary to be done, in order *to the Sanctification of this Day*, I will set down particularly; for Generals seldom produce any great effect, because every man is apt to construe them according to his one mind and liking.

1. I would not have you meddle with any Recreations, Pastimes, or ordinary work of your Calling, from *Saturday-night* at eight of the Clock, till *Monday-morning*. For though I am not apt to think that *Saturday-night* is part of the Christian Sabbath, yet it is fit then to prepare the heart for it.

2. *Rise* at least three hours before Morning Sermon; and when you have made your self fully ready, and washed, and fitted your self for the Solemnity of the day, *Read* two Chapters in the Bible, and then go solemnly to your *Private Prayer*, and desire of God his Grace to enable you to Sanctifie his Day: and after your private Prayer, Read another Chapter, and let your Reading be with Attention, Observation, and Uncovered on your head.

3. When you are in *the Publick Worship* and *Service* of God, be *Uncovered* all the while of Reading, Praying, or Preaching, and if the weather be too cold, wear a Sattin Cap.

4. *Kneel* upon your knees at Prayer. *Stand* up at the reading of the Psalms, and at the first and second Lesson, and the Epistle and Gospel, the Hymns and Creeds; so you shall avoid offence, and give the same honour to every part of the Holy Scripture: But stand not up at reading of *any* Apocryphal Book, if any happen to be read.

5. Sit

5. Sit *at the Sermon* and be very attentive at your Prayers, and in your hearing, I commend your *Writing* the Sermon, especially till you are one or two and twenty years old, because young minds are apt to wander, and writing the Sermon fixeth them and maketh them more attentive.

6. *When the Minister readeth* any of the Psalms or Lessons, turn to them in your Bible, and go along with him, it will fasten your attention, and prevent wandring thoughts.

7. Be very Attentive and Serious *at Church*, use no Laughing, nor Gazing about, nor Whispering, unless it be to ask those by you, something of the Sermon, that you slipped in writing.

8. *Sing* the singing Psalms with the rest of the Congregation.

9. *After Sermon*, eat moderately at *Dinner*, rather sparingly than plentifully upon this Day, that you may be fit for the Afternoon's Exercise, without drowsiness or dulness.

10. Walk half an hour *after Dinner*, in the Garden, to digest your Meat, then go to your Chamber and peruse your Notes, or recollect what you remember of the Sermon, until it be Church-time.

11. If you are well be sure you *go to Church* Morning and Afternoon, and be there before the Minister begin, and stay till he hath ended: and all the while you are at Church, carry your self Gravely, Soberly, and Reverently.

12. *After Evening Sermon*, go up to your Chamber and read a Chapter in the Bible; then examine what you have written, or recollect what you have heard; and if the Sermon be not repeated in your Father's House, but be repeated in the Minister's House, go to the Minister's House to the repetition of the Sermon.

13. In

13. In all your ſpeeches or Actions of *this day*, let there be no Lightneſs nor Vanity; uſe no Running, or Leaping, or Playing, or Wreſtling; uſe no Jeſting, or telling of Tales or fooliſh Stories, no talk about worldly buſineſs; but let your actions and ſpeech be ſuch as the day is, ſerious and ſacred, tending to learn or inſtruct in the great buſineſs of your Knowledge of God, and his Will and your own Duty.

14. *After Supper*, and Prayers ended in my Family, every one of you going to Bed, Kneel down upon your Knees and deſire of God his Pardon for what you have done amiſs this Day, and his Bleſſing upon what you have heard, and his acceptance of what you have endeavoured in his Service.

15. *Perform all* this Chearfully and Uprightly, and Honeſtly; and count it not a burden to you; for aſſure your ſelves you ſhall find a Bleſſing from God in ſo doing. And remember it is your Father that tells you ſo, and that loves you, and will not deceive you; and (which is more then that) remember that the Eternal God hath promiſed, *Iſa.* 58. 13, 14. *If thou turn thy foot from the Sabbath, from doing Thy pleaſure on My Holy Day, and call the Sabbath a delight; the Holy of the Lord, honourable; and ſhalt honour him, not doing thy own ways, nor finding thine own pleaſure, nor ſpeaking thine own words; then ſhalt thou delight thy ſelf in the Lord, and I will cauſe thee to ride upon the high places of the Earth, and feed thee with the Heritage of* Jacob *thy Father; for the mouth of the Lord hath ſpoken it.*

And thus I have written to you of the Obſervation of the Lord's Day; wherein, though I have omitted many things that might have been fit to be inſerted

inserted, yet you must consider that I had but a small portion of time allowed me to write, while I lay at an Inn, and upon that day wherein I have performed those duties, which I now enjoyn you. Let the Original be laid up safely for your Brother *R.* and every of you take copies of it, that you may thereby remember the Councels of

October the 20th.
1662.

Your Loving Father

POEMS

POEMS

UPON

Christmas-Day.

I.

ALmighty God, when he had rais'd the Frame
Of Heaven and Earth, and furnished the same
With works of equal wonder, framed then
A piece of greater Excellence, call'd Man:
Gave him a comprehensive Soul, that soar'd
Above the Creatures, and beheld their Lord;
Inscrib'd him with his Image, and did fill
The compass of his Intellect and Will,
With Truth and Good; gave him the Custody
Of his own Bliss and Immortality.
And justly now his Soveraign might demand,
Subjection and Obedience at his hand;
Were only Being given, 'twere but right
His Debt of Duty should be infinite:
But here was more, a super-added dress
Of Life, Perfection, and Happiness.

Christmas Day. 1652.

Yet

Yet this great King, for an Experiment
Of Man's deserv'd Allegiance, *is content*
To use an easie Precept, such as stood
Both with his Creatures Duty and his Good;
Forbids one Fruit, on pain of death and gives
Freely the rest, which he might eat and live.
But Man rebels, *and for one taste doth choose*
His Life, his God, his Innocence to lose.
And now death-stricken, like a wounded Deer,
Strictly pursued by Guilt, and Shame and Fear,
He seeks to lose himself; from God he flies,
And takes a Wilderness of Miseries;
A Land of new transgressions, where his Curse
Is closer bound, his Nature growing worse.
And whiles in this condition Man-kind lay,
A man should think his injur'd God should say,
There lies Accursed Man, and let him lie
Intangled in that Web of Misery,
Which his own Sin hath spun; I must be True
And Just, Unthankful Man, thou hast thy due.
But 'twas not so. Though Man the Mastery,
With his Creator's Power and Will, dares try,
And being over-matcht with Power, disdains
To seek a Pardon from his Soveraign;
The Great and Glorious God, the Mighty King
Of Heaven and Earth, despis'd by such a thing
As man, a Worm of his own making, breaks
The rules of Greatness, and his Creature seeks;
His froward Creature; not in such a way
As once he did in the cool of that day,

Wherein

Wherein Man sinn'd, and hidd; such Majesty
Had been too great for Man's necessity:
But the Eternal Son of God, *the Word,*
By which all things were made, the Mighty Lord,
Assumes our Flesh, *and under that he laies,*
And hides his Greatness, and those Glorious Rayes
Of Majesty, which had been over bright,
And too resplendent for poor Mortals sight;
And under this disguise, the King of Kings,
The Message of his Father's Mercy brings;
Solicits Man's return; pay's the Price
Of his Transgression by the Sacrifice
Of his own Soul; and undertakes to cure
Their Sin, their Peace and Pardon to procure;
To conquer Death for him; and more than this,
To settle him in Everlasting Bliss.
And now, O man, could this excess of Love,
Thy Thankfulness to such a height improve,
That it could fire thy Soul into one flame
Of Love, to only him that bought the same
At such a rate, yet still it were too small
To recompence thy Saviour's Love withal;
Once did he give thee Being from the dust,
And for that only Being, 'twere but just
To pay thy utmost self: But when once more
Thy Being, and thy Bliss he did restore
By such a means as this, it doth bereave
Thy Soul of hopes of recompence, and leaves

Thy

Thy Soul insolvent. Twice to him this day
Thou ow'st thy self, yet but One self canst pay.

II.

Without Date.

The Prince of Darkness, *flesht with Victory*
In our first Parents first Apostacy,
Usurpt a Lawless Soveraignty on Man,
Revolted thus from his first Soveraign:
And though by that Apostacy he found,
Under the chains of death his Vassal bound,
Yet to secure his Empire, he o're-spread
The World with Darkness, and thereby did lead
His Captives as he pleased: Thus he bears
His Rule usurped near four thousand years;
Except some small confin'd Plantation,
Within a Family or Nation.
But now to put a period to this Raign
Of this Usurper, and reduce again
Man *to his Just Subjection, 'tis decreed*
That Man from this Subjection shall be Freed;
And this not by the absolute Command
Of an immediate Power, nor shall the Bands
Of Angels Glorious Hosts ingaged be,
To rescue Man from this Captivity:
But God an unsuspected means *intends,*
And yet most suitable unto this end.
Sin stain'd our Nature, and the Serpents wile,
Did man of Innocence and Life beguile:
By Man his head is crushed; the Lawful Lord
Unto his Creature, Man to his Life restor'd;

A Virgin Son is Born: This Rising Sun,
The Worlds inthralling darkness overruns;
A Child to us is Born, whose Innocence,
Our Natures spot and stain doth purge and cleanse;
His Wounds, our Cure; his Bonds, our Liberty,
His Death becomes our Life, our Victory.
And this is He, whose Birth we celebrate,
And from this Day our Happiness do date.

III.

Reader, behold and wonder. There was one Christmas-Day. 1635.
Obliged to his Prince, and him alone
In all the Bonds, which Duty, Gratitude,
Or Love could fasten; such as might exclude
All thoughts of a Defection; yet this man
Breaks all; rebels against his Soveraign;
He flies, is apprehended; sentenc'd; cast;
And die he must; the final Sentence past
Knows no reversal. Lo! in that very Now,
Wherein the Offender waits his fatal blow;
The injur'd Lord doth substitute his own,
His only Son, into the Prisoner's room,
Who takes the blow, due to the Traitor, dies,
The Traitor's punishment to satisfie.
The Case is Mine and Thine. By all the Bands
Of Nature, Love and Covenant, we stand
Ingaged to Almighty God; we fell
From that Allegiance, when we did rebel

Against his Law in Adam: *By that Law*
We were condemn'd to die; no help we saw,
Or hope of rescue: Then did his Majesty
Unvail that admirable Mystery
Of our Redemption: The Eternal Son
Of the Eternal God descends; becomes
Man for our sake, and in our stead doth stand,
And intercepteth from his Father's hand,
That stroke that was our due, becomes the Price
Of our Redemption, and our Sacrifice.

IV.

Christmas-Day. 1652.

When I begin sadly to think upon
Our Blessed Saviour's incarnation,
How he, that was before the World began,
In time assum'd our flesh, became a Man;
And in one Person, one Immanuel,
God in his Creature did together dwell;
That strange descent, when he was pleas'd to take
His Creature's Nature for his Creature's sake,
And tread those steps of Birth and Infancy,
Which Mortals walk, and after all to die,
And such a death, the wonder doth amaze
My thoughts, whiles on this Mystery they gaze.
Blessed Creator, what had it been to Thee,
If man had never been, or if that he,
Once faln and lost, had lain Eternally,
Under his just deserved misery?

But if thou wilt thy Creature have restor'd,
Can no less rate suffice? Must the Great Lord
Of Heaven and Earth, to compass such an end,
So undeserv'd beneath himself descend?
Or if he must, yet why so low? the Son
Of the Immortal God, Man to become?
Had it not been descent enough for him,
To take the nature of a Seraphim?
Or if no other Frame or Nature can
Serve our Redeemer's work, but that of Man;
Yet wherefore must our Blessed Lord be led
Through all those weary steps, which Mortals tread,
Of Infancy and Youth, and Age, the path
That Nature since the Fall obtained hath?
Or rather had gone by those steps of Nature,
And had assum'd that ripeness and that stature,
That Adam *had at first, and so past by,*
And midst these Natural Infirmities?
Or if that might not be, yet why begins
Our Lord his Infant days thus in an Inn,
A Stable, and a Manger? Tost from thence
To Egypt, *for his safeguard and defence?*
His Education mean, and as his Years
Increase, so do his Sorrows and his Tears,
Until it was full Tide, that bitter day,
Wherein the Servant did his Lord betray?
Why was he not as soon as born Proclaim'd
Earth's Mighty Monarch? and then entertain'd
With all the outward Glory and Renown,
That could attend on an Imperial Crown?

Why did not all the Emperours and Kings,
Their Scepters, and their Tribute hither bring.
To make him Great? Silence thy Queſt and know,
The greateſt Worldly Glory was below
The Glory of the Kingdom he deſign'd,
A Kingdom ſeated in the Soul and Mind:
A Heavenly and Eternal Kingdom, ſuch
As doth excel all Earthly Pomp as much
As light excelleth darkneſs; nor is this
All that in this deſcent incloſed is:
Our Saviour's free and great abaſement proves
And magnifies that great exceſs of Love
He bare to Man, when for his only ſake,
So poor, ſo low an Equipage he takes;
Obliging Man by ſweet, yet powerful chains
Of Love and Gratitude to him again.

V.

Chriſtmas-Day. 1667. Jo. 1. 14.

The Word was God, and yet made Fleſh, a ſtrange
Myſterious change and yet without a change:
Two Natures, God and Man moſt ſtrictly joyn'd
Into one Perſon, yet diſtinct remain'd.
But why this great Conjunction? or what end
Could countervail it? What did it portend
Of equal moment? or what great event
Requir'd ſuch means for its accompliſhment?
Was it to ſave poor fallen Man? Alas,
A Worm, a ſinful Worm; one that ſtill was

A Rebel to his Maker. How could he
For Love or Pity hope? much less to be
Redeem'd at such a rate? But if he should
Hope for a Pardon, yet his Soveraign could
On easier terms, Life and a Pardon give;
His only word could bid and make him Live. Ezech. 16. 6.
Peace busie thoughts, this depth is too profound
For you to fathom, Angels cannot sound
This Ocean: But yet, if needs you will
Be roaving after it, and searching still,
Let this compose you: God's design *herein,*
Next to his own dear Glory, was to bring
Man to enjoy his Maker, the chief Good,
Wherein alone his Blest condition stood,
Which once he had, and lost; and since no way
We have our God again to re-injoy,
But him to know and love; each circumstance
In this design are fitted to advance
Those two important Means; *and yet because*
The Wise Creator seldom breaks those Laws
Himself hath set, he choseth to improve,
And to advance that Knowledge *and that*
Love,
In this great Work, by Means of such a rate
As might be Powerful, yet accommodate
And proper to our Nature; such as take
And suit best with his Creatures frame and
make.
Should God in his bright Majesty appear knowledge
To teach us him to know, *we could not bear*

The brightneſs of his Glory ; that pure Light
Would diſſipate our Nature, or affright,
Inſtead of teaching us : Again, ſhould we
Learn only from a Mortal Man, 'twould be
Too weak and impotent. God therefore choſe
A middle way, namely to interpoſe
A vail of fleſh before that Majeſty,
Exod. 33. 20. *Which if a Mortal ſhould but ſee, he dies.*
This vail the Glorious Son of God doth take,
And under it with Men, converſe he makes,
Shews them his Father's Will. And none ſo fit
To teach us what to know of God, for it
Lay beſt within his Knowledge. This he ſpeaks
Not in the voice of thunder, neither breaks
Into Seraphick Raptures, but complies
With humane methods ; cloaths great Myſte-
ries
In plain diſcourſes ; uſeth Arguments,
That are moſt forcible to gain aſſent
From humane Reaſon ; gently ſtoops to ſenſe
In Miracles, the greateſt evidence
Of Truth our Nature knows, and in this ſtill
Ma. 42. 2. *And gentle voice, his hearers Souls he fills*
With profitable Truths ; yet to evince
1 King. 19. 12. *That God was in that voice, and evidence*
His Miſſion, and his Doctrine both Divine,
He lets ſo much of's native Glory ſhine,
Refracted through this cloud of fleſh, ſuch light
As ſweetly might convince, but not affright.
And ſince our Maker knows nothing incites
Love. *Our* Love *with greater fervor, nor invites*

Our

Our humane Nature more, than when we see
Surpassing undeserved Love to be
First shown to us, he chooseth to express
His Love so highly to us, and to dress
The whole œconomy of Man's Redemption
With so much tenderness, such condescention,
Such matchless instances that did excel
Example, never had a parallel.
Poor wretched Man! Thou wast a lost, undone,
Distressed, worthless, fallen Creature, one
That hadst rebell'd against thy God, and though
Under the Chains of Death, thou didst not know
Nor feel thy bondage, that did'st rather scorn
Than seek a Pardon; yet in this forlorn
Estate of thine, thy injur'd Maker sends
His Son to seek and save thee, He descends
To save his Rebel; though he did not need,
He seeks thy Love, becomes a Man to bleed
And die for thee, an Enemy that never
So much as asked help, and to deliver
Thy Soul from endless Death, and with his own
Abasement to procure for thee a Crown,
And tell me now, if ever any thing
Could be contriv'd by less than Heaven to bring
Man to return, and love his God, that fits
So well our frame, or that so kindly hits
Our best affections strings. Sure none but he
Who knew, because he made our hearts, could see
What might endear it most, exactly knew
All the approaches, every avenue

That gives acceſs to it, could only frame
A means ſo ſuitable to win the ſame.
Me-thinks in this deſign I cannot tell,
Whether the Wiſdom or the Love excel;
Both wonderful, and both may juſtly move,
And ariſe our Admiration and our Love.
And he that thinks but of it, and yet can
Deny his dear-bought Love, hath put off Man.

VI.

Chriſtmas-Day. 1652.

The Sun of Righteouſneſs when he aroſe
In our Horizon *here, did not diſcloſe*
Himſelf with ſplendor: There's no Court prepar'd,
Nor ſtately Edifice, or Structure rear'd
For his Reception: This great Potentate,
And Prince of Heaven and Earth aſſumes no State
When he aſſumes our Nature but conceals
His Oriental Luſtre under Vailes
And Clowds of Lowlineſs: Firſt he takes
Not the Angelick Nature but he makes
Our Fleſh his Mantle, where he doth infold
That light which Seraphims *cannot behold*
Without amazement; and this he aſſumes
Not from ſome Princeſs decked with plumes
Of Honour and of Wealth; but from a low
And poor, though noble Virgin; and if now
We think his Birth in ſome great Court to find,
We are deceiv'd, poor Bethlem *is deſign'd*

For

For his first breath; and in that Town an Inn,
And in that Inn, a Stable; there begins
This blest Epiphany; *the World affords*
No better room to entertain her Lord.
And now, if only on the Hiſtory
We gaze, we look too ſhort, the Myſtery
Is fruitful: Chriſt began to teach
And be at once, and e're he ſpake to Preach.
It doth command thy Faith, *when thou doſt ſee*
Effects of greateſt weight produc'd to be
From things without all humane Grandeur, then
Thou muſt ſubſcribe, the power is not of Men,
But God. Great conſequents do then ſpeak beſt,
Almighty God when Man, they do ſpeak leaſt.
Again, it gives thee a true eſtimate
Of Worldly Pomp, *bids thee not over-rate*
That Pageantry: The Lord, who can beſt try,
And value what is beſt, did paſs it by.
Again, thy Saviour's Infant-Pattern tells
What his Diſciples Duty is, how well
Humility *becometh thee, when he*
The Prince of Life and Glory, choſe to be
Thus humble; when he put on fleſh, it chides
And checks, and ſhames poor fooliſh Mortals
Pride.
Laſtly, this miracle of Love ſhould fire
Thy Heart with Love *again, and with deſires*
Of ſuitable returns; and yet if ſtill
It doth exceed thy power, as ſure it will;
Yet ſuch a Heart becomes a Sacrifice
Accepted, and thy other wants ſupplies.

VII.

Christmas-Day. 1663.

When the great Lamp of Heaven, the Glorious Sun,
Had touch'd his Southern period, and begun
To leave the Winter Tropick and to climb
The Zodiacks ascending Signs, that time
The brighter Sun of Righteousness *did choose*
His beams of Light and Glory to disclose
To our dark lower World; and by those Rays
To chace the Darkness, and to make it day,
And lest the Glorious and Resplendent Light
Of his Eternal Beam, might be too bright
For Mortals eyes to gaze upon; he shrouds
And cloaths his fiery Pillar with the Cloud
Of Humane Flesh, that in that dress he may
Converse with Men; acquaint them with the way
To Life and Glory; shew his Father's mind
Concerning them, how Bountiful and Kind
His thoughts were to them; what they might expect
From him, in the Observance or Neglect
Of what he did require; and then he Seal'd
With his dear Blood, the Truth he had reveal'd.

VIII.

Christmas. Day. 1657.

When the Almighty doth his first born bring
Into the World, behold how every thing

Doth

Doth strive to bear him Witness, and proclaim Heb. 12.
That this was he on whose most healing Name
Man's Restitution lay; the Woman's Seed Mat. 1.21.
Promis'd in Eden; *thus it was Decreed,*
To print an Eminence on that Day,
Within whose Womb so great concernment lay.
And first those Prophesies *that seem'd to lie*
In a long sleep, the Day-spring from on high, Luk. 1.78.
Summons them up; to Bethlem *they are sent,*
And there they read their own accomplishment.
Here Abraham *finds his Promis'd Seed, in whom* Gen. 12.3.
The Nation's Bliss was wrapt; David *his Son,* Jer. 23.5.
And yet his Lord; Jacob's *dim aged eye* psa. 110.1.
Beholds his wished Shilo; Jeremy, Ge. 49.10. Jer. 23.6.
The Lord our Righteousness; Ezechiel, Ezek. 34.23.
His Kingly Shepherd; Isay, Immanuel, Isa. 7.14.
The Virgin's Son; Wise Daniel, *while he seeks,* Dan. 9.25.
He finds within the compass of his Weeks,
Messiah's Birth, where Micha's *Prophesie* Mich. 5.2.
Before precisely fixt it; Malachy, Mal. 3.1.
The last of all the ancient Prophets here
Of the New Covenant, finds the Messenger.
These and an Army more of Prophesies,
Like Stars of several magnitudes arise
From several periods, and then fix their station,
Conjoyn'd in one great Constellation,
Just over Bethlem *with that Eastern Star,*
And joyntly sing, We here fulfilled are.
Hither comes also Moses *with a train*
Of Types *and Sacrifices, which contain* Heb. 10.

Shadows

Deut. 18. 15. *Shadows of that great Prophet he foretold;*
This day unvails their face and his, unfolds
Their Myſteries; and here with one conſent
They publiſh all; Lo! this was he we meant.
Luke 2. 9. 15. *The* Bleſſed Angels *from the Heavens deſcend,*
The Prince of Heavens Birth-day to attend;
And cloath'd with Light and Glory, they became
The Heralds thoſe glad tidings to proclaim
Unto the watchful Shepherds: *forthwith they*
Luk. 2. 15: 17. *To* Bethlem, *as directed, haſt away,*
And find as they were told, and every where,
What they had ſeen and heard, they do declare.
And that the Heavens, as well as Angels, may
Contribute ſomewhat to this ſolemn Day;
Matth. 2. *A* Star *is born, that ne're before appear'd,*
Whoſe courſe ſo wiſely through the air is ſteer'd
To Bethlem, *that by it, as by a thred,*
The Eaſtern Wiſe-men *thither juſt are lead;*
Numb. 24. 17. *And there it makes a halt, and ſo do they,*
To Jacob's *Star, while they their homage pay.*
Luk. 2. 25. *When after* Mary *to the Temple went,*
Col. 1. 15. *Her and her Maker's Firſt-born to preſent,*
Thither by ſecret Providence are brought
Simeon *and* Anna, *that of long had ſought*
For Iſrael's *Conſolation; there they ſee*
The hope they ſought, and witneſs this is he.
Thus did our Lord no ſooner land among
Us Mortals, but immediately a throng
Of ſtrange and Wonderful Conjunctures ſwarm
To this Divine Attractive, and allarm

The

The unexpecting World that he for whom
The World was made, into the World is come.
A thing exceeding Wonder, therefore fit
That Wonders should attest and publish it.

IX.

Reader, the Title of this Solemn Day, Without Date.
And what it doth import, doth bid thee stay,
And read, and wonder. 'Tis that Mystery
That Angels gaze upon; Divinity
Assuming Humane Flesh; Th' Eternal Son
Of the Eternal God, is Man become.
But why this strange Assumption? or what end
Equivalent, could make him to descend
So far beneath himself, and equalize
The Miracle of such an enterprise?
Yet stay and wonder: Undeserved Love
To Man, to sinful Man, did only move
This stoop from Heaven to Earth, and *all to win*
And rescue lost and fallen Man from Sin,
And Guilt, and Death, and Hell; and re-install
Him in that Happiness lost by his Fall;
And greater, Everlastingly to dwell
In Blessedness: So that thou can'st not tell
Which of the two the greater Wonder proves,
Thy Saviour's Incarnation, or his Love.
But both conclude thou dost not give, but pay
A Debt, in the Observance of this Day.

X.

X.

Without Date.

When Great Events *occur, or only such*
As do concern our selves, we think not much
To print their Memories upon that Day
Yearly, wherein they happen, that it may
Become a Living History, *and tell*
To after Ages what long since befell;
But this great Day's *Inscription doth out-vie,*
And silenceth all other Histories.
It bears the Memory of that great Day,
Wherein, when all Mankind inclosed lay
Under the Curse of God, th' Eternal Word,
Did here assume our Flesh, and Nature's Lord
Subscrib'd to Nature's Laws, is Born and Dyes
To rescue us, that were his Enemies.
Immanuel's *Birth, the Day-spring from on high,*
Though glimmering before in Prophesies,
And swadled up in Types so many years,
Now dawns, and like the Morning doth appear,
A new unheard of Hesperus, *a* Star,
This Rising Sun to usher, and prepare
Mens minds with wonder, is design'd and sent
Into the East; the Wisemen *saw, and went*
To Bethlem, *where their Tribute they do pay*
Unto the Prince of Peace, who though he lay
Meanly Inthron'd, yet Majesty Divine,
Through all those vailes of Poverty did shine.
And now, as by the guidance of a Star,
The Eastern Wisemen thus conducted are

To

To Jacob's *Star; so this great News is sent*
To meaner men, by means more eminent:
The Birth of Israel's *Shepheard yet unknown*
To simple Shepheards by an Angel's *shown.*
And whiles the Shepherds *watch their Sheep, the Night*
To entertain this News, by Heaven's Light,
Is chang'd to day, and a Cœlestial Quire
Of Heavenly Citizens, who no less admire
The News than they, to whom they tell it, sing
The happy Tidings of this new born King:
Glory to God on high, on the Earth Peace
To Men, their comfort and their hopes increase.
And ever Blessed be thy glorious Name
O thou Eternal, that contriv'dst this frame
Of Wonder, and of Love, to send thy Son
Partaker of our Nature to become,
That thy lost Creatures may become partakers
By him of Light and Glory with their Maker.

XI.

The Angels, *whose pure Natures had no spot* Christmas-Day. 1655. Luk. 2. 13.
Of Sin or Guilt, and therefore needed not
An Expiation; yet when sent they were,
The tidings of that Peace and Joy to bear,
Which this Day dawn'd to Man, they fill the skies
With Acclamations: Glory to God on high,

Peace

Peace on the Earth, good Will to Man; thus they
Rejoyce to see the spring of others joy.
And shall the Angels when the news they bring
Of Bliss to Man, an Heavenly Anthem sing,
And Man *be silent? Man; for whose only sake,*
Our blessed Lord did Humane Nature take,
And stoopt below the Angels, to install
And place Man in a state Angelical.
Dear Lord, our Hearts are narrow, let thy Love
Fill and inlarge their compass, and improve
Their due returns, that as thy Loves extent,
Did cause that strange and wonderful descent
Of Heaven to Earth, so it again may raise
Our Earth to Heaven, our hearts to thee in praise.

XII.

Christmas-Day. 1666. *The great design, the Word becoming Man,*
For Man's Redemption, laid ere the World began
In God's Decree, so closely was directed
Through many Ages, that 'twas scarce suspected
By the concerned World: and when it came
To its accomplishment, even then the same
Concealed; the Cratch, and Infancy,
And Humane Nature hid the Deity.
But though this lower world but *little thought*
What Guest they had, the News was quickly brought

Unto

Unto the Court of Heaven, the Angels *take*
The first Alarm, and streight their flight they make.
Unto the drousie Earth; the first they meet
Were watching Shepherds; these by night they greet
With this blest tidings, and to solemnize
The Birth-day of their King, they fill thes kies
With Songs of Praise. The Heavens *to bear a share*
In this Solemnity, dispatch a Star
Into the East, to let the Wisemen know
The Prince of Peace is born, and to shew
The way unto that station, where they might
Behold that great and long expected sight.
And now the World *thus rouz'd by Heaven, begins,*
To take the Alarm, and it quickly rings
With the Messiah's Birth; the Shepherds *drew*
To Bethlem *find the Angels tydings true;*
And publish it: the Wisemen *come and see,*
Their Guides report and conduct true to be,
And they proclaim it: then *come* Kings *and bring,*
And pay Tribute to their Infant King.
Thus the Almighties Wisdom sends a train
Of Wonders and Remarks to entertain
And wait upon this greater Wonder; Crowns
The Birth-day of his Son with what renown
The world could contribute, and seems to fit
All Circumstances, that they render it.

As solemn, signal, memorable as
The great importance of the *business was.*
Which chides our proud and narrow hearts, *if we*
Shall starve the Memory *of that, which he*
Strove to make signal, while we think a Day
Too much to that Solemnity *to pay.*

XIII.

Christmas. Day. 1658.

What! the Messias *Born, and shall* a Day
Be thought too much expensiveness to pay
To that Memorial? *Shall an* Anniverse
Be kept with Ostentation to reherse
A mortal Princes Birth-day, or repeat
An Eighty eight, or Powder-plots defeat,
A Purim, *or some petty Victory,*
Though with the Victors loss or infamy?
And shall we venture to exterminate,
And starve at once the Memory and Date
Of Christ Incarnate, wherein such a store
Of joy to Mortals lay, as nere before
The Sun beheld, a Treasury of Bliss;
The birth-day of the World as well as his?
Ingrateful Man! It was for only thee,
And for thy Restitution that he
Did stoop to wear thy raggs, chose a descent
Below himself and Angels, was content
Thus to assume thy Nature, and thereby
His passing love to thee to magnifie.

And

And canst thou thus requite it, to deface
This days inscription of it, or to raise
The name it bears, that future Ages may
Forget as well the Blessing, as the Day?
Dear Lord, when to thy Honour I design
To give a Day; *'twas what before was thine;*
But were it mine, I only pay a debt
To the Remembrance of this Benefit.

XIV.

This Day *by commendable use design'd* Christmas-Day. 1668.
To bear this great Memorial, and remind
Forgetful Mortals of that Benefit
That was of greatest consequence, doth yet
Find various Entertainment: Some decline
Its solemn Use, *as if we might consign*
A Purim, or a Feast to celebrate Esth. 9. 26.
Some Victory, or to commemorate
Some Prince's Birth-day: yet the wondrous Birth
Of Him that was the Prince of Heaven & Earth,
Man-kinds Deliverer, must neglected be,
Without a Day to bear its Memory.
Others *there are that seem for to* contend
For its Observance; *highly do pretend*
To honour it, but 'tis with Luxury,
Riot, Intemperance, and Vanity;
The dreggs of all the years excess are brought
To this Solemnity, as if they thought
Those sins that slew our Lord, the only train
For his reception, or to entertain

His Birth-day. Thus they mock him, and yet cry
Hosannah, *Kiss at once and Crucifie.*
Others again *with greater Innocence,*
Observe *this Feast, and yet* without the sense
Of its true use, but only on the score
Of what their Ancestors did do before:
They take the custom up, they make good chear,
And feast, and dress the house with greens, and wear
Their best Apparel, rest from work and they
Then think t' have fairly kept it Holy-day,
And truely Solemn Signs *are not amiss,*
To welcome such a Festival as this.
The great and wise Creator, when his hand
Jos. 4. 6. *Had wrought some great deliverance, did com-*
Deut. 12. 16. *mand*
Exod. 12. 14, 26. *That solemn Days, and Signs, and Monuments,*
Obvious to sense should be the instruments
To propagate their memory, that might
Be legible to Children, and invite
Their search into the things they meant, whereby
Together with the Signs, the Memory
And Evidence of things of note might reach
To after-times, and Prove as well as Teach.
These great Examples seem to justifie
Such unforbidden signs, to testifie
Our Faith and Joy. But yet this is not all
This Feast *designs; but* it doth chiefly call
For *more: Even lawful signs alone are dry*
And empty shells of this Solemnity.

The Mercies that this Day imports, require
Thy serious attention to admire
The greatness of the Wonder and the Love
Thy God at this day shewed thee, above
Thy expectation or desert, the spring
Of all thy Hopes and Joyes, that with it brings
Man-kinds Deliverance; it bids thee praise
And magnifie his Goodness, and to raise
Thy highest Gratitude; and thou thy best
Returns can never recompence the least
Mercies, much less this, nor yet arise
Unto an answerable Sacrifice;
Thou hast a little Cabinet, may make
A welcome New Years gift; thy Lord will take
This little Present well, *and in good part,*
Because thy best, give to thy God thy Heart, Prov. 32.
I mean thy Will, thy Love, thy Trust, thy Fear, 26.
Thy best Affections that inhabit there,
In that small Cell. 'Tis true, thou giv'st no more
Than what of right was justly his before;
Besides thy heart is foul, yet he'l accept
And take it well; 'tis all he doth expect. Psal. 51. 10.
Nor is this guilt thy loss, he'l make it clean, Ezek. 11. 19.
Fill it with Grace, and give it thee again.

XV.

Blessed Redeemer, we do not meet this Day Christmas-
Of thy Nativity, as well we may, Day. 1661.
With signs of Joy and Wonder: We do write
Thy Name upon it, and seem with delight

To

To welcome its return; we trim and dreſs
Our houſes all with greens, and ſeem no leſs
Joyful to entertain the happy News
Of thy deſcent from Heaven than once the Jews
Mat. 21. 8. *Did thy deſcent from* Olivet; *we ſing*
Hoſanna's *at this Birth-day of our King;*
And ſurely 'tis well done, but 'tis not all;
Chriſtian, from thee this ſolemn day doth call
For *ſomewhat more, without which all the reſt*
Will prove but empty Complements at beſt:
Thy Lord muſt be thy life; thou muſt be brought
Under his Yoke and Rule; thou muſt be wrought
Into his likeneſs; Chriſt muſt formed be
Gal. 4. 19. *Firſt in his Virgin-Mother, then in thee.*

XVI.

Chriſtmas-Day. 1659. Luk. 2. 7.

But art thou come, dear Saviour? hath thy Love
Thus made thee ſtoop, & leave thy Throne above
The lofty Heavens, and thus thy ſelf to dreſs
In duſt to viſit mortals? Could no leſs
A condeſcention ſerve? And after all,
The mean reception of a Cratch and Stall?
Dear Lord, I'l fetch thee thence, I have a Room,
'Tis poor, but 'tis my beſt; if thou wilt come
Within ſo ſmall a Cell, where I would fain
Mine and the Worlds Redeemer entertain.
I mean my Heart. 'Tis ſluttiſh, I confeſs,
And will not mend thy lodging, Lord, unleſs
Thou ſend before thy Harbinger, I mean
Thy pure and purging Grace to make it clean,

And

And ſweep its naſty corners, then I'l try,
To waſh it alſo with a weeping eye:
And when 'tis ſwept and waſht I then will go,
And with thy leave, I'l fetch ſome flowers that grow
In thine own Garden, Faith, and Love to thee;
With thoſe I'l dreſs it up, and theſe ſhall be
My Roſemary and Bays; yet when my beſt
Is done, the room's not fit for ſuch a Gueſt;
But here's the cure, Thy preſence Lord, alone
Will make a Stall a Court, a Cratch a Throne.

XVII.

Chriſtmas-Day. 1665.

The Prince of Heaven, from amidſt the throng
Of Glorious Angels, did come down among
His earthly Cottagers, and did inſhrine
In vail of fleſh his Majeſty Divine.
But they ſcarce own'd their Prince, nor can afford
No better Preſence-Chamber for their Lord,
But a poor Stable, nor no better Chair
Of State, but what their kinder Beaſts could ſpare,
A Manger. Bleſſed Lord, ſuch a receit
Might have provok't thy Glory to retreat
To Heaven again, but that thy great reſpects
To Man's Salvation conquer'd all neglects.
But yet, my Deareſt Lord, methinks I fain
Would find ſome better place to entertain

Thy

Thy Majesty with more respect ; I have
A little room, where I would gladly crave
Thy residence, not that I think it fit
For thy Receit or Majesty, but yet
It is the best I have : Besides I find
In somewhat I have read, it suits thy Mind ;
My Heart I mean ; It is, I do confess,
A little narrow lodging, and much less
Than doth become so great a Guest ; Besides
Another fault I may not, cannot hide,
It is but foul and sluttish, worse I fear
Than was thy Bethlem *Stable, so that here*
Thy Lodging will be chang'd, not mended, yet
If thee into my heart I can but get,
Thy Residence will cleanse and better it,
And though it finds it not, 'twill make it fit,
For thy Receit, thy presence : Christ, alone
Turns Earth to Heaven, and makes a Stall a Throne.

FINIS.

CONTEMPLATIONS MORAL AND DIVINE.

The Second Part.

LONDON,
Printed for *William Shrowsbury* at the *Bible* in *Duke-lane*, and *John Leigh* at *Stationers*-Hall, 1682.

XUM

THE PREFACE.

PArt of these things now published were intended to have been Printed and Published in the former Volume; but not being so well Transcribed as I thought was necessary for the Press, being not in place to see it corrected my self, and the Term being so near, that they could not be made ready and Printed before that time, at the request of the Book-sellers, who were loth to lose the opportunity of that Term for the Publication of that Volume, I was content to let them publish that alone, as it is, without any more: but notwithstanding afterward intended this other Volume, adding thereunto some other small things, more than at first were intended, to make it a just Volume, near the proportion of the former, provided it could be so timely finished, as that it might appear to be but a part of the former Trespass, though with a continuando, and not a new presumption against the worthy Author: But when part of it had been so long detained in the hands of the Licensers, that by reason thereof, and of some other interventions, that could not be, I was unwilling to appear to

the World to be guilty of a ſecond Treſpaſs againſt ſo excellent a perſon, eſpecially, having both craved and obtained his pardon for the former, and therefore wrote to the Bookſellers to deſiſt from proceeding any farther therein, till ſome fair occaſion might offer it ſelf to do it either with the Author's expreſs conſent, or at leaſt without offence to him.

But it was not long before I was much importuned by ſome ſpecial friends of the Authors to let them proceed, and among the reſt by a Perſon of Quality, who hath a very high reſpect and eſteem both for Him and his Writings, and to whom I am very much obliged; and beſides, I perceived that the Author himſelf was very much importuned by ſome friends and perſons of Quality for more of his Writings of this nature; that which I did before foreſee would be one conſequence of the publication of the former Volume; for although he hath written much of this nature, it having been long the imployment of his Horæ Sacræ, *yet hath ſcarce any, even of his moſt intimate friends and acquaintance, except my ſelf, and ſome of his own Family, known ſo much. But by the advantage of theſe importunities of other friends, I did the more eaſily prevail with him to give leave that the Bookſellers might go on with what they were about. And thus the Reader comes to enjoy the benefit of this ſecond Volume.*

For the Treatiſes *contained in it, there is*

one

one upon the same Subject with one of those in the former Volume, that is, Of Afflictions, *but such (to say no more) as doubtless will not seem tedious to any Pious person, who hath already read the former. For his* Meditations upon the Lords Prayer, *they are so excellent, and so far beyond what I am able to say in commendation of them, that I shall leave it to the sense of the Reader, who if he have any relish of sincere Religion, Piety, and Devotion, cannot but be highly affected with them.* For those shorter Meditations *I must acquaint the Reader that they were written when the Author was not only in his Journeys, but in such Journeys, wherein he had less freedom by reason of the Company, which was then with him, than he did ordinarily take, when he had none but his own Attendants about him; for I find in divers of them noted when and where they were written. And these I was the more willing should be published in this Volume with the others, because if the importunities of friends, which have not, nor will be wanting, can possibly prevail with the Author to publish any more of this kind himself, I supposed he would rather make choice of some of his larger and more compleat Writings, than of these (whereof some were never finished) which yet I doubt not, but will be very acceptable and profitable to the Pious Reader; but possibly otherwise might not have been published at all. And even from these shorter Meditations the Reader may receive*

receive a double benefit: The matter of them may be such to him of it self; but besides they exhibit an excellent Example *in their Author, as of the constant pious and virtuous Dispositions of his mind in general, so in particular of his constant Care to imploy those precious portions of time, as he calls them, his* Horæ Sacræ, *in suitable and profitable Meditations, from which he would not suffer himself to be wholly diverted, either by his Company, or any other of those occurrences, by which we are often too apt to excuse our selves from the Duties and Exercises of Religion and Piety.*

Let the Pious Reader pray for the prolongation of his Life, and the Restitution of a competent measure of Health and Strength unto him; which if it please God to grant, doubtless his Studies in Private will be no less beneficial to Posterity, than his Actions in Publick have been to the present age, though the Consequence of these will reach to Posterity also.

Being far distant from the Press, I must again crave the Reader's favour to pardon and correct the mistakes of the Printer.

The

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AN Inquiry touching Happiness, *page* 1
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Upon *Psalm LI.* 10. *Cor mundum crea*, &c. *p.* 39
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A N

AN INQUIRY TOUCHING HAPPINESS.

1. ANy man that compares the Perfection of the *Humane Nature* with that of the *Animal Nature*, will easily find a far *greater Excellence* in the former than in the latter: For 1. The Faculties of the former are more Sublime and Noble: 2. The very External Fabrick of the former much more Beautiful and fuller of Majesty than the latter: 3. The latter seems to be in a very great measure ordained in a Subserviency to the former: Some for his Food, some for Clothing, some for Use and Service, some for Delight: 4. All the inferiour Animals seem to be placed under the Discipline, Regiment, and Order of Mankind; so that he brings them all, or the most of them, under his Order and Subjection.

2. It is therefore Just and Reasonable for us to think, that if the inferiour Animals have a kind of *Felicity or Happiness* attending their being, and suitable to it, that much more Man, the nobler being, should not be destitute of any Happiness attending his being; and suitable to it.

3. But rather consequently, that Man, being the nobler Creature, should not only have an Happiness as

well as Inferiour Animals, but he ſhould have it placed in ſome more Noble and Excellent rank and kind than that wherein the Brutes have their Happineſs placed.

4. It is plain that *the Inferiour Animals have a Happineſs or Felicity proportionate to their Nature* and Fabrick; which as they exceedingly deſire, ſo they do in a great meaſure Enjoy: namely, a ſenſible Good, anſwering their ſenſible Appetite. Every thing hath *Organs* and Inſtruments anſwering to the Uſe and Convenience of their Faculties; *Organs* for their Senſe and Local motion, and for their Feeding, for their Generation of their kind: Every thing hath its peculiar *Inſtincts* and Connatural Artifices and Energies for the Exerciſes of their *Organs* and Faculties for their Preſervation and Nouriſhment: Every thing hath a ſupply *of External Objects* anſwering thoſe Faculties, Deſires and Inſtincts; Meats proper for their Nouriſhment; Places Proper for their Repoſe; Difference of Sexes in their ſeveral kinds anſwering their Procreative Appetite: and moſt commonly ſuch a proportion of Health and Integrity of Nature, as goes along to that period of time allotted for their duration; and in default thereof they are for the moſt part furniſhed with Medecines naturally provided for them, which they naturally know and uſe, ſo that they ſeem to want nothing that is neceſſary to the Complement of a Senſible Felicity.

It is true, they are in a great meaſure *Subjected to the Dominion of Mankind*, which is ſometimes over ſeverely exerciſed, but then they have the Benefit of Supplies from them, Protection under them, and, if they meet not with Maſters more unreaſonable than themſelves they find Moderation from Them. They are alſo *expoſed to the Rapine one from another*, the weaker Beaſts, Birds and Fiſhes, being commonly the prey of the,

the greater: but yet they are commonly endued with Nimbleneſs, Artifices or Shifts to avoid their Adverſaries. v. Lactant *de Opific. Dei. c.* 2.

But be theſe what Abatements of their Senſible Happineſs may be, yet they have certain *Negative Advantages* that conduce very much to their Happineſs, or at leaſt remove very much of what might abate it, and thereby render their fruition more free and perfect and unniterrupted; for inſtance, they ſeem to have no Anticipations or Fear of Death as a common Evil incident to their nature: They have no Anticipations of Dangers till they immediately preſent themſelves unto them: They have no great ſenſe or apprehenſions of any thing better than what at preſent they injoy: They are not under the Obligation of any Law, or under the Senſe of any ſuch thing, and conſequently the Sincereneſs of what they enjoy, not interrupted by the ſtrokes of Conſcience under a ſenſe of Deviation from Duty, or Guilt.

5. It is therefore plain, that if the *Humane Nature* have no greater or better Happineſs than what is accommodate only to a Senſible Nature they have no greater Happineſs then the Beaſts have, which is not reaſonably to be ſuppoſed for a nature ſo far exceeding them.

6. Farther yet, if Humane Nature were not under a capacity of a greater Happineſs than what is terminated in Senſe, mankind were much more *Unhappy* than the baſeſt Animal; and the more Excellent the Humane Nature is above the Beaſts, nay, the more excellent any one individual of the Humane kind were above another, the more miſerable he were, and the more uncapable of being in any meaſure happy: for the more Wiſe and Sagacious any man were, the more he muſt needs be *ſenſible of Death*, which ſenſe would ſower

all the Happineſs of a ſenſible Good: the more ſenſible he muſt needs be, not only of the ſhortneſs and uncertainty of ſenſible Enjoyments, but alſo of their Poorneſs, Emptineſs, Inſufficiency, Diſſatisfactorineſs. It is evident, that a Fool ſets a greater rate upon a Senſible Good than a Man truly Wiſe, and conſequently the Fool could be the only man capable of Happineſs: for it is moſt certain, that according to the meaſure of the Eſteem that any man hath of any good he enjoys, ſuch is the meaſure of his Happineſs in that Enjoyment, ſince the Happineſs is ſomewhat that is intrinſecal to the Senſe or Mind that enjoys it. A thing really Good can never make that man Happy, who is under a Senſe of Evil or Inconvenience by that enjoyment, ſo long as he is under that ſenſe. Since therefore it is prepoſterous and unreaſonable to ſuppoſe that Man, the beſt of Terreſtrial Creatures, and Wiſe-men, the beſt of men, ſhould be Excluded from at leaſt an equal degree of Happineſs with the Beaſts that periſh; and ſince it muſt needs be that a bare Senſible Good can never communicate to a man an Equal degree of Happineſs with a Beaſt, nor to a Wiſe man an Equal degree of Happineſs with a Fool, it remains, there muſt needs in common reaſon be ſome other ſubject wherein the Happineſs of a Man, of a Wiſe man, muſt conſiſt, that it is not barely Senſible Good.

7. All *the good things of this Life*, they are but Senſible Goods, and therefore they cannot be the true matter of that Happineſs, which we may reaſonably think belongs to the Reaſonable Nature as ſuch, the former will appear by an induction of particulars, which I ſhall purſue in order, with the particular inſtances of their Inſufficiences to make up a true Happineſs to the Reaſonable Nature, as well as that general, that they are but Senſible Goods, and meerly accommodated to a Senſible Life and Nature.

1. *Life*

1. *Life it ſelf* is not ſuch a ſufficient conſtituent of Happineſs: and the Inſtance is evident, becauſe it is poſſible that Life it ſelf may be Miſerable: there may be Life where there is Sickneſs, Pain, Diſgrace, Poverty, and all thoſe External Occurrences that may render life Grievous and Burthenſome. Life may indeed be the Subject of Happineſs, when it hath all thoſe contributions that concur to make it ſuch; but Life alone, and as ſuch, cannot be Happineſs, becauſe there may be a Miſerable Life.

2. Thoſe *Bona Corporis* or *Compoſiti*, the Goods of the Body, are not ſufficient to make up a ſuitable Happineſs to the Reaſonable Nature; as *Health*, *Strength*; for the Beaſts themſelves enjoy this, and for the moſt part, the Bruits enjoy a greater meaſure of theſe than Mankind: and beſides ſtill, there is that which is like the Worm at the root of the Gourd, that ſpoils the Happineſs that muſt ariſe from it; *viz.* Mortality and Death which will certainly pull down this Tabernacle; and Man hath an unintermitted Pre-apprehenſion of it, which ſowers the very injoyment it ſelf. And in this as hath been ſaid, the Beaſts that periſh have a Pre-heminence over Mankind; for though both are Mortal, yet the Beaſt is not under that Pre-apprehenſion of it that Man inceſſantly hath, whereby his Fruition of that Happineſs of Health is the more ſincere, and this conſideration muſt run through all thoſe other Contributions of Senſible Goods, that hereafter follow. And as for *Beauty*, the Happineſs thereof as it is but fading and empty, ſo the Felicity that it gives, is not to the party that hath it, but to others, unto whom perchance it may be a delightful and amiable Spectacle, but not to him that hath it,

3. There are a ſecondary ſort of Bodily Goods, namely, *Pleaſures of the ſenſes*, as delightful Meats,

Drinks, Sights, Muſick, pleaſant Odors, and other Gratifications of the Senſitive Appetite; or Luſt, as the Luſt of the Fleſh, the Luſt of Revenge, the Luſt of Deſire, &c. Theſe cannot make up a competent Happineſs to the Humane Nature. 1. They are but Senſible Goods, common to the Beaſts as well as Men, 2. Though they may be competent to make up the Happineſs of the Senſible Nature, yet they are not ſuch to Reaſonable Nature; becauſe they are ſtill accompanied with a preſent concurring Senſe of Mortality, which imbitters their very Enjoyments and renders them inſipid, if not bitter. 3. The wiſer the Man is, the leſs he values them, and conſequently are at beſt a Happineſs to Fools, and ſuch as degenerate from the Nobleneſs of the Humane Nature into the degree of Beaſts by ſetting an Over value upon them. Again, 4. They are tranſient, and the Happineſs of them is only before their Enjoyment; when they are enjoyed to Satiety, they loſe their Uſe and Value. 5. Theſe *placenta ſenſus*, eſpecially of the Senſual Appetite, are not for their own ſakes, but in order to ſomething elſe, *viz.* To envite and excite the Appetite in order to the Preſervation of the individual, or the *ſpecies*; and therefore cannot be in themſelves in Relation to a Reaſonable Nature any Happineſs, ſince they terminate in ſomething elſe.

4. Thoſe *Bona Fortunæ*, as Wealth, Honour, Power, cannot at all pretend to make up a Happineſs for the Reaſonable Nature; for though in truth we do not find ſo eminently, in the animal Nature, any ſuch thing as Wealth or Honour, but only ſomewhat analogal to it, as in Ants and Bees; yet theſe are of a far inferiour Nature to the *Bona Corporis*, whether Health or Pleaſure; for they are in their true Uſe only in order to them. The primary Corporal Good

is

is Health, and Converſation of the individual in his being: next to that, and indeed in order to it, are the Refreſhments and Supports by Eating and Drinking. *Wealth* again is Subſervient and in order to that, *viz.* to have a convenient Store and Proviſion for the ſupply of the Exigences of Nature and preſerving the individual: what is more then Neceſſary for that, is Superfluous, Vain, and Unneceſſary. *Power* again is only deſireable to ſecure thoſe Proviſions from Rapine and Invaſion: ſo that in truth theſe are ſo far from making up a Happineſs, that they are only Proviſional and in Order to thoſe Goods of the Body, which are before ſhewn, incompotent to that End; and without that reſpect they are vain and impertinent things. But beſides this, there are certain Specifical Defects that accompany theſe Goods, that render them utterly uncapable of making up a Happinſes to Mankind: 1. It is impoſſible they can be as large as the Humane Nature; becauſe unleſs there were ſome Poor, none could be Rich; unleſs ſome were Under, there could be none in Power; if all were equal in Wealth and Power, there could be no ſuch thing as Wealth or Power: and conſequently the ſuppoſition of Happineſs in thoſe who are Rich or Powerful, would exclude the greateſt part of Mankind from any ſhare in that which muſt make up their common Happineſs. 2. In the fruition of all Wealth, Honour and Power, beſides the common fate of Mortality, which imbitters their very Enjoyment, there is annexed a certain peculiar Infelicity that renders them uncapable of making up a Happineſs: For, 1. They are the common mark of Covetouſneſs, Envy, Ambition, and neceſſity, which moſt ordinarily render Rich and Powerful, and Great Men leſs ſafe than others, and ordinarily they ſtand tottering dangerouſly, and ſubject to fall. 2. There

is always Care and Anxiety attending the possessors of Great Honour, Wealth, or Power, which imbitters the very injoyment, and puts it out of the capacity of being a Happiness, for it is impossible that great Cares and great Fears can consist with true Happiness. And thus far of Sensible Goods.

8. Besides these Sensible Goods there seem to be two sorts of *Goods that Mankind is peculiarly capable of*, which are not common to the Beasts; *viz.* First, the Good of *Esteem, Glory and Reputation*, wherewith perchance the Beasts are not affected though some seem to have something analogal to it, but this cannot at all make up a Happiness to the Humane Nature: 1. Because it is not accommodate to all Uses and Exigents: *Laudatur & alget.* 2. Because it resides not in the party, but in those who give it; a Man may have a great esteem with others and a low esteem of himself. 3. It is of all others the most brittle and unstable possession: those that perchance deservedly give it, may undeservedly resume it: a word or Action mistaken by others, a false Report, Envy, Emulation, want of success in any one Action: the mis-interpretation of the Superior or the Vulgar, may quite overturn the greatest, and perchance most deserved Reputation, and render a Man more despised and contemptible than he was before eminent or esteemed: he that bottoms his Happiness upon such an unstable blast, inherits the wind.

9. But yet there (are) certain *Bona Animæ* which are competible to Man, but not to Beasts, which are of two kinds, according to the two great Faculties in Man, his Understanding and Will: *viz.* Knowledge, and moral Virtues, and although these,

theſe are excellent Goods, yet (exclusively of true and found Religion) they cannot make up that Happineſs, which we may reaſonably judge to be proper and ſpecifical to the Humane Nature: Firſt, Therefore for *Knowledge* there are theſe Incompetences in it, in reference to our Happineſs: 1. Our Knowledge is very little and narrow in reſpect of the Object of it: What we know is the leaſt part of what we know not: Though we daily converſe with things natural, even with the frame of our own bodies, we ſcarce know the nature or cauſe or motion of any one Nerve or Muſcle. 2. Even in thoſe things we think we know, our Knowledge is very Dark and Uncertain; and from theſe ariſeth: 3. That our increaſe in Knowledge is our increaſe in Sorrow and Trouble: Trouble to attain that little Knowledge we have, and Sorrow in that we acquire no more: 4. The whole Scheme of Knowledge we attain, for the moſt part ſerves only the Meridian of our ſhort, unſtable, uncertain life: And what kind of Happineſs can that be, which while we are attaining, we cannot ſecure to be of any long or certain continuance, and vaniſheth, or proves utterly unuſeful when we die? Of what uſe will then the knowledge of Municipal Laws, of Hiſtory, of Natural Philoſophy, of Politicks, of Mathematicks, be in the next World, although our Souls ſurvive us?

As to the 2. Namely, *Moral virtues*: It is true, *Ariſtotle*, 1. *Ethicor. cap.* 7. Tells us that Happineſs, or Bleſſedneſs is the Exerciſe or Operation of the Reaſonable Soul, according to the beſt and moſt perfect Virtue, *in vita perfecta*, in a perfect Life: But he tells not what that *vita perfecta* is, nor where to be found, and yet without it there is no Happineſs.

But even this exerciſe of Virtue (though much more

more noble than the bare habit of Virtue, which is but in order to Action or Exerciſe) if conſidered ſingly and apart, and abſtractively from the reward of it, is not enough to conſtitute a Happineſs ſuitable to the Humane Nature. 1. The Actions of Virtue for the moſt part reſpect the good and benefit of others more than of the party that exerciſeth them, as Juſtice, Righteouſneſs, Charity, Liberality, Fortitude; and principally (if not only) Religion, Temperance, Patience, and Contentation, are thoſe Virtues that advantage the party himſelf; the reſt moſt reſpect the good of others. 2. We find it too often true, that moſt good men have the leaſt ſhare of the Comforts and Conveniences of this Life, but are expoſed (many times even upon the account of their very Virtues) to Poverty, Want, Reproach, Neglect, ſo that their very Virtues are occaſions oftentimes of ſuch Calamities which muſt needs abate the perfection of Life, which is a neceſſary ingredient into Happineſs. 3. But if their Life be not rendred grievous upon the account of their Virtues, yet they are not thereby priviledged from many Calamities, which render their lives unhappy, and oftentimes render them uncapable of the exerciſe of thoſe Virtues, which muſt take up their Happineſs: Poverty diſables them from acts of Liberality; Neglect and Scorn by great Men and Governours renders them uncapable of acts of diſtributive Juſtice; Sickneſs and tormenting bodily Diſeaſes many times attack them, and render their lives miſerable, and many times diſables even their very Intellectuals; and to theſe diſaſters they are at leaſt equally liable with others; and if all theſe Calamities were abſent, yet there are two ſtates of life, which they muſt neceſſarily go through, if they live, that in a great meaſure renders them neceſſarily uncapable of theſe actions

ons of Virtue, namely, the Paſſions and Perturbations of Youth, and the decays and Infirmities of Old Age. 4. The higheſt Good attainable by the exerciſe of Virtue in the party himſelf, is Tranquillity of Mind; and indeed it is a noble and excellent portion; but as the caſe ſtands with us in this Life, (without a farther proſpect to a life to come,) even ſuch a Tranquility of Mind is not perfectly attainable by us, and hath certain appendances to it, that abate that ſincereneſs of Happineſs, that is requireable in it, to compleat the Happineſs of the Humane Nature: And theſe are principally theſe two: 1. The neceſſity that we are under (conſidering the weakneſs of our Nature) by our daily Failings, Errors and Sins, to turn aſide from the perfect Rule of Virtue; whereby we are under a kind of moral neceſſity of violating or abating that Tranquility of mind; ſo that it ſeems in it ſelf morally impoſſible either fully to attain, or conſtantly and uniformly to hold that Tranquility of Mind. 2. Still Mortality, Death, and the Grave terminate this Felicity, if it only reſpect this life; and the fear and pre-apprehenſion of ſuch a termination ſowers and allays even that Felicity, which Tranquility of mind otherwiſe offers: This fear and anticipation of death (as the Apoſtle ſays, *Heb.* 2.) detains men Captive all the days of their life, and in a great meaſure breaks that Tranquility of mind, which is the conſtituent of this Happineſs. Again, though Virtue, and Virtuous Actions have had their *Elogia* by excellent Philoſophers, Orators, Poets, and we are told by them, that *Si Virtus oculis cerneretur*, it would appear the moſt beautiful thing in the World, yet it hath had but few followers in reſpect of the reſt of the World; and poſſibly would find a much colder entertainment

ment, if the recompense of Reward were not also propounded with it and believed: Therefore there is and must be somewhat else besides bare Platonick Notions of Virtue and naked proposals of it, that must give it a conquest over the satisfaction of our Lusts and Pleasures, especially in the time of our Youth and Strength, and before old age overtake us.

And hence it is, that in all ages wise Rulers and Governours have annexed sensible Rewards and Honours, and such things as have a lively and quick relish with them unto the exercise of Virtue.

And hence it is, that the most wise God himself hath not propounded Virtue and Goodness to the Children of Men singly as its own and only Reward, but hath also promised and really and effectually provided a Recompence of Reward for it, that Happiness which I have been all this while in quest after, and hath made Virtue and Goodness the way, the method to attain that Happiness, which is in truth the end of it.

Upon the whole matter I therefore conclude, that the Happiness of Mankind is not to be found in this life, but it is a flower that grows in the Garden of Eternity, and to be expected only in its full complement and fruition in that life which is to succeed after our bodily dissolution: that although Peace of Conscience, Tranquillity of mind, and the sence of the favour of God, that we enjoy in this Life, like the bunches of Grapes brought by the Spies from *Canaan*, are the prelibations and anticipations of our Happiness, yet the Complement of our Happiness consists in the Beatifical Vision of the ever blessed God to all Eternity; where there is a *vita perfecta*, a perfect life free from Pain, from Sorrow, from

from Cares, from Fears, *vita perfecta*, a perfect life of Glory and Immortality, out of the reach or danger of Death, or the loſs of that Happineſs, which we ſhall then enjoy in the preſence of the ever Glorious God, in whoſe preſence is fulneſs of Joy, and at whoſe right hand are Pleaſures for evermore, *Amen.*

OF

OF THE
Chief End of Man, what it is.
AND
The Means to attain it.

Theſis. 1.

The Chief End of Man, is to Glorifie God, and everlaſtingly to enjoy him.

WHen we come to any reaſonable meaſure of underſtanding, the firſt queſtion we propound concerning the actions of our ſelves or others, is to enquire concerning the End, why this or that is done: and the propounding of an end to what we do, is one thing that gives us Reaſonable Creatures a priviledge above the Beaſts: And the wiſer we grow, the more we enquire after, and propound to our ſelves more excellent Ends, and of the more concernment.

The End which moſt concerns us to enquire after, in the end of our Being, Why, or for what end we were made: for as that is the thing of the greateſt moment to us, ſo the ignorance or miſtake therein is of the greateſt danger.

Now touching *this End of Man*, we muſt know.

1. That

1. That in all wise workers that act by deliberation and choice, the appointment of the end of any work belongs to him that makes it.

2. In as much therefore as Mankind is in its Original the workmanship of God, therefore it belongs to him to appoint the end of his own workmanship; and of him it must be inquired.

3. That in as much as God is the wisest worker, and in as much as Mankind is a piece of excellent workmanship, it becomes the Wisdom of God, as to appoint man to an end of his own designing, so to appoint him to an end answerable to the excellency of the Work, an end as much above other Creatures, as man exceeds them in worth and excellency.

So that certainly Man is ordained by God to an End, and to an excellent End, beyond the condition of other inferiour Creatures; for we see them all appointed for the use and service of Man, to feed and cloath and heal and delight him.

What therefore is common to the Beasts as well as Man, cannot be the End of Man. The Beasts Eat, and Drink, and Live and Propagate their kind with as much delight, and much more contentment than Man: they are free from Cares and from Fears, which man is not, and though they die, so doth Man also; therefore to live, and eat, and drink, and perpetuate their kind, is too low an End for Man. And if so, then much more is it below him to make Wealth, and Honour, and Power his End: For they are but in order to his temporal life here, either to provide for it, or to secure it: And besides that, they cannot answer the desires and continuance of an Immortal Soul, which man bears with him: And hence grows the Wearinesse, and Vexation and Unquietness, and Restlesness of Man, in the midst of all Wealth, and Honours, and Pleasures: therefore there is some other

other End, to which Man was appointed. Which is, 1. In reference to God, *To glorifie him.* 2. In reference to Man; an everlasting injoyment of God.

1. *To glorifie God*, two things are considerable.

1. *What it is for Man to glorifie God.*

1. There is a Glorifying of God, common to all the Works of God, in as much as they all bear in them the visible footsteps of the Power, Wisdom, and Goodness, of God. Thus the Sun and Heavens glorifie God, *Psa.* 19. 2. There is a glorifying of God properly belonging to Intellectual Creatures, Angels, and Men.

1. In his Understanding, whereby he learns to know God in his Word, and in his Works, his Power, Goodness, Wisdom, and Truth; and with his heart admires, and with his Tongue praiseth him.

2. In his Will; whereby he submits to him, Worships, Fears him, and in the course of his life Obeys him; whereby he acknowledgeth his Soveraignty, and submits to it, *Psal.* 50. 23. *He that offereth Praise, glorifieth him, and to him that ordereth his conversation aright, will I shew the Salvation of God.* Both these are imperfectly done here, but shall be perfectly done in the life to come.

2. *Why* the Glorifying of God is made the Chief End of Man.

1. It is the Chief End that God proposed in all his Works of Creation. *Prov.* 16. 4. *He made all things for Himself*; that is, his own Glory: In his Works of Preservation and Providence, *Psal* 50. 15. *Call upon me in the day of trouble, I will deliver thee, and thou shalt glorifie me.* In his Works of Redemption, *Ephes.* 1. 6. *To the praise of the Glory of his Grace, whereby he hath made us accepted in the beloved.* In his Work of Sanctification, *Matth.* 5. 16. *That men seeing your good Works, may glorifie your Father which is in Heaven.*

2. It is but just it should be the Chief End of Man to glorifie God; because it is a most reasonable Tribute to pay to him, for all his Mercies and Goodness: From him we receive our Being, and all the Blessings of it, and it is but just of God to require, and for Man to perform, the due acknowledgement of the Goodness of that God, from whom he receives them, which is his Gloryfying of God.

2. *To injoy God for ever.*

1. Two things are to be explained. 1. *What* it is to injoy God. 2. *Why* this is part of the Chief End of Man?

1. To injoy God, is either, 1. In *this Life*, which is to have Peace with God, assurance of Reconciliation with him; for then we have Peace with our selves, Contentment, and Quietness of Soul, Access to him as to our Father for all we want, and Hope and Assurance of Everlasting Life, which will make the Comforts of our Life safe, and the Afflictions thereof easie, and the End and Dissolution thereof Comfortable. 2. In *the life to come*, the fulness of fruition of the Knowledge, Goodness, Glory, and Presence of God, according to the uttermost measure and capacity of our faculties, which in the Resurrection shall be great and capacious; and this is called the *Beatifical Vision*.

2. *Why* this is part of the Chief End of Man; Because this is the Happiness and Blessedness of Man to injoy God; and *nothing beside can make him Happy*, which appears, 1. In all *other injoyments*, without the injoyment of God, there is a great deal of *Vanity and Emptiness*, whether in Pleasures, or Profits, or worldly Advantages: Men expect great matters from them, but after a little injoyment of them, they are weary and find themselves disappointed, and that there is not that comfort in them that they expected;

expected; and then they travel to some other worldly injoyment, and there they find the like. This therefore cannot afford Man his Happiness.

2. In all other injoyments without God, there is a great deal of *Vexation and Trouble*; The Cares, and Fears, and Sorrows, and Disappointments, that we meet with in the injoyment of them, doth outweigh all the Contentment and Benefit that we receive in them; and therefore this cannot be our Happiness.

3. All other injoyments without God *have their End and Term*: sometimes we over-live them; the Pleasures and Contentment of Youth leave us when we are old: And sometimes we see our Riches, our Health, our Earthly Comforts taken from us; but if not, yet when we die, we leave them, and yet our Souls continue after death; and our Bodies and Souls continue after our Resurrection for ever. The injoyments therefore of this Life, cannot be our Happiness; but that Happiness which continues as long as we continue; which is the injoyment of the Favour, Love, and Presence of God for ever.

Now put *both together*. The Glorifying of God, and the injoyment of him for ever, is the Happiness and Blessedness of Man, the *Chief End* for which he was made. Such is the Goodness and Bounty of God, that he doth not only injoyn Man his Duty to Glorifie him, but also joyns with it Man's Happiness to injoy him for ever: He that observes the former, shall be sure not to miss of the latter: In the same path and tract which leads us to Glorifie God, which is our Duty, we are sure to meet with our injoyment of him, which is our everlasting Happiness and Blessedness: And the business of the true

Religion revealed in the *Scriptures*, is to lead us to that Duty, and to that Happineſs which is the Chief End of Man; He that wants this, will be miſerable in the midſt of all worldly Enjoyments; and he that attains this, his Comforts here ſhall be Bleſſed, his Croſſes Sanctified, and his Death a gate to let him into a moſt Bleſſed and Glorious and Everlaſting Life.

Theſis II.

The Scriptures of both Teſtaments are the only perfect Rule for Man's attaining his Chief End.

This is the End, why Man was made, and which he ought principally to attend and look after; but becauſe to the attaining of the End, it is neceſſary that *the due means* of attaining thereof, be known and uſed: And becauſe, as Almighty God, the maker of Man, is he that alone muſt deſign the End of his own Work, ſo likewiſe it belongs to him alone to chuſe and appoint and order the means belonging to that end; therefore, as he is not wanting to us in appointing a Fit and Bleſſed End to Mankind, ſo neither is he wanting in deſigning and diſcovering unto Mankind the Means for attaining that to End.

This means is called a *Rule*, a fixed and ſetled direction, teaching and ſhewing us what is to be known, and what to be done and avoided, in order to that end. Beaſts follow inſtincts of Nature in their actions: But Man, that is indued with higher faculties, and ordered to a better End, is to be directed to that End by a Rule given by that God, who hath appointed his End. *This Rule* therefore that muſt guide Man to his great End of his Creation, *requires*,

1. That it be a *Rule given by God himſelf*: For

as he appoints the End of Mankind, so he alone must appoint the means of attaining it; and therefore the discovery thereof must come from him.

2. That it be a *Certain Rule*, in respect of the great consequence that depends upon it, Man's everlasting Happiness.

3. That it be a *fixed and setled Rule*; for Mankind is apt to straggle and wander, full of vain Imaginations, which, were not the Rule fixed and stable, would corrupt and disorder it.

4. A *plain and easie Rule*; because it concerns all Men, as well the unlearned as weak, as the wise and learned; their contentment is equal, and therefore the Rule, that tends to that common concernment, is fit to be plain and familiar.

Since it is necessary therefore that there should be a Rule, and such a Rule, we are to consider whether God hath offered such a Rule, and *what it is*, which is set down in these three particulars.

1. That God hath given his own Word to be this Rule.

2. That the Scriptures of the *Old* and *New Testament* are that Word of God.

3. That those Scriptures are the Rule, and the only Rule, whereby Man may attain his Chief End.

1. That God hath given us his own Word to be this Rule. And this, as before appears, was necessary that the Direction to our Chief End should come from God.

2. The Scriptures of the *Old* and *New Testament*, are the Word of God:

Hereto is to be observed. 1. *What those Scriptures are.* They are the Canonical Books of the *Old* and *New Testament*, excluding the Books commonly called *Apocrypha*. These were written in several Ages by holy Men inspired by the Spirit of God. 2. *Tim.* 3. 16.

16. Some parts thereof, as the Five Books of *Moſes* above Three thouſand five hundred years ſince; and that of the *New Teſtament* above One thouſand ſix hundred years ſince. And *Almighty God* who hath had a moſt ſpecial care of the Everlaſting Good of Mankind, hath by a wonderful Providence hitherto preſerved them uncorrupted, and hath diſperſed them over all Nations in their ſeveral Languages, that as the common Salvation concerned all Men, ſo the Means of attaining it, might be likewiſe common to all Men.

2. *Why the Divine Providence hath ordered it to be put into Writing?* It is true, in the firſt Ages of the World, till the Time of *Moſes*, which was near Three thouſand five hundred years, the Will that God was not put into writing, but was delivered over by word of mouth, From Father to Son. And this was the direction that Men had to know and to obey God. 1. Becauſe in thoſe ancient Ages of the World, Men lived long: For *Adam* the firſt Man, lived above Twenty years after *Methuſalem*, the eighth from *Adam*, was born; and *Methuſalem* lived almoſt an hundred years after *Sem* was born; and *Sem* lived above ſixty years after *Iſaac* was born. So that in theſe three Men, *Adam*, *Methuſalem*, and *Sem*, all the Truths of God for above Two thouſand years were preſerved and delivered over. 2. Becauſe the ſelect Churches of God were preſerved in Families, and were not National; and ſo the knowledge of the true God kept in a ſmaller Compaſs. 2

But when after the Ages of Men were ſhorter, and when the Church of God grew to be National, as it was after the *Jews* came out of *Egypt*, then God himſelf wrote his Law in Tables of Stone, and *Moſes* wrote his Five Books: And then from that time forward, the Sacred Hiſtories and Prophecies under the

Old

Old Testament, and the Gospel, and other parts of the *New Testament*, was committed to Writing, for these Reasons principally.

1. That they might be the better preserved from being lost or forgotten.

2. That they might be the better preserved from being corrupted: For that which is delivered only by word of Mouth, is many times varied and changed in the second or third hand.

3. That it might be the better dispersed and communicated to all Mankind. And this was done in the *Old Testament*, by Translations of it into *Greek*, about two hundred years before Christ, and dispersing it into a great part of the World: And after Christ's time, both the *Old* and *New Testament* Translated into several Languages, and since dispersed over the World; which could not have been so well done, had it not been at first in Writing.

Thus the Wisdom and Providence of God provides for the Exigence of all times most wisely and excellently: And having preserved part of this precious Jewel, the *Old Testament*, for the most part, within the Common-wealth of the *Jews*, till it was broken, about the time of Christ, by the *Romans*, hath now delivered both to all Mankind.

3. It is to be inquired, *What evidence we have to prove those Writings to be the word of God.* And omitting many others, we insist upon these principally.

Which the Author hath elsewhere more largely considered.

1. In the Writings of Men, especially when written by several Men at several times, their Writings do seldom or never agree, but differ and cross one another. And the reason is, because they are written by several Men, who are all guided by several Minds and Judgments. But the Scriptures, though written by

several Men in several Ages, many unacquainted with one anothers Writings, yet they all *consent* and *speak* the same Truth; which is an evidence that it was One and the same Spirit that did dictate them.

2. It is not possible for any Man, without Revelation from God, to foretel things to come. Now these holy Writings *foretold things that most certainly come to pass* in their several Seasons, though many Generations after the Prophecy written; therefore they were written by Inspiration from God. As for instance, the *Babylonian* Captivity, and the Deliverance from it, by *Jeremy*; the *Persian* and *Grecian* Monarchy, by *Daniel*; the Birth and Death of Christ; the final destruction of *Jerusalem*, and dispersion of the *Jews*; the conversion of the *Gentiles*, by *Isaiah*, and the Rest of the Prophets.

3. The Matter contained in these holy Writings, is that of the greatest Importance; the Will of God concerning Man, the discovery of the Creation of the World by God; of assurance of the Life to come; of the means of Peace between God and Man. These are things of the highest concernment in the World, yet things which could never be discovered but by God himself; and such as never any writings of Men only, ever could discover, or durst pretend unto: The height, and rarity, and excellence, and weight of the matter of these Books do evidence, that they were the Revelations of God to Man, and by his providence committed to Writing, and delivered over to Mankind, as the Rule to attain their Chief End.

4. As the Rule to attain our Chief End must come from God; and as the Scriptures of the *Old* and *New Testament* are the Word of God; so we say, *That these Scriptures* are the Rule and *the only Rule* to attain our Chief End. Good Books of other Men, good Education, good Sermons, the determinations of the Church

Church are good helps; but there is no other Rule but this. It is by this Rule we must try other Mens Books and Sermons, yea, the very Church it self. Thus the *Bereans* tried the Doctrine of the Apostles themselves by the Scriptures which they then had, and are commended for it. *Acts* 17. 11. And *Peter* prefers the evidence of the Scriptures before a voice from Heaven. 2 *Pet.* 1. 18, 19. And Christ himself appeals to the Scriptures to justifie himself and his Doctrine *Joh.* 6. 39. And if the Scriptures be the only Rule,

1. Then not a Natural Conscience, especially as the Case now stands with Mankind; for that is many times corrupted and false principled, puts good for evil, and evil for good: It is, and may be a great help, guide, and direction, not a perfect Rule.

2. Then not the Writings and Traditions of Men: God that appoints the End, and Means must be the discoverer of the means of our Salvation.

3. Then not pretended Revelations; those may be Mens Imaginations, or the Devil's delusions; to prevent and discover which, God hath set up this great and standing Revelation of his Scriptures.

4. Then not the Church, for that may err, and it hath no way to evidence it self but by the Scriptures, which are its Foundation.

The business of Man's Salvation is of that importance, and the Wisdom of God so great, that he will not commit so weighty a matter to such uncertain Rules as these, but hath provided one of his own making, the Holy Scriptures.

Thesis III.

The Principal Subject of the Scriptures is what Man is to believe concerning God, and what duty God requires of Man.

It is the Principal Subject of the Scriptures. 1. Because

Becauſe it is of the greateſt importance and concernment, *Eccleſ.* 12. 13. *Let us hear the concluſion of the whole matter, Fear God and keep his Commandements, for this is the whole duty of Man.* Fear God, which cannot be without the Knowledge of him, and keep his Commandements, which contains his duty of Obedience to him. 2. Becauſe all the other Matters of the Scriptures have a kind of dependance upon, and connexion with this Principal matter or ſubject.

But though this be the Principal Matter or ſubject of the Scriptures, yet they alſo contain very many *other matters*, that do very much concern us to know and believe; as namely, What we are to underſtand concerning our ſelves, the State of our Creation, the Fall of Man, the State wherein that Fall hath put all Mankind, the means of our recovery, the Immortality of the Soul, the Reſurrection, the different eſtate of the good and bad after death, the Hiſtory of the Church and Houſhold of God, from the Creation of Man, till ſome thirty years after the Reſurrection of Chriſt, and divers other and neceſſary Matters to be known both for our direction, inſtruction, and comfort.

And as the Scriptures do principally teach the Knowledge of God, and our duty, as the principal ſubject, ſo they do principally teach it above other teachings or means. It is true, that the very Light of Nature doth teach us much of what is to be known concerning God and our duty to him: As namely, that there is a God, and that there is but one God, that this God is the firſt Cauſe, and alſo the preſerver of all things, That he is Eternal, without beginning or end, Infinite, Spiritual without mixture, moſt perfect; and therefore moſt free, moſt Powerful, moſt Holy, moſt Wiſe, moſt Juſt, moſt Bountiful and Merciful. And upon all theſe Grounds, the Light of Nature teach-

eth

eth, that he is to be Honoured, to be Feared, to be Worshipped, to be Obeyed. This the Apostle shews us, *Rom.* 1. 20. *For the invisible things of him from the Creation of the World are clearly seen, being understood by the things that are made, even his eternal Power and Godhead, so that they are without excuse.* And this light of Nature gives this Manifestation of God, 1. By the Works of Creation and Providence. 2. By the Workings of the Conscience. 3. By a Traditional delivery over of some truths from Man to Man, which by the study and pains of some wise Men and Law-givers, raised up by the Providence of God, have been perfected and delivered over to others.

But the *Preheminence of the Scriptures* in their instruction of Mankind in the Knowledge of God, and his duty to God, appears partly in these considerations.

1. The Knowledge the Scriptures give in these things, is more easie to be attained; because it sets down these Truths plainly, that the most ordinary capacity may understand: Whereas the knowledge of these things by the Light of Nature, is more difficult, requires much observation and industry, and attention, deducing and drawing down one thing from another, and so arriving at their knowledge by much pains and study.

2. The knowledge of these things delivered by the Scripture is much *more full and perfect*, than that knowledge which can be attained by the Light of Nature, as appears in these two respects. 1. Those things concerning God, that the Light of Nature doth in some measure discover, are more fully, compleatly and clearly discovered by the Light of the Scriptures. 2. The Scriptures do discover those things concerning God, and his Works, and our selves, that were never discovered, nor indeed discoverable, by the Light of Nature, which as they are of greatest importance to be known,

so being discovered by the Scriptures, they do wonderfully clear and satisfie the defects of the Light of Nature. As for instance in both kinds; the Light of Nature discovers that there is a God; but the manner of his subsistence in Three Persons, yet in Unity of Essence, is only learned by the Scriptures. The Light of Nature discovers, that he is the first Cause and Preserver of all things; but the manner how all things were produced, and when, is only learned by the Scriptures. The Light of Nature tells us, that this God is to be worshipped and obeyed; but in what manner he is to be worshipped, and the particulars of his Commands wherein he is to be obeyed, it discovers not, or, at least, very darkly: The Scriptures only shew us clearly the manner of his worship, and the certain Rule of our Obedience. The Light of Nature shews us, that there is a great defection and disorder in our Natures; but whence it did arise, or how it is to be helped, the Scripture only teacheth. The Light of Nature shews us that all Sin is an offence against the Purity, Justice, and Will of God, and therefore deserves his anger and displeasure; but how the guilt of Sin may be done away, and the favour of God again procured, is not within the reach of the Light of Nature to discover, but is only learned from the Scriptures. The Light of Nature teacheth, that surely there is a Reward for the Righteous, and a punishment of the obstinate sinner; but how it shall be inflicted, and when, and how Mankind shall be put into a capacity of receiving Rewards and Punishments by Resurrection from the Dead, the Light of Nature discovers not, or at least but darkly and diffidently and confusedly; the Light of the Scriptures only discovers all plainly, clearly, and evidently. These and divers other Truths are discovered in the Scriptures, which the Light of Nature, either not at all, or if at all, yet but darkly pointeth at.

3. The

3. The Light of Nature is very uncertain and easily corrupted, either by Lusts, or weakness, or variety of Imaginations. And from hence grew all the false Gods, false Worships, Idolatries, and Superstitions, among the Heathen, that were only led by the Light of Nature, changing the Truth of God into a lie, and changing the Glory of the Incorruptible God into an Image made, like to a corruptible Man. *Rom.* 1. 23. 25. But the Light of the Scriptures is an *unchangeable, stable, fixed Light*, not adulterated, nor to be corrupted; but though Mens imaginations and fancies, be as unstable as the Waters, and thereby corrupt and pervert themselves, yet the Light of the Scriptures continue firm and stable, unchangeable in the successions of thousands of generations.

Now *the things that the Scriptures thus principally teach*, are two, in order to the two great Powers, or Faculties of Man. 1. In order to his Understanding, what is to be believed, and to be believed principally touching God. 2. In order to his Will, or practical Faculty, What God requires to be done.

As touching the Former, What is to believed? *Believing, and Knowledge, and Opinion, differ in this.*

1. *Knowledge* is that whereby we certainly know any thing to be, or not to be by our Senses, or Reason, or Experience.

2. *Opinion* is a doubtful uncertain persuasion of mind that any thing is, or is not; yet not without a mixture of doubting or distrust.

3. *Belief* is a certain persuasion of the truth of any thing upon the Credit and Authority of another. Now if we be assured, that whatsoever God saith, is most certainly true, (as needs it must be, because Truth is an essential Attribute of God) and if we be persuaded surely, that these Scriptures are the Word of God, then of necessity we must believe whatsoever Almighty God in the Scriptures reveals: And this is belief. So

that

that the very same Truth that may be known by Reason or Observation, may likewise be believed as revealed in the Word of God. Though many things are to be believed, because revealed in the Scriptures, which cannot be fully demonstrated by Reason. Thus though it be partly evident to Reason that God made the World, and so is the object of our knowledge, yet the same Truth, as revealed in the Scriptures, is to be believed, and so is the object of our Faith. *Heb.* 11. 3. *Through Faith we understand that the Worlds were framed by the Word of God*; that is, We do acknowledge and subscribe unto it as true; because God in the Scriptures, which are his Word, hath revealed and discovered it unto us.

And as touching things to be done, the duty of God requires of us, here is the *difference between the performance of duties*, by a Man believing the Scriptures, and another Man. A Believer doth a good work, (for example, a Work of Mercy) and a Heathen, or another Moral Man, doth the same work; and yet though the work be, for the matter, the same, they very much differ in the value: The Believer understands by the Word of God, that it is a duty injoyned him of God to be merciful, as *our Father who is in Heaven is Merciful*; he believes it to be the Command of God, and he doth it in obedience to that Command, and so it is accepted of God; but another Man many times doth it or may do it not upon the same account, but it may be meerly upon the inclination of his natural temper, or for vain-glory; and so it is not so much an act of Obedience to God, as love to himself. And therefore in the former, it is the *Obedience of Faith*, in the latter, an Action of Nature.

ECCLES.

ECCLES. XII. 1.

Remember now thy Creator in the days of thy Youth, while the Evil Days come not, nor the Years draw nigh when thou shalt say, I have no Pleasure in them.

TWO *things* are Principally *commended* to us in this Text. 1. A *Duty* injoyned, to Remember our Creator.

2. The principal *Season* of that Duty, *The Days of our Youth.* Which Season is recommended for this Duty by way of Preference above the *evil Days*; not as if the *Remembring our Creator* were unseasonable at any time; but because the time of our Youth is more unseasonable than that Evil time, or those Evil Days, wherein we shall say, We have no Pleasure in them.

1. *The Duty* injoyned, is to *Remember our Creator*, which imports *two things*. 1. To know our Creator; for we cannot remember what we have not some knowledge of.

2. To Remember him, often to call him to mind.

1. The former part of this Duty is to *Know our Creator*. This is that which aged *David* recommended to his young Son *Solomon*. 1 Chron. 28. 9. *And thou* Solomon *my Son, Know thou the God of thy Father.* And we have *Two excellent Books*, wherein the Knowledge of God is discovered to us; the *Book of his Works*, the Works of his Creation and Providence; and the *Book of his Word*, contained in the Scriptures of the *Old* and *New Testament*, wherein he is more fully, and explicitly,

ly, and plainly discovered unto us: These Books we are often to read and consider. And this is the chief Reason, why Understanding and Reason is given unto Mankind, and not unto the *Beasts that perish*, Namely, that we might improve it to the attaining of the Knowledge of Almighty God, in the due consideration of the Works and Word of God: and hereby we learn his Eternity, his Infiniteness, his Wisdom, his Power, his Goodness, his Justice, his Mercy, his All-sufficiency, his Soveraignty, his Providence, his Will, his Purpose concerning Mankind, his Care of them, his Beneficience towards them. *And the Nature of this Knowledge* is not barely Speculative, but it is a knowledge that is Operative; that perfects our Nature; that conforms it to the Image of that God we thus know; that sets Mankind in its due State and Station; keeps it in his just subordination unto the God we thus know, which is our greatest Perfection. This Knowledge must necessarily make us love him, because he is Good, Merciful, Bountiful, Beneficent; and therefore the Wise *man* chuseth to express him by that Title of *Creator*, from whom we receive our very Being, and all the good that can accompany it. This Knowledge teacheth us to be thankful unto him, as our greatest Benefactor; to depend upon him, because of his Power and Goodness; to fear him, because of his Power and Justice; to Obey him, because of his Power, Justice and Soveraignty; to walk before him in Sincerity, because of his Power, Justice, and Wisdom. In sum, the several Attributes of Almighty God to strike upon the choicest Parts, and Faculties, and Affections, and Tendencies of our Hearts and Souls, and do tune them into that Order and Harmony that is best suitable to the perfecting of our Nature, and the placing of them in a Right and Just posture, both in Relation to Almighty God, our selves, and others.

2. The second part of our Duty is, To *Remember our Creator*

Creator thus known; which is to have the Sense and Exercise of this Knowledge always about us; to set Almighty God always before our eyes, frequently to think of him, to make our Application to him: For many there are that may have a knowledge of God, but yet the exercise of that knowledge is suspended; sometimes by Inadvertence and Inconsiderateness, sometimes by a wilful Abdication of the exercise of that Knowledge. And these are such as forget God, that have not God in all their thoughts, that say to the Almighty, Depart from us, we desire not the Knowledge of thy Ways.

The benefits of this Remembring our Creator, are very great: 1. It keeps the Soul and Life in a Constant, and True, and Regular Frame. As the want of the Knowledge, so the want of the Remembrance of God, is the cause of that Disorder and Irregularity of our Minds and Lives. 2. And consequently the best Preventive of Sin, and Apostacy, and Backsliding from God and our Duty to him. 3. It keeps the Mind and Soul full of constant Peace and Tranquillity; because It maintains a Constant, Humble, and comfortable Converse of the Soul with the Presence and Favour of God. 4. It renders all conditions of Life comfortable, and full of Contentment, because it keeps the Soul in the presence of God, and Communicates unto it continual Influxes of Contentment and Comfort; for what can disturb him, who by the continual Remembrance of his Creator, hath the constant Acquaintance with his Power, Goodness, and All-sufficiency? 5. Though no Man hath ground enough to promise to himself an Immunity from Temporal Calamities, yet certainly there is no better expedient in the World to secure a Man against them, and preserve him from them than this: For, the most part of those sharp Afflictions that befal Men, are but to make them Remember their Creator when they have forgotten him, that he may open their ears to Discipline, and awake them to

Remember their Creator, Read *Job.* 33. A Man that keeps about him the Remembrance of his Greator, prevents in a great measure the necessity of that severe Discipline. 6. In short this Remembrance of our Creator is an Antidote against the Allurements of the World; the Temptations of Satan; the deceitfulness of Sin. It renders the best things the World can afford inconsiderable, in comparison of him, whom we remember; it renders the worst the World can do, but little and contemptible; so long as we Remember our Creator, it makes our Lives happy, our Deaths easie, and carries us to an Everlasting Injoyment of that Creator, whom we have here remembred.

The Injunction of the Duty of *Remembring our Creator*, is the more *Importantly necessary*. 1. In regard of the great consequence of the benefit we receive from it, as before. 2. In regard of the great danger of omitting it. The truth is, the greatest part of the miscarriages of our lives, are occasioned by the want of the remembrance of our Creator; then it is that we fail in our Duty when we forget him. 3. In regard of the many Temptations this World affords to make us forget our Creator; the Pleasures, and Profits, and Recreations, and Preferments, and Noise, and Business of this Life, yea, many of them, which are in themselves and in their Nature lawful, are apt to ingross our Thoughts, our Time, our Cares, and to leave too little room in our memory for this great Duty that most deserves it, namely, *The Remembrance of our Creator*. Our memory is a noble Cabinet, and there cannot be a more excellent Jewel to lodge in (it) than our Great and Bountiful Creator; yet for the most part we fill this noble Cabinet with pebles and straws, if not with dung and filth; with either sinful, or, at least, with Unprofitable, Impertinent, Trifling Furniture.

2. *The Season* for this Duty, that is here principally commended, is, *The days of our Youth*: And the *Reasons* that

that commend that Season for this Duty are principally these:

1. Because this is the most *Accepted Time.* God Almighty was pleased under the *Old Law* to intimate this, in (the) reservation to himself of the first fruits and the first Born; and surely the first fruits of our Lives, when dedicated to his remembrance, are best accepted to him.

2. Because this Season is commonly our *Turning Season* to good or Evil. And if in Youth we forget our Creator, it is very great difficulty to resume our Duty: Commonly it requires either very extraordinary Grace, or very strong Affliction to reclaim a Man to his Duty, whose Youth hath been seasoned with ill Principles, and the Forgetfulness of God.

3. Because the time of Youth is most *Obnoxious to forget God*; there is great Inadvertency and Inconsiderateness, Incogitancy, Unstableness, Vanity, Love of Pleasures, Easiness to be corrupted in Youth; and therefore necessary in this season to lodge the Remembrance of our Creator in our Youth, to be an Antidote against these defects, to establish and fix the entrance of our Lives with this great Preservative, the Remembrance of our Creator.

4. When Almighty God lays hold of our Youth, by a timely Remembrance of himself, and thereby takes the first possession of our Souls, commonly it keeps its ground, and seasons the whole course of our insuing Lives; it prevents and anticipates the Devil and the World. It is true it may possibly be, that Natural Corruption and Worldly Temptations may suspend the actings of this Principle, but it is rarely extinguished: It is like that abiding seed remaining in him: spoken of by *John*, 1. *Joh.* 3. 9. which will recover him again.

5. The last reason is because there are *Evil days* that *will certainly come*, which will render this work of Remembring our Creator difficult to be first begun: and therefore it is the greatest Prudence imaginable to lay in

this ſtock, before they come, for it will certainly ſtand us in great ſtead when they come. It is the greateſt Imprudence in the World to defer that buſineſs, which is neceſſary to be done, unto ſuch a time wherein it is very difficult to be done: and it is the greateſt Prudence in the World to do that work, which muſt be done in ſuch a ſeaſon wherein it may be eaſily and ſafely done. He that lays in this ſtore of Remembrance of his Creator before the Evil Day come, will find it of the greateſt uſe and ſervice to him in that Evil Day.

Now thoſe *Evil Days* are many, and all of them befal ſome, but ſome of them will certainly befal all Mankind.

1. An Evil Day of Publick or Private *Calamities*. He that before-hand had laid in this ſtock of Remembring his Creator, will be eaſily able to bear any Calamity when it comes; but a man, that hath not done this before-hand, will find it a very unſeaſonable time to begin to ſet about it, when Fear, and Anguiſh, and Perplexity, and Storms, and Confuſion are round about him, and take up all his thoughts.

2. The Evil Day of *Sickneſs* is an unſeaſonable time or at leaſt a very difficult time, to begin ſuch a buſineſs. When Sickneſs, and Pain, and Diſorder, and Uneaſineſs, ſhall render a man impatient and full of Trouble, and his Thoughts full of Diſorder, and Diſcompoſure, and Waywardneſs, then it will be found a difficult buſineſs to begin the Remembrance of our Creator. It is true, no time is utterly unacceptable of God for this work, but ſurely it is beſt to begin before this Evil day come, for then it will be a comfort, and mitigate the Pains and Diſcompoſure of Sickneſs, when a man can thus reflect upon his life paſt, as *Hezekiah* did in his Sickneſs; *Remember, O Lord, that I have* not failed to remember my Creator in the days of my Health.

3. The evil Day of *Old and Infirm Age*, which is a Diſeaſe and burthen of it ſelf, and yet is ever accompanied with

with our Sicknesses, Pains and Diseases, and a Natural frowardness, and Morosity, and Discontentedness of mind, and therefore not so seasonable to begin the undertaking of this work as the flourishing Youth. And indeed, a man cannot reasonably expect that the Great God, who invites the Remembring our Creator in the Days of our Youth, and hath been ungratefully denied, should accept the Dreggs of our Age for a Sacrifice, when we have neglected the thoughts of him in our strong and flourishing age. But on the other side, that man, that hath spent the time of his Youth and Strength in the remembrance of his Creator, may with comfort and contentment, in his old and feeble age, reflect upon his past life with *Hezekiah*, Remember, *O Lord, I pray thee, that I have not failed to remember thee in the days of my Youth and Strength, and I pray thee accept of the endeavours of my Old Decayed Age, to preserve that Remembrance of thee, which I so early began, and have constantly continued, and pardon the defects, that the natural decays of my strength and age have occasioned in that Duty.*

4. The evil day *of Death*: when my Soul sits hovering upon my lips and is ready to take its flight, when all the World cannot give my Life any certain truce for a day, or for an hour, and I am under the cold embraces of Death, then to begin to remember my Creator is a difficult and unseasonable time: But when I have begun that business early, and held on the Remembrance of my Creator, it will be a Cordial, even against Death it self, and will carry my Soul into the Presence of that God, which I have thus remembred in and from the days of my Youth, with Triumph and Rejoycing.

Briefly therefore:

1. Remember thy Creator in the days of thy Youth; because thou knowest not whether thou shalt have any other Season to remember him: Death may overtake

thee, and lay thee in the Land of Forgetfulness: thy Spring may be thy Autumn, and thy early bud may be the only fruit that mortality may afford thee.

2. Remember thy Creator in the days of thy Youth; because it is a time of Invitation: neglect not this Season, because thou knowest not whether ever thou shalt be again invited to it.

3. Remember thy Creator in the days of thy Youth, that thy Creator may remember thee, in the days of thy Sickness, and Old Age, and in the Evil Day.

4. Remember thy Creator in the days of thy Youth, lest thy Creator neglect thee in the Evil Day. Neglected Favours, especially from thy God, may justly provoke him never to lend thee more, *Because I called, and ye refused, I also will laugh at your Calamity, and mock when your Fear cometh.* Prov. 1. 24, 26.

5. Remember thy Creator in the days of thy Youth, because it will heal the Evil of Evil days, when they come, it will turn those days that are in themselves evil, to become days of Ease and Comfort; it will heal the Evil of the day of Affliction, of Sickness, of Old Age, and of Death it self; and make it a passage into a better, a more abiding Life.

OF

OF THE
Uncleanneſs of the Heart, and how it is Cleanſed

Pſal. 51. 10.

Cor mundum crea in me Deus.

THis Prayer imports, or leads us into the *Conſideration of theſe things*: 1. What the condition of every man's Heart is by Nature: It is a foul and unclean Heart. 2. Wherein conſiſts this uncleanneſs of Heart. 3. What is the ground or cauſe of this uncleanneſs of the Heart. 4. Whence it is that the condition of the Heart is changed: It is an Act of Divine Omnipotence. 5. What is the condition of a Heart thus cleanſed, or wherein the cleanneſs of the Heart conſiſts.

I. If the Heart muſt be created anew before it can be a clean Heart; Certainly, before it is thus new formed, it is an Impure and *unclean Heart*. And this, that is here implyed, is frequently in the Scriptures directly affirmed: *Gen.* 7. 5. *The imagination of the thoughts of the Heart of Man is only Evil continually*: Jer. 17. 19. *The Heart is deceitful above all things, and deſperately wicked, who can know it?* Mark. 7. 21. *Out of the Heart proceed evil Thoughts, Adulteries*, &c. And indeed all the Evils that are in the World, are but evidences of the Impurity of the Heart, that unclean Fountain and Original of them.

II. Concerning the ſecond; wherein the *Uncleanneſs* of the Heart conſiſts. The Heart is indeed the *Craſis*, or collection of all the Powers of the Soul in the

full

full extent of it; and therefore takes in not only the Will and Affections, but the Underſtanding and Conſcience, and accordingly hath its Denomination proper to thoſe ſeveral faculties, as a Wiſe Heart, a Fooliſh Heart, a Believing Heart, an Unbelieving Heart, an Hard Heart, a Soft Heart, and the like. But anſwerable to the propriety of the *Epithete*, Clean or Unclean, it principally concerns the Heart under the notion of Will or Deſire, and the conſequents that are thereupon; and conſequently according to the propriety of Application, a *Clean Heart* is ſuch a Heart as hath Clean deſires and Affections; an *Unclean Heart* is that which hath unclean and impure Deſires, a Heart full of evil Concupiſcence. And becauſe the Cleanneſs or Uncleanneſs of the Deſires are denominated from their Objects, and not from the Affections or deſires themſelves, which are diverſified according to their Objects; Hence it is that a Heart, that fixeth its deſires upon pure and clean Objects, it is ſaid in that act *to be* a Clean Heart, and that which fixeth its Deſires upon Unclean or Impure Objects is an unclean Heart in that act: Therefore, before we can determine what an Unclean Heart is, it is neceſſary to know what are *Unclean Objects*, the tendency of the Deſires of the Heart whereunto, doth denominate an Unclean Heart. Generally whatſoever is a thing prohibited by the Command of God, carries in it an *Immundities*, an Impurity and Uncleanneſs in it: But that is not the Uncleanneſs principally intended: it is more Large and Spacious than the intent of the Text bears: But there are certain Luſts and Impure or Immoderate Propenſions in our Natures after certain Objects, which come under the Name of *Unclean Luſts*; and thoſe are of two kinds: the Luſts of the Mind, and the Luſts of the Fleſh; for ſo they are called and diſtinguiſhed by the Apoſtle. *The Luſts of the Mind* are ſuch as have their Activity principally in the Mind, though

though they may have their Improvements by the *Crasis* and Constitution of the Body: as the Lust of Envy, Revenge, Hatred, Pride, Vain-glory. These are more Spiritual Lusts; and therefore though they are more Devilliſh, yet they are not properly ſo Unclean, as thoſe we after mention. *The Lusts of the Fleſh* are ſuch Lusts, as ariſe from our ſenſual Appetites after ſenſual Objects; as the Luſts after Meats, Drink, and Carnal Pleaſures. And although theſe Objects are not in themſelves ſinful, nor conſequently the Appetites of them unlawful, (for they are planted in our Natures, by the Wiſe and Pure God of Nature, to moſt Neceſſary and excellent Ends; for the Preſervation of our ſelves and our Kind) yet they do accidentally become Impurities and Uncleanneſs to us, when inordinately affected or acted. And theſe are thoſe *Unclean Objects*, the Deſires whereof do denominate an *Unclean Heart*; but principally the Letter, the Luſt of Carnal Concupiſcence, called by the Scriptures in an eminent manner, *the Luſt of the Fleſh* 1. John 2. 16. *Fleſhly Luſts, that fight againſt the Soul*, 1. Pet. 2. 11. *Walking after the Fleſh in the Luſts of Uncleanneſs*, 2 Pet. 2. 10. Perchance bearing ſome Analogy to thoſe Legal Uncleanneſſes in the Levitical Law, eſpecially to thoſe of *Levit.* 15. Even the very natural Infirmities; nay, thoſe that are not only tolerated, but allowed, carry in them a kind of Impurity and Uncleanneſs. And hence grow thoſe many Legal Impurities which diſabled the *Jews* from coming into the Camp or Tabernacle till they were Purified, as that of Leproſie, touching of dead Bodies, unclean Iſſues, uncleanneſs after Child-birth, uncleanneſs of natural Commixtions, *Lev.* 15. 18. *Exodus* 19. 15. The uncleanneſs of natural Seceſſions, *Deut.* 23. 13, 14. The waſhings of *Aaron* and his Sons, *Exod.* 30. 20. All which are but Emblems of the Impurity of the Heart, and of the great Care that is to be uſed in the keeping of it Clean: and the

Reaſon

Reaſon is Morally and excellently given, Deut. 23. 14. *For the Lord thy God walketh in the midſt of the Camp, to deliver thee, and to give up thine Enemies before thee: therefore ſhall thy Camp be Holy, that he ſee no Unclean thing in thee, and turn away from thee.* The Concluſion therefore is, that this Carnal Concupiſcence, the Luſt of the Fleſh predominate in the Heart, is that which principally and by way of Eminence, in reſpect of the ſubject matter of it, denominates an Unclean Heart: But in as much as this Concupiſcence hath ſomewhat in it, that is natural, and conſequently is not ſimply of it ſelf Sin or Uncleanneſs; therefore it is requiſite to give a denomination of Uncleanneſs and Impurity to thoſe deſires, that there be ſome Formalities requiſite to the denomination of this to be Unclean and Sinful, which is, when thoſe Deſires are not in ſubjection to right Reaſon; for it being a proceed of the Inferiour Faculties, the ſenſual Appetite; when the ſame is not in ſubordination to that Empire which God hath given the more Heavenly and Noble Powers of the Soul; it becomes Confuſion and inverting of the order of Nature; and this is principally *Diſcovered* when theſe Deſires are, 1. Immoderate. 2. Unſeaſonable. 3. Without their proper end. 5. Irregular. 6. Unruly, and without the Bridle of Reaſon.

III. The *Cauſes* of this Uncleanneſs of the Heart, are principally theſe two: 1. The Impetuouſneſs, and continual ſolicitations of the Senſual Appetite, which continually ſends up its foul Exhalations and Steems into the Heart, and thereby taints and infects it. The Soul of Man is like a kind of Fire, which if it be fed with clean and ſweet materials, it yields ſweet and comfortable Fumes; but if it be fed with impure, unclean, and ſtinking oyl and exhalations, it is tainted with them, and makes unſavory thoughts, which are a kind of Fume that riſe from this Fire; and therefore if the diſtemper

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of the Body, or sensual Appetite send up cholerick Steems in this sacred Fire, it yields nothing but thoughts of Anger and indignation: if it sends up Melancholy and Earthly fumes, it fills the Soul with black, and dismal, and discontented thoughts: If it send up, as most ordinarily it doth, sensual and fleshly Steems, it fills the Heart with sensual and wanton thoughts. 2. The Weakness and the Defect of the Imperial part of the Soul, Reason, and Understanding, and this Defect is commonly upon these two occasions. 1. The Soul wants a clear Sense and Judgment, that these Desires are not fit to be gratified, but to be denied, at least, when they become Immoderate or Unseasonable. It is ordinarily our Infirmity to judge of things as they are at present; and therefore if the Present presents its self pleasing or displeasing, we accordingly entertain it, or refuse it, without any due prospect to the event or state of things at a distance; either because we Know it not, or Believe it not, or Regard it not. If a Man, being solicited to unwarrantable or unseasonable carnal Pleasures, hath not a prospect that the end thereof will be bitterness; or, if he have such a prospect, yet he believes it not; or if he do, yet if his Judgment prefer the satisfaction of a present Lust, before the avoiding of an endless pain, it is no wonder if he submit to the solicitation of his sensual Appetite. 1. But if the Judgment be right, yet if the Superiour and more noble part of the Soul have not Courage and Resolution enough to give the Law to the Inferiour, but yields, and submits, and becomes base, the sensual Appetite gets the throne and Captivates Reason, and rules as it pleaseth; and this is commonly the condition of the Soul after a fall: for the sensual Appetite once a Victor, becomes imperious, and Emasculates and Captivates the superior Faculty to a continued Subjection. And this is the Reason why, when Lusts of any kind, especially that of the Flesh, having gotten

gotten the Maſtery, makes a Man endued with Reaſon and Underſtanding, yet infinitely more Intemperate and Impure than the very Beaſts themſelves, which have no ſuch Check or Advantage of Reaſon: for thoſe noble Faculties of Phantaſie and Imagination, and Memory, and Reaſon it ſelf, being proſtituted to Luſt, doth bring in all the Advantages of its own perfection to that ſervice, and thereby ſins beyond the extent of a bare ſenſual Creature; the very Reaſon it ſelf inv[illegible] new and prodigious Luſts, and Proviſions for them [illegible] fulfillings of them; the Phantaſie improves them; the Heart and Thoughts feed upon them; and ſo by that very Perfection of his Nature, which was placed in him to Command and Regulate theſe Luſts or Deſires of the Senſual Appetite, becomes the moſt exquiſite and induſtrious Advancer of them, and makes a man infinitely worſe than a Beaſt: for a Beaſt hath no antecedent ſpeculations of his Luſt, no proviſions for them, but when the opportunity, and his own natural propenſions encline him to them; when he hath fulfilled his Luſt, thinks no more of it: but Man, by the advantage of his Reaſon, his Phantaſie, his Memory, makes Proviſions for his Luſts; yields up his thoughts to ſpeculations of them; ſtudies Stratagems and Contrivances to ſatisfie them. So that by how much his Nature is the more perfect, his ſenſual Luſts are the more exquiſite and unſatiable: and by this means his Heart becomes Unclean, a very Stews of Wantonneſs and impurity, a box full of nothing, but ſtinking and unſavory Vapors and Steems, the very ſink & receptacle of all the Impure deſires of the Fleſh, where they are cheriſhed, and entertained, and ſublimated into Impurities, more exquiſite, and yet more filthy, than ever the ſenſual Appetite could arrive unto, and this is an *Unclean Heart*.

And upon theſe Conſiderations a man may eaſily

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ſee how little ground there is for to think there ſhould be a Communion between Almighty God, or his moſt Holy Spirit, with a man thus qualified; 1. The Heart, as it is the ſeat of the Deſires, is the only fit Sacrifice to be offered up to God; as it is the Chamber of our Thoughts, it is the only fit Room to entertain him in; as it is the Fountain of our Actions, the fitteſt part to be aſſiſted with the Spirit of God; it is the only fit thing that we can give to God; and indeed the only thing in effect that he requires of us. 2. Again, that God is a moſt Pure God, his Spirit a moſt Pure and delicate Spirit; and let any man then judge, whether ſuch a naſty, impure, unclean Heart is a fit Sacrifice to be offered to ſuch a God; or a fit receptacle for ſuch a Spirit. It therefore imports ſuch a man, that hopes to have Communion with God, to have his Heart in a better Temper. Again, it ſeems more than probable to me, that as a Body fed with poyſonous and unwholſom Food, muſt needs by ſuch a Diet contract foulneſs and putrefaction: So the very Soul of Man, which hath ſo ſtrict a Conjunction with, and Union to the Body, by continual Converſation with, and Subjection to ſuch unclean and fleſhly thoughts, receives a Tincture and an imbaſement by them; which if there were no other Hell, muſt needs make it Miſerable in its Separation upon theſe two Reſpects; 1. Upon the Conſideration of that Uglineſs, which it hath contracted by thoſe impure Converſations, and which it might have avoided, if it had in the Body exerciſed its proper Empire over them. 2. By that Diſappointment, which it finds in the State of ſeparation from the fulfilliug and ſatisfying thoſe ſenſual Inclinations, which it affected here, and now carrieth with it, but ſtands utterly diſappointed of any ſatisfaction of them.

IV. We conſider *How* it comes to paſs, that a Heart, thus naturally unclean, is *Cleanſed*, which in general is

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by a Restitution of the Soul to its proper and native Soveraignty and Dominion over the sensual Appetite, and those Lusts that arise from the Constitution of the Body, and the Connexion of the Soul to it. And this Restitution is answerable to the Depravation or impotence, whereby the Soul is Subjected and Captivated under those Lusts, which are principally these following:

1. The first ground of the Impotency of the Soul, in subduing of the sensual Appetite is in the understanding, which is so far weakned or darkned by natural Corruption that it is ready in point of Judgment to prefer the present fruition of Corporal Pleasures, and the satisfaction of the sensual Appetite, before the denying of it; for it sees and finds a present contentment in the former, but sees not the danger and inconvenience that will insue upon it, nor the benefit and advantage that will insue upon a due Restraint and Moderation of them; It finds a present Contentment and Satisfaction in the one, but it hath not the Prospect of the other, or if it have, yet the Conviction thereof is so Weak and imperfect, that the Pleasures of Sin for a season do overcome and subdue it. For the *Cure* therefore *of this Error and Impotency* in the Judgment there ought to be: 1. A *Conviction* that there is a Danger and Inconvenience, that will certainly attend the Dominion of Lust over the Soul; and a Benefit and Advantage that will attend the Victory of the Soul over these Lusts.

2. And because there may be an Inconvenience in the former, and a Benefit in the latter, but yet not such as may with Considerable Advantage preponderate the Contentment of Lust, [which is present and sensible,] there ought to be a Conviction of such an Inconvenience in the former, and such a Benefit in the latter, as may most evidently and clearly *preponderate* the Contentment and Advantage of the satisfying of a Lust.

3. And because, though these Inconveniences and Be-

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nefits be never so great, yet if there be but a faint, and weak, and imperfect Conviction of it, it will work but a weak resistance against the Invasions or Rebellions of Lust, and a sensible present enjoyment of what delights, will easily preponderate the weak and faint, and imperfect Convictions, or Suspicions rather, of what is Future. It is necessary that such Convictions, should be *Sound, Deep, and Strong*; or otherwise they will be but Sluggish and Languishing Opponents against the Rethorick of Lusts, that yeild a present Delight or Advantage.

4. And because though the Convictions are never so strong, yet if they be not Accompanied with Constancy, Vigilancy, and supplemental Excitations, as the opportunity requires, the Constant and perpetual Importunity of Lust may happen upon a time of Intermission, and gain an Advantage against a Soul habitually thus Convinced, it is further necessary that there be a *Frequent Constant Acting of that Conviction* upon the Soul, or otherwise it may be Intangled by the Assiduous Importunities of his Lusts.

These things being thus premised, it is necessary to see what kind of *Means* it must be that must work such a Conviction of such weight and evidence, that may rectifie the Judgment in reference to this Contest with the sensual Appetite, and actuate such a Conviction to attain its due effect. *Moral Philosophy* contains in it excellent Precepts and Reasonings to the subjecting of the sensual Appetite to the dictate of Reason, and to a Moral Cleansing of the Heart: But it cannot attain its end; for though it propounds Inconveniences on the one side, and Conveniences on the other, yet they have great defects that make it Ineffectual: The things which it proposeth are in themselves of unequal weight to the Pleasure and Content of satisfying the sensual Appetite, *viz.* On the one side Fame and Glory, and Reputation and Serenity of mind; on the other side, the Baseness of

of Luſt in Compariſon of the excellency of Reaſon, that it is a thing common to us with the Beaſt; and ſuch like: and therefore, though theſe be fine Notions, and ſuch as may be weighty with old Men, whoſe Luſts have left them, yet to young Men, they import nothing. And therefore the Philoſopher well provides for it by determining that *Juvenis non eſt idoneus auditor Moralis Philoſophiæ*, and conſequently it is a kind of Phyſick, that may be good for them that need it not, but of no uſe for them that want it: for the truth is, the Fame and the Infamy are not of weight equivalent to Counterpoiſe the ſatisfaction of a Luſt in thoſe that are Inclinable to them. 2. Another great defect in the things propounded is this, that is alſo common to Humane Laws, that though they may be of ſome efficacy to prevent the External Act, when it meets with Infamy in the Action, or Reputation in the forbearing, yet it doth inevitably give a diſpenſation to Sin, if committed with Secrecy; much leſs doth it at all Cleanſe the Heart from the love of Luſt, the delight in it, the Contemplation of it. We are therefore to ſearch for a higher, *or more effectual Conviction* than this, and therefore, 1. We muſt ſee whether there be any thing that propounds ſome thing that may over-ballance the Advantage of Luſt, or the love of it in the Heart. 2. A means of Conviction of the truth and reality of the thing ſo propounded.

For the former, It is apparent that the Sacred Scriptures, and they alone, do furniſh us with ſuch materials; prohibiting not only the Acts of Luſt, but alſo the very Motions and Inclinations to it; the Deſires of the Heart, of it; the Love of the Heart, to it; and this under pain of the diſpleaſure of God, everlaſting Death, Hell-fire, *on the one ſide*; on the other ſide, in caſe of Obedience to this Command, the Favor of God, Everlaſting Life, and Happineſs: and in order to the diſcovering whether our Hearts walk in Sincerity, according to the Command

Command of God, assures us that God beholds and observes the Motions, Desires, Inclinations, Thoughts, and Purposes of our Hearts, and will one day lay them open, *When the secrets of all Hearts shall be revealed.* And these are things that are of such a Nature as preponderates all the good, that can be in Lust; furnisheth the Soul with such Arguments against it, as carries Thunder in them. 2. And that these may be effectually assented to by the Soul, without which they Import nothing to the end we speak of, there are these effectual Means, which Almighty God affords us: First, The word of God, which doth not only contain Materials and Persuasions for the Cleansing of the Heart; but also a high evidence of the Truth and Reality and Benefit of those Materials and Persuasions: it is a Convincing and a Cleansing word: Jo. 15. 3. *Ye are clean through the Word, which I have spoken unto you.* Secondly, A high Congruity of the Word of God, in relation to a future life of Rewards and Punishments unto the very Sentiments of Reason and the light of Nature it self; the Sense of which life of future Rewards and Punishments carries with it, not only a Conviction of the great Advantage of a Clean Heart above an Unclean Heart, but also a very effectual motive to the Cleansing of the Heart, greater and more vigorous than all the Arguments of the best Philosophers. Thirdly, The Powerful *Spirit of God* works up in the Soul an assent unto them; and that of such a strength as is no less Convincing than Science it self, which is *Faith*: and therefore Faith thus wrought, purifies the Heart, as well as the life. 3. And for a Constant and un-intermitted Application and reminding us of these Truths, God is pleased to assist us with the continual assisting Grace of his Spirit acting in and by the Conscience, which is in a great measure cleansed, quickned, and actuated, which watcheth us and our very Thoughts, and Chides them, re-minding

us of these great Truths, which we have received; and thereby actuating and acting our Faith of these Truths, as often as the occasion offers it self.

5. And by this means, 1. The Intellectual Power of the Soul is restored in a great measure to its primitive Dominion, or at least is qualified aright in order to the exercising of it.

2. The Will, wherein indeed the Empire of the Soul is principally seated, is likewise restored to its Domination and Rule.

1. Partly by these Impressions, which are as before received by the Understanding and the practical Determination thereof: for it is clearly presented now to her, that it is the Greater Good to deny Lust both in the Practice and Love of it, than to Entertain it; And Consequently the Will moves toward the Greater Good, according to its proper and natural Inclination. 2. There is yet a further Effect wrought upon the Will: *viz.* The sense of the Love of Christ, the End of his Death, to redeem us from these Lusts, whereby, even by an obligation of Gratitude, it takes up Resolutions of obeying him. This Truth, though it be first received in the Understanding, and Entertained by Faith, yet it doth immediately work upon the Will and Affections: *viz.* An aversion to that Lust, that Crucified her Saviour, and which the same Saviour, upon the Indearment of his own Blood, begs us to Crucifie. 3. There is yet a further work upon the Will by the secret and powerful working of the Spirit of God, strengthening and persuading, and restoring it to its Liberty and Just Soveraignty over the sensual Appetite.

A Poem

A Poem

THe Great Creator gave to Brutes *the light*
Of Sense and Natural Instinct, that might,
Conduct them in a Sensual Life; by this
They steer their course, and very rarely miss
Their instituted Rule, nor yet reject
Its Guidance, or its Influence neglect:
But the Creator's great Beneficence
Gave unto Man, *besides the Light of Sense,*
The Nobler Light of Reason, Intellect,
And Conscience to Govern and Direct
His Life and Actions, and to keep at rights
The Motions of his Sensual Appetite:
But wretched Man unhappily deserts
His Maker's Institution, and perverts
The end of all his Bounty, prostitutes
His Reason unto Lust, and so pollutes
His Noble Soul, his Reason, and his Wit;
And Intellect, that in the Throne should sit,
Must lackie after Lust, and so fulfil
The base Commands and pleasure of her Will:
And thus the Humane Nature's great Advance
Becomes its greater ruine, doth inhance
Its Guilt, while Judgment, Reason, Wit
Improve those very sins it doth Commit.
Dear Lord, Thy Mercy surely must overflow,
That pardons Sins, which from thy Bounty grow.

THE FOLLY, AND Miſchief of SIN.

1. IT is a moſt *Unprofitable and Fooliſh* thing; The Content that is in it, is but Imaginary, and dies in the compaſs of a Thought; The Expectation of it is nothing but Diſappointment, and the Fruition of it periſheth in a moment.

2. It is the infallible *Seed of Shame and Miſchief*, which, without it be intercepted by Repentance and the Mercy of God, doth as naturally, and infallibly grow from it, as *Hemlock* and *Henbane* do from their proper Seeds: and though the nature of ſome Sins is more Speedy, and viſible in producing that Fruit; yet moſt certainly, ſooner or later, every Sin yields his Crop even in this life. The beſt Fruit it yields is Sorrow and Repentance, which though it be good in compariſon of their Fruit enſuing, if omitted; yet certainly, it is not without much Trouble and Diſcompoſure of Mind; and the Bitterneſs even of Repentance it ſelf infinitely over-ballanceth the Contentment that the Sin did yield.

3. Sin doth not only produce an Ungrateful Fruit, but there is alſo a certain Spight and *Malignity in the Fruit* it yields, carrying in it the very Picture, Reſemblance and Memorial of the Sin for the moſt part, which doggs

doggs a Man in the punishment of it, with the very Repetition of the Guilt, a *lex talionis*.

4. It *Poisons and Invenomes all Conditions*: If a man be in Prosperity, it either makes it an occasion of new Sins to cover or secure them that are past; or it sowers and infests the very State it self, with sad Preapprehensions of the Fruit due to his Sin; Or haunts him in his Jollity, like as I have seen an Importunate Creditor, a young Gallant, which blasts all his Comfort and Contentment. If a Man be in Adversity, it adds Affliction to Affliction, The best Companion of Affliction, is a clear Conscience, but when a Man hath outward Troubles and a Mis-giving guilty Soul, it makes his Affliction black and Desperate.

5. it *Discomposeth* and *Disorders*, and unqualifies a Man *for any Good Duty*, either to God or Man: I pray, but I bring along with me a sence of Sin, that makes me Ungrateful to my self, and how can I expect to be acceptable to God, the Pure and Holy God, who hates nothing but Sin? I beg Blessings, but how can I expect to receive a Blessing from him, whom I but lately presumptuously offended? if my Son or Servant hath offended me, and comes to ask a benefit of me, I look upon it as a sawcy Presumption, and can I expect to have better Entertainment from my Maker, than I think fit to allow my fellow Creature? The truth is, there is no Petition comes seasonably from a Man under the Guilt of Sin, but Pardon, Forgiveness, and Mercy.

If I do a Good Work, the Sin, that I stand guilty of, makes the Comfort I take in it, or in other commendations of it, Insipid and Empty: my Heart tells me there is a Sin in my Conscience, that makes me ashamed to own the Good that is in the Action.

If I see a fault in another, that my place or Condition requires me to reprove, the sense of my own Guilt makes me either backward to Reprove, or Condemn

my ſelf, while I am Reproving another, with ſuch thoughts as theſe: *I am Reproving a Sin in another, where I ſtand as Guilty in the ſight of God as the perſon reprehended: if he knew my Sin, how juſtly might he throw my Reprehenſion into my own face, and if he know it not, yet the God of Heaven, before whom I ſtand, and the Conſcience which I bear within me, makes my Reprehenſion of another, a Condemnation of my ſelf.* If I go about any action of my life, though never ſo Honeſt, Juſt, and Lawful, yet my miſgiving thoughts make me either unactive in it, or fill me with pre-apprehenſions of miſchief or diſappointment in it; how can I expect a bleſſing from God, whom I have offended, in any buſineſs I undertake? I carry along with me in all I do, the Curſe that the Lord threatned, Deut. 28. 20. *The Lord ſhall ſend upon thee Curſing, Vexation, and Rebuke in all that thou ſetteſt thy hands unto*, and verſe 29. *Thou ſhalt not proſper in thy ways*, and verſe 34. *So that thou ſhalt be mad for the ſight of thine eyes which thou ſhalt ſee*, and verſe 67. *In the Morning thou ſhalt ſay, Would God it were Evening; and at Evening thou ſhalt ſay, Would God it were Morning, for the fear of thine Heart wherein thou ſhalt fear, and for the ſight of thine Eyes which thou ſhalt ſee.*

And certainly all this grows from the Incongruity and Diſſonancy, that is *between ſin and the true right conſtitution of the Nature of Man*, that is thereby made unuſeful for his proper Operations; juſt as a ſore, or a bone out of Joynt diſables the proper ſerviceableneſs of a Limb; or, as a noxious humour diſorders the Stomach, Liver, or Spleen, in its proper Office; or, as a Diſeaſe, or ill diſpoſition of the Body makes it unſerviceable to its proper Actions; ſo do the Sins, and Defilements, and Guilt, the reſult of it upon the Soul, diſable it in its Works and Offices: and this is the evidence of it. Every thing is then in its right Conſtitution when it is in that ſtate, that the Wiſe God of Nature ordered it;

it; and so far as it declines from that position or state, so far forth it loseth its Usefulness and proper Happiness; and therefore it is consequently evident, that every thing, that loseth its Usefulness and Happiness, is out of that Constitution that God Almighty meant for it; and therefore, in as much as apparently all Sin doth introduce this Disorder and Irregularity, it is plain that Mankind thereby is in another condition than God at first made him, and intended he should be in.

Hence therefore, It is apparent, *That all Sin is against Nature*, and a Violation and Breach even of the Law and Order of Nature; which is nothing else but [illegible]tation, Course, and Frame, that God with most Admirable Wisdom and Goodness framed for Man. Man stands in *a double subordination*: 1. A Subordination *within* himself, *viz.* Of the Faculties inferiour to the Superiour; And 2. A Subordination to something *without* himself, *viz.* To the Will of his Creator, which though it seems extrinsecal, yet in truth it is essential and necessary.

The *Internal* Subordination is of the inferiour parts and faculties to the Superiour, *viz.* The Sensual Appetite and Passions to Reason and to Judgment. God hath committed the Body of Man, and those Faculties that are subservient to it, unto the Government of the Light of Judgment and Understanding, that he hath put into the Soul: and because, as it is most just that the Soul and its Superiour Faculties should be subordinate to the Will and Direction of God, so the Soul stands in need of that Direction in order to the Government of his little Province committed to him; and therefore, as it happens in Government, when the People break the subordination to the Intermediate Magistrate, or the Intermediate Magistrates break the subordination to the Supream, presently there insues Disorder and Mischief and Confusion: so when the Body, or those Faculties, that are

exerciſed in order to it, as the natural Luſts and Inclinations of the Body, or thoſe that reſult much from it, as the Paſſions, prevail upon the Judgment or Reaſon, either by their Violence, or want of due Vigilance and Severity in the Soul in its Adminiſtration, or if the Reaſon and Judgment do neglect or croſs the Commands of God, or make not uſe of the Divine Directions to aſſiſt and guide her in her Adminiſtration, this is Sin, and preſently brings Confuſion, and Diſorder, and Diſcompoſure in the whole man, and makes it Unſerviceable for the Ends to which it was ordained.

OF

Of Self-Denial.

1. GOd Almighty hath substituted the Soul of Man, as his Deputy or *Vicegerent* in that Province which is committed to him, and expects an *Account* from the Soul at his return, or sooner, how he hath managed that Province or petty Dominion committed to him.

2. *The Province*, or Territory committed to the management of the Soul, are his Body, and those Affections, and Inclinations incident to it; and the Place, Condition, Relation, Abilities, and Opportunities put into his hand by Providence and Divine dispensation, together with that Body in this World.

3. *The end of this Substitution* of the Soul in this Province is, first the Improvement of the Revenue of this Principle, *viz.* The Glory of his Name, Secondly, The improvement of the perfection and advantage of the Soul, the perfecting of the Soul thereby in a Conformity to his Master's will, and fitting of it self and the Body with it for a more noble and divine condition and imployment.

4. *The Breach* of that Trust committed to the Soul, consists either in the *want of* that due *Improvement* of the Province committed to the Souls Vicegerency, according to the Advantages that it hath; (which is the Case of the unprofitable Servant, that did not mis-imploy his Talent, but did not Improve it to his Master's Advantage;) or, which is worse, *Mis-government and Mis-imployment* of the Province committed to its Charge to the disadvantage of the Soveraign and it self.

5. The *Mis-government* of our Province consists principally

cipally in one of these particulars: *viz.* Either in the Original and Primary *Defection* of the Soul it self in its Commands and Proceedings, whereby it Studieth, Practiseth, and Commands Originally and Primarily against its Principal; and this is Deviliſh: or, Secondly, in the *want of Exerciſe in a due Superintendency* over its Province, whereby the Subjects which ſhould be under its Rule and Superintendency, are not kept in their due Subjection neither to the Vicegerent, nor to the Soveraign; but rebel, and by their Rebellion either wholly caſt off their Vicegerent and Soveraign together, or by degrees draw over the Vicegerent or Deputy to their Defection.

6. The great *Engins of this Defection* are the *Corrupt Inclinations* of the ſenſual Appetite, Luſts, and Paſſions of the Body, and eſpecially thoſe, which are the great Favorites, and moſt powerful in reſpect of their Congruity to the Natural Inclinations and temper, or rather diſtemper of the Body; or thoſe *Temptations* which the World offers, eſpecially ſuch as are moſt incident to the Place, Station, Relation, or Condition wherein we ſtand in the World. The former come under the name of the Luſts of the Fleſh, the latter under the name of the Luſts of the Eye, and Pride of Life.

7. Thoſe Luſts and Temptations are the Inſtruments in the hand of Satan, either by Solicitation to corrupt, or by Power to oppoſe the Vicegerency of the Soul under God, and to bring it over by Allurements or Force, to a Defection from him, and in both ways fight againſt the Soveraignty of God; and conſequently his Glory; and againſt the Perfection of the Soul, and conſequently its Happineſs.

8. Thoſe *Luſts are of greateſt Power*, that have the greateſt dearneſs to the Body, either in reſpect of Age, Complexion, Inclination, Condition, or Station; and therefore of greateſt Danger to the Soul, and fight againſt

it

it with greatest Advantage: In a young Man, or a strong sanguine Complexion, Luxury, Wantonness and Uncleanness are most ordinarily most prevalent; In an old, or Melancholly Man, Covetousness; In a middle Aged, or Cholerick Man, Anger, Ambition, Violence; In a Rich or Powerful Man, Oppression, Disdain, Pride: In a Poor Man, Discontent, Rapin. And there is scarce any Man, but hath some *Beloved Lust* or Sin, that he will be content to sell all the rest of his Lusts for the enjoyment of that: Tempt him to a Lust not suitable to his Complexion, Age or Condition, he will easily reject it; but if it be a Lust suitable to his Age, Complexion, or Condition, he will hardly, or with difficulty enough refuse it.

9. As every Lust suitable to our Age, Complexion, or Condition, is of greatest Power, and consequently of greatest Danger, so every such Lust once entertained in Practice, becomes of greater Strength, and consequently of greater Danger than before, and this upon a double Reason: First, Because the Soul is made the weaker, and more emasculated by the reception and entertainment of a lust: then *it is* like *amissa pudicitia*, which is the likelier to make a Prostitute: Sense of Reputation is a great matter to keep Innocence, but a lost Reputation makes way for a further degree of Guilt. Again, the Soul by admittance and entertainment of Lust, gains a kind of Intimacy and dearness with the Lust, and admits it with less difficulty a second time; because it is now become an acquaintance. And lastly, every sin causeth a withdrawing of Divine assistance from the Soul, and an estranging of the Soul from it, a kind of shameful absenting of the Soul from God; and so as it loseth its strength, it loseth its confidence of address for it, which every Man's experience will tell him. Secondly, On the part of Lust, it is made more bold, and confident, and adventuring, than it was before it was entertained:

entertained: It was then more modest and bashful, because it knew not how it should be entertained; but now it grows Confident and Imperious.

10. When Lust hath gotten the Victory in the Soul, it either makes the Soul, which is God's Vicegerent, his Vassal, or his Prisoner; either the Soul becomes servant and Vassal to Sin, or at best it is led away Captive by it: And in both cases, God is dethroned, the Soul imbased, and Lust gets the Empire and Dominion; and the Soul hath either broken his trust with God, or not performed it as it should: The Province committed to his management lost, the Government abused, the Soveraign injured, and the vicegerent is either become a Rebel or at best a Prisoner, by his own default.

11. The *Means of Prevention* of this Inversion of the Order setled by the great Soveraign is. First, That the Deputy *take due notice of his Instructions*; for he is not placed in that Province without his Rules of Government which his Soveraign hath delivered him. Secondly, That he be very *Vigilant* over the secret Confederacies, Motions, and Risings of Lust against those Instructions; for Lust is busie, troublesome and active, and studies and watcheth all opportunities of Defection. Thirdly, that he keep his Authority with *Resolution and Courage*; for Lust, if it be worthy the name of a Subject, it is a petulant and sawcy, but yet a slavish base-minded Subject; a little countenance will make it insolent, and a severe hand over it will make it servile; and especially, that this severity be held over those Lusts, that have or pretend to the greatest interest in the Age, Complexion, Disposition, Quality, Station, or Condition of the Province, for as they have the greatest opportunities to do mischief, so they will sooneſt grow insolent.

12. Though a slight and gentle superintendency over

over Lust will teach it to command, yet under a severe and rigid government the most it will adventure upon, will be to ask admission: and upon such addresses the Duty of this Deputy is to be so far from giving admission to it, that it ought not to Complement, or Treat, or hold Conference or Debate with it, but *flatly deny* it; As a severe Deportment of the Soul must keep Lust from commanding, so it must check and discountenance it in asking; the holding of conference and debate, and reasoning with any Lust, is but a preparatory to its admission, and gives but the more Confidence, Boldness, Importunity and hope of success to it. *Eves* reasoning with the Serpent was the first breach of her Innocence: Lust must not be mannerly treated withal, but flatly denyed. This is that great Doctrine of *Self-Denial* which the New Testament so solemnly enjoyns: for though in truth, our Lusts are not our selves, yet those that grow out of our natural Constitution or Condition, are next to our selves, and by mistake we are apt to esteem them, our Eyes, our Hands, our Selves.

13. This kind of dealing with Lusts and Temptations will in a little time dis-acquaint the Soul with them, and make the Soul and them strangers one to another. It is easily seen, that those things which a Man useth himself unto, so that they seem to become another nature, yet some desuetude from them do evidence to him, that they are not so necessary and unseparable as he once thought them: A man that hath accustomed himself to vain Swearing, so that he can scarce speak a sentence without an Oath, and when he is told of it, professeth he cannot help it, yet let him resolvedly break the custom of it, he will not find that he misseth that unhappy Rhetorick in his Discourse; the like

Asperam nobis, & insuevit virtutum viam nimia facit vitiorum Consuetudo, quæ si in partem alteram transferatur, invenitur (sicut Scriptura dicit) Semita Justitia lenis. S. Hier. Ep. 14.

like is easily seen in Drinking, Gaming, Wantonness, and those other Sins that are pretious and dear to a man in his custom and use of them; by a little resolute disuse of them, he will soon find he doth not miss them; he can easily spare them, and be without them: nay, he finds as great an inconvenience and burdensomness to reassume them, as before to leave them. And besides the Reasons before given, there is this more in it, that the Value and Contentment that is taken in them, is by the great Expectation and Contentment that the mind seeks in the pre-apprehensions and Image that the mind makes to it self of them: for the Contentment of the things themselves barely considered, and in themselves, is but flat and empty; but the Imagination dresseth them up beyond themselves, both in their pre-apprehension and fruition: and so the Value and Contentment of them is due more to the Fancy and false *Idea* of the mind, than to the things themselves; and therefore, if once the mind can be estranged from Conversing with the thought and Imagination of them, they will soon lose their Estimate and Delight; because they are seperated and kept asunder from that which gilds and dresseth them into that delightful and amiable shape which cousens and deceives men into their actings of them. Now this severe hand against them, denying their access, refusing Converse with them, doth prevent the mind from fashioning of Imaginations of them, and dressing up those Imaginations of them in pleasing and delightful representations, and then in a little while they are quite laid aside, and not missed, nor thought of; and their own natural worth, without that secret brooding of the mind upon them, doth not with any strength, solicit or subdue the mind to the actings of them. We are in this kind like Children, who have gotten some toy into their hands, that, it may be, may be hurtful, and they mightily prize them, and set a great rate upon them: but let them be taken away,

away, in a little while they will not miſs them, but be as merry and contented, as when they had them.

14. *The Succeſs* of this Uncourteous dealing with our Luſts and Temptations, will much countervail the unpleaſingneſs of the Duty. A man is tempted to a Sin, he holds conference with it, and is inticed to treat with it, and to think of it, and it pleaſeth him; but it is a thouſand to one if it ſtay there; but unleſs ſome great diverſion by the Grace of God, or ſome External reſtraint by ſhame or Puniſhment, prevent him, he commits the Sin; and ſo Luſt, when it hath conceived, will bring forth Sin, and Sin, when finiſhed, will bring forth Shame and Death, or at the beſt Shame and Sorrow. How will a Man reckon with himſelf; *What am I the better for that Contentment that I took in this Sin; the Contentment is paſt, and that which it hath left me, is nothing elſe but a miſ-giving Conſcience, a ſenſe of a diſpleaſed God, aſhamed to bring my mind in his preſence, a preapprehenſion of ſome miſchief or inconvenience to follow me, a deſpondency of mind to draw near to God under it, and either a great deal of Sorrow and Vexation, or Affliction under it, or, which is the uſual gratification of Satan after Sin committed, to put away the remembrance of a Sin paſt, with the committing of another, till at laſt the Guilt grows to ſuch a* moles, *that a Man is deſperately given over to all kind of Villany; and as his Sins increaſe, his Guilt and Shame increaſeth. On the other ſide, I have denyed my Luſt, or my Temptation, and it is gone: Firſt, I am as well without it, as if I had committed it; for it may be the Sin had been paſt, and the contentment that I took in it, and I had been as well without it; but, beſides all this, I have no Guilt cleaving to my Soul, no ſting in my Conſcience, no deſpondent nor miſ-giving Mind, no Interruption of my Peace with God or my ſelf; I enjoy my Innocence, my Peace, my Acceſs to God with Comfort: nay, more than all this, I have a ſecret Atteſtation of the Spirit of*

of God in my Conscience, that I have obeyed him, and have pleased him, and have rejected the Enemy of his Glory and my Happiness: I have a secret advance of my Interest and Confidence in him and Dependance upon him: and Favour with him, and Liberty and Access to him, which doth Infinitely more than countervail the satisfaction of an impure, and unprofitable, and vexing Lust, which leaves no footsteps behind it but Shame, and Sorrow, and Guilt.

15. As Resolution and Severity to a mans self is one of the best remedies against the flattery and deceit of Lust, so there are certain *Expedients* that are *subservient to that Resolution*; as namely, First, *Avoiding of Idleness*; for the Soul in the Body is like a flame, that, as it were, feeds upon that oily substance of the Body, which according to the various qualifications or temper of the Body, gives it a tincture, somewhat like it self; and unless the Soul be kept in action it will dwell too much upon that tincture that it receives from it, and be too intent and pleased, or at least too much tainted, and transported, and delighted with those fuliginous foul Vapors that arise from the Flesh and natural Constitution. Keep it therefore busied about somewhat that is fitted for it, that may divert that Intention and Complacency in those fumes, that the inferior part of the Soul is apt to take in them, and so to be tempted, transported, or abused by them. Secondly, A frequent and constant *Consideration of the Presence of God and his Holy Angels*, who are Spectators of Constancy to God and his party, and delighted in it; or of thy Apostasie, Brutishness, and Baseness of Mind, and grieved at it. *If a good Man were but acquainted with all my Actions, and Motions of my mind upon the Advance of Lust and Temptations, it would make me ashamed to offend in his sight: but much more, if a pure and Glorious Angel did in my view attend, observe and behold me; but when the Eternal God doth behold* Luke 15. 7, 10. 1 Cor. 4. 9.

behold me, who hath given me this Command to deny my Lusts, and hath told me the danger of yielding to them, that they bring forth Sin, and Death, and Hell, offers his Grace to assist me, promiseth Reward to my Obedience and Constancy, how shall I then dare to offend with so much presumption? Thirdly, a frequent Consideration of Christ's Satisfaction, Sufferings, and Intercession, *These Lusts that now solicit me to their observance, were those that Crucified my Saviour; it was the end of his Passion to Redeem me, not only from the Guilt, but from the subjection to them. It is he that beholds me; how shall I trample his Blood under foot? If I prostitute my self unto them how shall I despise, and as much as in me lies, disappoint him in the very end of his Incarnation? How shall I shame his Gospel before men, and as much as in me lies, put him to shame in the presence of the Father, and all the Holy Angels, when they shall be witnesses of my preferring a base Lust before him? How can I expect the Intercession of my Saviour for me at the right hand of God, who beholds me thus unworthily to serve a Lust, though to my Damnation, rather than obey my Redeemer to my Salvation. 4. Frequent* Consideration of Death and Judgment. *A base Lust solicits me to obey it: shall I accept or deny it? It may be this may be the Last action of my Life, and possibly Death that might have been respited, if I shall deny my Lust, may be my next event if I obey it: and as Death finds me, so will Judgment find me: Would I be content that such an act as this should be the* Amen *of my Life, and it may be, seal me up in eternal rejection? Would I be content that my Soul should be presently carried into the presence of God, under the Last act of my Life to his dishonour? Or, on the other side, If I deny this base importunate Messenger of Hell, and it should please God to strike me presently after with Sickness or Death, would it not be a more comfortable entrance into that black Valley with a clear Conscience, and an Innocent Heart, that could with Comfort say, as one* Hezekiah *did upon*

upon the like occasion. Isai. 38. 3. Remember; O Lord, I beseech thee, how I have walked before thee in truth, and with a perfect Heart; Fifthly, A due *Consideration of the Issue of those solicitations of Lust*; if assented unto, the end of it is Death; it will be bitterness in the end; it cannot with all its pleasures countervail that bitterness that will most certainly attend it; nor can it give any security against it. Suppose thou art solicited to a thought or act of injustice, Impurity, or Intemperance, if thou wilt needs be talking with the Temptation, ask it; *Whether it be not a Sin against that God, in whose hands thy Soul is? and if it be, whether his Anger and Displeasure be not a necessary consequence of that Sin? and if it be, may not he inflict the issues of that wrath of his, when, and in what measure he pleaseth? and if he may, what security can this Temptation give against it? hath it an Arm of Omnipotence to secure me against the power of him, that is Omnipotent? and if it cannot, what Compensation or amends can it make me, to countervail the Damage of his Wrath, or the very Danger of it? Can the Pleasure or Contentment of the Sin do it? alass! the Pleasure will pass away, in, it may be, a Life, a Day, a moment; but the Guilt and torment continues to Eternity.*

MO-

Motives to Watchfulness,

In reference to the Good and Evil ANGELS.

AS we see *Plants in a Nursery*, when they come to a due growth, are Transplanted into Orchards; and those that are unuseful are pulled up and cast into the Fire; or as we see *Boys in a Free-School*, such as are undisciplinable, are after some years of probation sent away to Mechanical Imployments; and those that are Ingenious and Diligent are Transplanted to the Universities: So among *the Children of Men in this Life*, those that are Vitious and Incorrigible are by Death rooted out and cast into a suitable Condition, and those that are Vessels fit for their Masters use, Towardly Plants, are by Death Transplanted into another Region, a Garden of Happiness and Comfort. And possibly by continuance of time, they received Improvement and perfection here: So in that other Region they add to their Degrees of Perfection, and are promoted to further Accessions, and Degrees, and Stations of Happiness and Glory, till they come to the State of *Spirits of just Men made perfect*.

Could we see *the Invisible Regiment of the World*, by the subordinate Government of *Good and Evil Angels*, as once *Elisha*'s servant saw the Fiery Chariots and Horsmen in the Mount, it would give us another kind of representation of things, than now they appear to us. We have just reason to believe that there are *infinite numbers of Spirits of both kinds*, that have their passings to and fro, and Negotiations, as well among themselves as among the Children of Men, and as Ravens, Kites, and

other kind of unclean Birds haunt Carrion, and as Vermine haunt after Putrefaction, and are busie about it; or as disorderly, debauched Companions and Ruffians, ever haunt out, and hang upon a dissolute and foolish Heir, till they have sucked out all his Substance and Wealth; So *the Impure and Corrupted Angels* haunt and flock about a Man given over to Vice, till they have wholly corrupted and putrified his Soul; and those Good Men, whom they cannot win over to them, they pursue with as much Malice and Envy as they can possible; and although they cannot come within them, yet as far as they can, they raise up External Mischiefs against them, watch opportunities to insnare or blemish them, though the Vigilancy of a better Guard, and their own Prudence and Circumspection do for the most part disappoint and prevent them. Besides the displeasure of the great God, there be some *Considerations* even in *reference to these Good and Evil Angels, to make Good Men very Watchful*, that they fall not into presumptuous or foul Sins.

Luk. 15. 10. Matth. 18. 10.

1. It cannot chuse but be a Grief to *the Good Angels*, to be present and Spectators of the Enormities of those, for whose Preservation they are imployed.

2. It must in all probability work in them a nauseousness, and retiring themselves from such Offenders, at least till they have renewed and washed themselves by Repentance, and made their Peace with God in Christ: For there is no greater Antipathy than between these Pure and Chast Spirits, and any Sin or Foulness.

3. It cannot chuse but be a most grateful Spectacle to these Envious and Malignant *Evil Spirits*, who upon the discovery of such a fall of a Good Man, call their Impure Company together, and make pastime about such an Object, as Boys do about a Drunken Man, and upbraid the Sacred and Pure Angels. *Look, here is your Pious*

Pious Man, your Professor: Come see in what a Condition he is, and what he is about.

4. It lays open such a Man to the Power and Malice of those Envious Spirits, they have gotten him within their Territories, and Dominions; and unless God in great Mercy restrain them, renders a Good Man obnoxious to their Mischief: And as the contagion and noysomness of Sin, drives away the Pure and Holy Spirits; so it attracts and draws together those Impure and Malignant Spirits, as the smell of Carrion doth Birds, and Beasts of Prey. It concerns us therefore, to be very vigilant against all Sin, and if through Inadvertence, Infirmity, or Temptation, we fall into it, to be diligent to make our Peace, and wash our selves as soon as we can, in the Blood of Christ, and Water of Repentance.

M

OF THE

MODERATION OF THE AFFECTIONS.

Phil. 4. 5.

Let your Moderation be known unto all Men.

Moderation, is that Grace or Vertue whereby a Man governs his ſenſual Appetite, his Paſſions and Affections, his Words and Actions, from all Exceſs and Exorbitancy.

It refers, 1. To the ſenſual Appetite: 2. To the Paſſions of the Mind: 3. To Speech and Words: 4. To the Actions of our Life.

1. Moderation in *the ſenſual Appetite*; and this is properly Temperance, which is a Prudent Reſtraint of our Appetite from all Exceſs in Eating, Drinking, and thoſe other Inclinations that gratifie our Senſes.

And certainly this becomes us not only as Chriſtians, but as Reaſonable Creatures; for the ſenſual Appetite, and thoſe inclinations that tend to the gratification of our External ſenſes, are in a great meaſure the ſame in Men and in Brutes, and they are in the due order and uſe Good and Convenient for both: we cannot live without them. But Almighty God hath given to Mankind a higher and a Nobler Nature; namely, Underſtanding and Reaſon, which in the Right poſture and conſtitution of the Humane Nature is to Govern, Guide, Moderate,

Moderate, and Order that Inferiour Faculty, that is common to the Bruits, as well as to Man. And that Man that keeps not this Regiment and Superintendency of his Nobler Faculty, degrades himself into the condition of a Brute, and indeed into somewhat worse, for even the Instincts of Brutes do for the most part regulate their sensual Appetite from Excess and Immoderation. But because this belongs to that distinct vertue of Temperance, I forbear further Instances herein.

2. Moderation of our *Passions and Affections*; and these are here principally intended; namely, Love, Hatred, or Anger, Joy, Grief, Hope, Fear, and those other mixt or derivative Passions, that arise in Man upon the presentment of their several Objects.

And although *the Passions of the Mind considered* simply in themselves are *a part of our Nature* and not Evil: but when duly regulated and ordered, are of excellent Use to us; yet if they once become unruly, mis-placed, or over acted, they occasion the greatest trouble in the world both to the persons themselves in whom they are, and to others. We may easily trace almost all the Sins and Enormities, and Distempers and Troubles, and Disorders, that we observe in our selves or others, to the Immoderation, and Disorder of the Passions. Jam. 4. 1.

And therefore the due Moderation of them is of great consequence, both for the attaining of true Tranquillity of Mind, of great Regularity in all we do or say, and to the Common Peace, Order and Benefit of Mankind.

The Moderation therefore of all our Passions *consists principally in these two things*: 1. That they be not mis-placed or set upon wrong Objects; as to Love that which we should Love, but possibly Hate; or to Hate that which we should Love; and so for the rest. 2. That being rightly placed in respect of their Objects, yet that they be not intended or acted beyond

that degree that may be justly allowed to those Objects: And this is properly Immoderation, the former is meerly Misprision, Error, Enormity, Folly.

And therefore when we speak of Moderation of our Passions, it is intended in relation to those things, about or upon which our Passions may be lawfully used or exercised, so that they be kept within their just bounds and measures.

And since all the Objects of our Passions are either something that is Good or so thought, as the Objects of our Love, Joy, Hope, or something that is Evil, or so esteemed, as the Objects of our Hatred, or Anger, Sorrow, Fear; *the true measure* of these Affections or Passions is to be made according to the true measure of that Good, or that Evil that is the present Object of my Passion. If the Good or Evil be Great, it deserves a greater intention of that Passion or Affection that is imployed about them; if it be but little, the measure of my Passion or affection ought not to exceed it, if it doth, it becomes Immoderate.

And hence, it is, that the same Passion or Affection may be, and indeed ought to be variously acted or intended about Objects of the same Nature; yet under different degrees of Good and Evil: I may at the same time have different Objects of my Love, different sorts or kinds of Good, and of different allays, some more, some less Good, and my Love may be extended to them all at the same time; but the degrees of my Love are diversified according to the diversity of the degrees of Good, that each Object hath, all circumstances, adjuncts and consequences being considered. The like may be said, touching Evils that are the Objects of my Hatred, Anger, Sorrow, or Fear.

The Moderation therefore of Affections *requires these things* principally: 1. *A Right Judgment or Estimate of things* Good or Evil, according to their true natures or degrees; for without this we shall not only mistake in the

the degrees of Good or Evil, but even in their very natures: we shall not only take the Leſſer Good or Evil for the Greater, or the Greater for the Leſs; but we shall be apt to miſtake the things themſelves, and call Evil Good, and Good Evil. Now it is certain that according to the Judgment that we have touching things Good or Evil, and their Values and Degrees, accordingly are our Paſſions, and their Extents and Tranſports meaſured out. If I Judge or Eſteem that to be truly Good, which indeed is not, I deliver over to it my Affection of Love, Joy, or Hope: and if I Judg that to be a Great and important Good, which is but Small or Inconſiderable; yet according to the meaſure or proportion of ſuch Eſtimate, I meaſure out the degree of my Love, Joy or delight in ſuch Good. A Child will ſet as great a Rate, and conſequently allow as great a meaſure of his Love or Delight to a Rattle, as a Boy doth to his Top and Scourge, or as a Man doth to a Diamond, all ariſing from the variety of their Judgment, or Eſtimate of the value of the thing. And the like may be ſaid of Evils, and their ſeveral Degrees, with relation to the Paſſions of Hatred, Sorrow, or Fear: 2. The ſecond thing required to Moderation, *is a Prudent ſtaid Deliberation* before the Paſſion be put into motion, that ſo the Judgment be conſulted, touching the nature of the Object; firſt whether it be Good or Evil; and then what Degree of Good or Evil it hath: for be the Judgment never ſo good, yet if Paſſion run before it, and be precipitate upon the firſt and ſudden apprehenſion of the thing propoſed, or objected, and ſo antevert the uſe of Deliberation and the ripening of the Judgment, there muſt neceſſarily, or at leaſt ordinarily follow either Miſtake or Diſorder, or Immoderation in the Paſſion of what kind ſoever; and then the mind is diſturbed, and put into diſorder ſuddenly, 'tis difficult then to make a right Judgment, or at leaſt, it comes too late, and many times after the miſchief is done by the haſty and precipitate Paſſion, either without

without or at leaſt within the Mind; thus tranſported with Paſſion of any kind.

And therefore the *General Rule* for Moderation of all kind of Paſſions, is, reſolutely to preſcribe to a Mans ſelf this Law; That before he any way gives leave to his Paſſion, he will pauſe and conſider a while, touching the Object preſented, what it is, whether Good or Evil, and if either, then what Degree or Value it bears. And when once a Man hath thus peremptorily reſolved to give himſelf this Law, and hath a little while inured himſelf to the practice of it, he will find it eaſie and familiar.

This will better appear in the ſeveral inſtances of the *ſeveral Affections* or Paſſions of the mind, principally in theſe of Love and Hatred, or Anger, Joy and Sorrow, Hope and Fear.

1. *The Affection of Love*, is the principal and Governing Affection of the Mind, and the Root of all other Paſſions: For whatſoever I love, renders that hateful and diſpleaſing, which either prevents me from it or deprives me of it, and ſo occaſions the Paſſion of Hatred or Anger: whatſoever I love, makes me joyful or delighted in the Enjoyment of it, or Sorrowful in the loſs or deprivation of it, and ſo produceth Joy and Sorrow: whatſoever I love, I hope for, if abſent, or I fear the loſs or deprivation of it, and ſo produceth Hope and Fear.

The *Object* of this Affection is ſomething that is Good, or ſo apprehended: The greater that Good is, the greater is the Love of it: Therefore the chiefeſt Good draws out the chiefeſt Love; and an Infinite Good an Unmeaſurable and Boundleſs Love; and ſince *Almighty God* is the chiefeſt and Infinite Good, there cannot be any Immoderation or Exceſs of Love to him: and therefore this Moderation of our Affection of Love, hath no place in relation to my Love of God, for I cannot love him too much. But this Moderation of this Affection principally reſpects *the good things of this World*

World; as Wealth, Honour, Power, Reputation, Relations, Friends, Health of Body, Pleasures, and External Contentments, Recreations, Good Cloaths, Equipage, and State, and such like.

These Good things of this life, have in themselves a just measure of Good; and therefore according to that measure of Good that is in them, they deserve a proportionable measure of our Love; for External Blessings are really Blessings.

And among the several Good things of this World, there are several *Ranks and Degrees* of Good; some are Good, some are Better; and accordingly the proportion or measure of Love, that I lend to them, is to be moderated and distributed and expressed, according to these different Degrees and Ranks of Good that we find in them, or the relation they bear to me; for instance, I may Love my Wealth, but since Wealth is but a useful Instrument directed to other ends, as to support my Life, my Health, my Relations, I am to love it less than these, because these are more valuable, and my Wealth is only desirable or good to these Ends, and subordinate to these Uses.

Moderation of Affection *of Love* in relation *to Externals*, consists therefore principally in these things;

1. That we have *a just Estimate* of the Good that is in the thing that we set our Love upon, and that we do not over-value them, or expect that good to be in them, that really is not, we must look upon them as they are; it may be they are such as have not a perfect sincere Good in them, but mixture of Evil; or such as have not a stable or permanent Good in them, but are mutable or mortal, or such as have a Good in them, proportionate only to our present Condition, and when our condition is altered, the Good that is in them vanisheth: And if they be such, we must esteem them as such, and love them as such; and such for the most

moſt part are all Worldly things, Health, Wealth, Friends, Relations, nay our very Lives.

2. That we look upon all the Good that is in the World, as *derived from the Goodneſs* of *God*, and infinitely below that Good that is in him: and therefore all our Love to them muſt be ſubordinate to that Love that we owe to God, and muſt be controled by it, and in all competitions muſt give place unto it. Suppoſe I have great Wealth, or many Relations, I may, nay, in reaſon I ought to bear ſome Love to them; but I muſt remember it is but a derivative and a ſubordinate Good, and therefore I muſt Love them with this reſerve and qualification, that if God pleaſe to call for them, I muſt quietly part with them; for as I have them under that condition, ſo the Love I owe to God, the ſupreme Good, engageth me to ſubmit to his Will, and to obey it; for if I Love him beſt, I muſt be pleaſed with what his Will is pleaſed; for I judge him the beſt Good, and therefore his Will the beſt Will; and the Good Pleaſure of his Will muſt be the Rule of My Subjection, otherwiſe his Love hath not the preheminence.

3. That we make a right, *a due Compariſon between Good things of ſeveral kinds*, and give that the preference in our Love, which upon a due judgment ought to be preferred; and this concerns and principally diſcovers it ſelf in the Competition of ſeveral good things, and of our affections to them. The Merchant Loves his Goods well, but in a Storm to ſave his Life, is content to throw his Goods over-board. And the exerciſe of Wiſdom in this kind, principally conſiſts in the due weighing the ſeveral values of Good things of ſeveral natures, and ranging of them in their ſeveral Ranks; and alſo in the diligent conſideration of the ſeveral Circumſtances, that accompany ſeveral things; for many times ſome good things that are in themſelves preferrable before others, receive an abatement and allay by circumſtances

ces, and others less preferrable, receive and advance by the circumstances that attend them. 1. Therefore touching the *Different Ranks* of things themselves, in matters of my own private concernment, I am to prefer my Soul and the Good thereof, before all my External advantages, *for what shall a Man give in Exchange for his Soul?* I am to prefer the Good of my Health, before the Good of my Wealth. Again, in things relating to my self and others; I am to prefer the safety of the State wherein I live before my Wealth, yea, and before my own safety; because I am sure when the whole is in danger, I must needs be in danger, and many more; I am to prefer a great Good that may accrue to many, before a Smaller Good; nay, possibly an Equal Good that may accrue to it self; nay, I am to prefer an apparent greater Good to any person than a small and inconsidereble Good to my self. But above all I am to prefer the Honour and Glory of God, before my own Honour Reputation, Estate, Contentment, or Life it self; because he is the Greatest Good, and most to be Loved, and the Love to his Honour is but the result of my Love to him. Again in things relating to others; I am to prefer a Greater Good, that may accrue to one before a smaller Good to another; The Good of one Neighbour's Soul before the Good of another's Estate, where, the one, but not both are justly in my power; I may prefer an Equal Good to a Relation, before an Equal Good to a Stranger where the concernment or condition of both are Equal; because I have just reason, to love a Relation before a Stranger. Again, 2. As there are different Ranks of Good, so *different Circumstances* make one Good preferrable before another; If I see two Men in danger, and I can relieve but one of them, both being equal to me, I am to prefer the relief of him whose danger is greater, or more imminent, before the relief of him whose danger is less, or more remote; and

herein

herein Prudence and Integrity of Heart must be the director of my Love, and of the Emanations of it, always provided that nothing unjust or dishoneſt, be mingled with what I do.

4. That as among goods of different Sizes, or Degrees, I am to prefer the Beſt, ſo among Good things, that at leaſt ſeem equal, I do prefer *the moſt Laſting and Durable*; for Laſtingneſs and Durableneſs is a ſpecial part of the Goodneſs of any thing; nay, oftentimes a Good, that in its preſent degree or extent is greater; yet if it be leſs Durable, is not ſo Valuable as a leſs, but more laſting Good; as the greater Wealth, that muſt be ſpent in a year, is truly leſs Valuable, than a ſmaller portion that laſts two years.

5. That we *obſerve that General Rule* before given; namely, That we never give our affection of Love leave to run out alone without Judgment and Conſideration, going before it, and going along with it: That we ſuffer not our Paſſions to deal out their own meaſures, but our Judgment and Deliberation: That we always keep this Affection eſpecially under Diſcipline and Government, and ſuffer it not to run away from us, as an unruly Beaſt without a Chain; for it is certain, the due Government of this Affection governs all the reſt.

And now if we look abroad into the World, or indeed but ſtrictly and impartially obſerve our ſelves, we ſhall eaſily obſerve a marvellous want of Moderation of this Affection. For, not to mention the miſ-placing of this Affection, upon what we ſhould really hate, we may ſee a great Irregularity, in the Meaſure and Order of Exerting this Affection about things, that we may in their meaſure and kind love: we talk indeed of loving of God above all, and of the great value we ſet upon our Souls and everlaſting life, and of Self-Denial, and againſt loving of the World, and how vain and contemptible a thing the World is: But for the

moſt

most part they are but Words and Speculations; when we come to Practice and Life, there appears nothing, or very little that answers these Notions, and Speculations; little of that Moderation that those Notions import. We love the World, the Wealth, the Honour, the Pleasures, the Profits of it, with all our Souls; we make it our principal business to attain and enjoy it; we account it our greatest Calamity when we are crossed or disappointed in it. One Man sets his whole heart upon his Greatness, another upon his Wealth, another upon his pleasure and Recreations, another upon his Preferment, another upon the Favour of Great Men, another upon the Applause of his Learning or Eloquence, another upon the Beauty of a Mistress or Servant: nay, so Childish we many times are, that we are inamoured on very Toyes, as fine Cloaths, handsom Furniture, a Fine House, splendid Entertainments, a fine Head of Hair, or Mad Antick Postures, or Complements, Affected Words, Gestures or Phrases, Apish Imitation, Plays, and Gaming, new Fashions; that many there are that make such Feathers as these, the Principal Object of their Love, the Business and Study of their Lives, and are as much concerned in their disappointment herein, as if they were undone. These are prepostrous, and want Moderation in their Affection, because they have no true Judgment or Estimate of things, according to their true Values.

THE

[illegible] are the Words and Speculations; when we come to Practice, [illegible] Sons, [illegible] nothing, or very little shall [illegible] and Speculations [illegible] Notions [illegible] World [illegible] Hearts, [illegible] certain and [illegible] when we are [illegible] Wealth, [illegible] another up- [illegible] Favour of Great [illegible] Learning or Elo- [illegible] Mistress or Ser- [illegible] are, that we [illegible] Clothes, [illegible] Entertainments, [illegible] or Com- [illegible] Phrases, Apish [illegible] Conversations; that [illegible] as that, the [illegible] Objects [illegible] and Study [illegible] Lives, [illegible] in their dis- [illegible] Pleasant [illegible] Fashions. These are [illegible] in their Affecti- [illegible] no true [illegible] or Estimate of things, according to their true Values.

THE

THE VANITY AND VEXATION THAT Ariseth from WORLDLY HOPE and Expectation.

IT is very evident to every Mans experience, that *Hope and Expectation of Good*, is the great Wheel, or rather Weight that moves Man to all Actions and Undertakings. The Plough-man ploughs in Hope; and the Merchant adventures in Hope; and the Scholar studies in Hope; and the Souldier fights in Hope; and so for all Humane Actions. And thus it must needs be, for in Hope or Expectation there are these *Ingredients*:

1. *Some End* that a Man hath in prospect, which carries a Complacency and Suitableness to the mind; as to be Rich, or Powerful, or Learned, or Applauded. These are the ordinary ends of ordinary Men; but there are ends of a nobler Condition, as to be everlastingly happy, &c. But of these nobler and higher Ends, I do not now speak.

2. That end is also represented as an End *Possible* and *Attainable*.

3. That there be also a *Means* proposed *probably* conducing to the attaining of that End; and the Hope or Expectation of that End, is the Spirit or Life that puts a man upon the use and Exercise of that Means, thus conducible to it: For the most part the Complacency that is taken in the Exercise of the Means to the attaining of the End proposed, is at all times equal, and most times exceeds the Complacency, that is taken in injoyment of the End when attained; for the reason hereafter given: For the end is present in Expectation in the most ample and Comprehensive Image or Idea thereof that can be: And this is that which quickens and drives on Action with intensiveness proportionable to that measure of Worth and Value, that the Soul puts upon the End thus prospected. And therefore he that hath a great and high Expectation and Value of the End propounded, acts with vigor and industry; he that sets but a low Price or Valuation upon the End, as a business but little preponderating the Trouble and Industry to attain it, is cold in his prosecution of it: But if the Labour and industry, that is required in the use of that means, appear to equal the Good that is attained in the End, the whole action is for the most deserted; as he that sets a great Value upon Wealth or Honour, spares no pains to attain it: So he that sets but a low value upon it, is flat and lazy in his prosecution of it; and he that looks upon it as not countervailing the pains in acquiring it, sits still and is idle in it.

For the most part the Good Things of this World, are presented to Men in expectation, not only in their best dress, but in an Elevated Value above what is in truth in them; and this is therefore so upon a double *Reason*.

1. The wise Providence of God permitting it, and that

that for this excellent End, to keep Men in Action and in Motion; which is of singular use for Mankind. For if the things exciting the ordinary Actions of Life did appear with no greater an Elevation than possibly they do really and intrinsecally bear, the most part of Mankind would sit still and do nothing. This very fallacy, that Men put upon themselves in over expecting, is a Spur to Action and Motion; which in most Men would be wholly intermitted, unless the very worldly Concerns did set them in Action, as the end stands thus represented to their Expectation.

2. Mankind being indued with a Fancy or Imagination, that hath not only a power of separating the Good of every thing from the Evil that may possibly accompany what it expects, but also of stuffing and filling the Good with great Imaginary Advances, it doth (to please and gratifie it self) exercise both these delightful Deceits. If it finds any good in what it expects, it doth upon choice thrust away and remove all that Evil that is really annexed to it; that so it may not be vexed with the pre-apprehensions of it: and it multiplies, and augments, and advanceth and magnifieth that Good that it hath left, that so he may with the greater delight expect what he, by this phantasie, hath wrought himself up to a belief that he shall enjoy.

The misery and unhappiness that falls upon Mankind, from this advance of the Hope and Expectation of Worldly Ends, is observable in one of these Events thereof.

1. It may be there is an *utter Frustration* of the whole thing designed and aimed at, and so his Expectation is like the dream of the hungry Man in the Prophet, that dreamed he had eaten, and he awakes and behold he is hungry. Isa. 29. 8.

2. If he attain the End he expected, be it Wealth, or Honour, or Pleasure, or the like; *yet many times there doth attend it some signal Mischief or Evil*, That he had

not before the patience to think of, that doth render the whole enjoyment to be utterly a thing mischievous, and worse than a disappointment. And indeed the things of the World are generally of such a Consistency, that a very little evil joyned to it, will sower and make it unsavory. A want of a little spot of Ground for a Garden, will make the fruitions of a Kingdom but insipid to *Ahab*; and a want of *Mordecai*'s Knee, will disrelish all the Honour of the great Courtier *Haman*. The truth is, the Mind is that which makes any thing uneasie; and it falls out, that a small cross or trouble to a Mind, especially filled with expectation of a full and intire Happiness, will be as troublesome as a small Thorn in a great Mans Foot.

3. But yet further, suppose we that the thing projected, is attained without any mixture of mischief attending it; yet here is an inseperable unhappiness that doth attend the most perfect injoyment of the best worldly advantage projected and expected; it is always *less than it was expected*. The Expectation flattered it self with much more than what it finds; and a Man doth infallibly find that his Mind and Phantasie had dressed up and adorned the image and phantasm of what was projected, much finer and goodlier than he finds it, when he attains it. A Man projecting Happiness in Honour, Wealth, Friends, Applause, Pleasure, or any other Earthly thing, is much like a Builder, that hath much more content in his Contrivance and expectation of the Beauty, Comliness, Usefulness, Contentment, and other Complacency of his Building, then when it is finished; and when he hath done all, nay though exquisitly suitable to his Mind, yet his contentment vanisheth in the fruition, and the Contentment as it falls short of the Expectation, so for the most part it dies and vanisheth with the injoyment.

Take

Take therefore this Counsel: First, In all thy Designs of Temporal Advantages, *keep thy Expectations and Hopes low*, clog them with Suspicions, and Abatements, and Allays; otherwise thy Expectations will cheat thee; and not only so, but render that good that thou shalt attain (even upon honest designs) insipid and flat, because less than what thou expectest: whereas a low Expectation gives a relish to a low injoyment. Secondly, *Set not thy heart upon an earnest prosecution of Temporal Advantages:* For, if they do not vex thee by Disappointment, or some Thorn or Gall that doth adhere to them, yet it is Ten to One they will cheat thee; appear more glorious at a distance and in Expectation, than nearer hand, and in Fruition. They are trimmed up with Report and Expectation; but in reality, and in themselves are like the Apples of *Sodom*, beautiful to the Eye, but vanish into dust when touched. *Solomon* was certainly the Wisest and externally Happiest King that ever the World knew: He had the greatest opportunity that ever any Man had, to take a full Estimate of the World in its choicest Enjoyments, by reason of his Wealth, and Peace, and Power, and Interest, almost with all the Princes and Potentates that then reigned. He had a vast Judgment and Understanding of all things in Nature, and could with exquisite Skill and Relish, search into, and attain all that was externally Good and Desireable in this World. And besides all this, he made it his chief business to search out what was that Good for the Sons of Men, under the Sun, and this he did neither brutishly, as led thereunto by sensuality, nor superficially, or barely by speculation; but he made it his business not only strictly to inquire into it by his Reason and Judgment, but also really to experiment and try the matter he thus sought after: And having with much industry and observation climbed, as it were, to the top of all Worldly Felicity and Enjoyment, and beholding

holding the reſt of Mankind, as well as they were able, reaching and clambering, as it were, towards this precipice of Worldly Felicity.

——— *Dum monte potitus*
Spectat anhelantem dura ad faſtigia turbam.

From this high Mountain he beſpeaks Mankind in his critical Book of *Eccleſiaſtes*, as it were in this manner: *Ye Children of Men, I ſee ye are full of great Expectations of, and by Worldly Contentments; and you take much pains for the acqueſt of them: Liſten a while what I ſhall ſay to you; I have had thoſe Opportunities of a full diſcovery of the beſt that this World can afford; Wealth, Honour, Pleaſures of all ſorts and kinds, and ſuch Opportunities as none of you ever had or can expect to make the like diſcovery; and I have denied my ſelf nothing that this World can afford to give me Content, and the moſt exquiſite Taſte and Reliſh of them; and I have now arrived to the very* Faſtigium, *the very higheſt point of this Mountain of Pleaſure and Worldly Fruition; and I find my ſelf wholly deceived in what I expected: I expected indeed as great Contentation as you do, but now I have taſted of every diſh, I find them all to be but vanity and Vexation of Spirit. I have not been only diſappointed in what I expected from them, but inſtead thereof I have reaped nothing but Sorrow, Anxiety, Vexation: you do therefore deceive your ſelves in all the pains you take, while ye think from theſe Worldly Enjoyments, ye ſhall acquire Happineſs, yea, or Contentation in them. Be wiſe therefore, and take warning by me, the greateſt example that ever the World knew of this kind. Give over theſe laborious, buſie and vain purſuits of yours; and take out but this concluding Leſſon of mine, which I have learned by infallible Experience,* Fear God, and keep his Commandments, for this is the whole Duty of Man. Heb.

Heb. XIII. 14.

For here have we no continuing City, but we seek one to come.

I Have in *my course of Life*, had as *many Stations* and places of Habitation as most Men. I have been in almost continual Motion; and although of all Earthly things I have the most desired Rest, Retiredness, and a fixed private Station, yet the various changes that I have seen and found, the Publick Imployments, that without my seeking, and against my Inclination have been put upon me, and many other Interventions, as well Private as Publick, have made the former part of this Text true to me in the Letter, that I have had no continuing City, or place of Habitation. When I had designed unto my self a settled Mansion in one place, and had fitted it to my convenience and repose, I have been presently constrained by my necessary imployments to leave it and repair to another: And when again I had thoughts to find repose there, and had again fitted it to my convenience, yet some other necessary occurrences have diverted me from it; and thus by several vicissitudes my dwellings have been like so many Inns to a Traveller, though of some longer continuance, yet almost of equal instability and vicissitudes. This unsettledness of Station, though troublesome, yet hath given me a good and *practical Moral*; namely, that I must not expect *my Rest* in this lower World, but must make it as the place of my Journey and Pilgrimage, not of my

Repoſe and Reſt, but muſt look further for that Happineſs. And truly when I conſider that it hath been the Wiſdom of God Almighty to exerciſe thoſe Worthies, which he left as Patterns to the reſt of Mankind, with this kind of Diſcipline in this World, I have reaſon not to complain of it as a Difficulty, or an Inconvenience, but to be thankful to him for it as an Inſtruction and Document, to put me in remembrance of a better Home, and to incite me to make a due proviſion for it, even that Everlaſting Reſt which he hath provided for them that love him; and by pouring me thus from Veſſel to Veſſel, to keep me from fixing my ſelf too much upon this World below. But the truth is, did we conſider *this World* as becomes us, even as Wiſe Men, we may eaſily find, without the help of any ſuch particular Diſcipline of this Nature, That this World below, neither was intended, nor indeed can be a place of Reſt, but only a kind of Laboratory to fit and prepare the Souls of the Children of Men for a better and more abiding State, a School to exerciſe and train us up into habits of Patience and Obedience, till we are fitted to another Station, a little narrow Nurſery, wherein we may be dreſſed and pruned, till tranſplanted into a better Paradiſe. The continual Troubles and Diſcompoſures, and Sickneſſes, and Weakneſſes and Calamities that attend our lives, the ſhortneſs, and continued Vexation occurring in them; and finally, the common examples of Death and Mortality of all Ages, Sexes, Conditions of Mankind, are a ſufficient inſtruction to convince reaſonable Men, that have the Seriouſneſs and Patience to conſider and obſerve, That we have no abiding City here. And on the other ſide, if we will give our ſelves but the leaſure to conſider the great Wiſdom of Almighty God, that orders every thing in the World to ends ſuitable and proportionable, the excellence of the Soul and Mind of Man; the great

Advances

Advances and Improvements his Nature is capable of; the admirable means, the Merciful and Wise God hath afforded unto Mankind, by his Works of Nature and Providence, by his Word and Instructions, to inable him for a nobler Life, than this World below can yield, will easily confess that there is another State, another City to come, which becomes every Good, and Wise, and Considerate Man to look after and fit himself for. And yet let a Man look upon the generality of Mankind with a due and severe consideration, they will appear to be like a company of mad or distempered People. The generality of the World make it their whole business to provide for a Rest and Happiness in this World, to make these vain acquests of Wealth and Honor, and Preferments, and Pleasures of this World, their great, if not only Business and Happiness; and, which is yet a higher degree of frensie, to esteem this the only Wisdom, and to esteem the careful Provision for Eternity, the Folly of a few weak, melancholy, fanciful Men: Whereas it is in truth, and in due time it will most evidently appear, that those Men that are most sedulous and solicitous touching the attaining of their Everlasting Rest, are the only true Wise Men, and so shall be acknowledged by those that now despise them. *Wisd.* 5. 4. *We Fools accounted his life Madness, and his end to be without Honor. How is he numbred among the Children of God, and his Lot is among the Saints?*

When I come to *my Inn* I have this consideration presently occurs to me. If my Lodging be good and fair, the Furniture splendid, the Attendance great, the Provisions good and well ordered: yet I streight consider this is not the place of my Rest, I must leave it to morrow, and therefore I set not my Heart upon it. And again, If my Inn be but poor, my Entertainment mean, my Lodging decayed, I do not presently send

for

for Painters, Carpenters, and Masons to repair, or beautifie it; but I content my self with it, and will bear with the inconveniences, because I consider it will be but for a night, and to morrow I shall be gone, and possibly come to my home, where I shall be better convenienced. And although the truth is, that this World is little other than our Inn to entertain us in our Journey to another Life; and our stay in it is many times very short, yea, our longest stay here in comparison of Eternity, is infinitely more short than a nights lodging at an Inn, in comparison to the longest life here; yet it is a wonderful thing to observe how much we are taken up with the concerns of this our Inn, what a stir we keep about it? what pains and cost we imploy in it? how much of our time is laid out upon it? as if it were our only home. If our Lot cast us upon a handsome Lodging (as it were) and in it furnished with Wealth, or Glory, or Honor, how we pride our selves in it? how goodly we look upon our selves? how happy we think our selves? what care we have to make it more Rich, Glorious, and Splendid: And on the other side, if our Lot cast us upon a lower, meaner Station; if we are Poor, or Sickly, or Neglected, or under Hatches, what a deal of Impatience, and Discontent, and Unquietness appears? Nay, though our Lodging and Entertainment in this Inn of the World be pretty well, and will serve till we take our Journey; yet if it be not so Fine, and Splendid, and Rich and Comely as anothers; if our Meat be enough to suffice nature, if our Cloths enough to protect us from cold, if our House good enough to keep off the Storms, and defend us from Injuries, yet if these be not so good as such a Mans, or such a Neighbors, not so good as my Ancestors or Relations, Lord! What a deal of Unquietness, and Complaining, and Envy, and Impatience, and Turbulency of mind there is in Men? What Designs, and

Frauds,

Frauds, and Plots, and Undermining, and Undue Means Men take to advance their own condition, and to depress others? and all this while never consider that which would easily cure the extravagance, as well of one hand, as of the other: Namely, *This is not my home, it is but my Inn; if it be Beautiful, Splendid, Convenient; if my condition in it be Wealthy, Honourable, Prosperous, I will not set my heart upon it, nor think any better of my self for it, nor set up my Rest in it: It is but my Inn, I must leave it, it may be to morrow. On the other side, if it be but Poor, Weak, Infirm, Ignoble, Low, I will comfort my self, it is but my Inn, it may serve for my passage, I shall, it may be, leave it to morrow, and then if I have taken that due care that becomes me in my provision for my Eternal State, I am certain the case will be mended with me, however my Inn be Poor, Mean, Inconvenient, Troublesome, it is but for a night, my home will be better; I have learned, that I have here no abiding City, but I seek one to come.* The benefits of the consideration of this Text are many.

1. It will teach a Man a very *low esteem of this present World*, and never to set the heart upon it. *Wilt thou set thy heart upon that which is not?* It is not an abiding City: Either like the old feigned inchanted Castles, it will vanish and come to little while we think we have fast hold of it; or else we must leave it, we know not how soon. It is full of trouble and vexation when we enjoy it; and very unstable and uncertain is our stay in it. 2. But let it be as good as it will, or can be, yet this Text tells of a City that is better worth our thoughts, an abiding City, a City that cannot be shaken, where there are no Troubles, no Thorns, no Cares, no Fears, but Righteousness, and Everlasting Peace and Rest.

2. Consequently it will teach us *to seek that which is most of value first and most*, and make that our greatest Endeavour, which is our greatest Concernment; namely,

ly, to seek that City that is to come, Peace with God in Christ Jesus, and the Hope of Eternal Life. It is true, while we are in this City that continues not (this Inferiour World) God Almighty requires a due care for Externals, and Industry in our Imployments, and Diligence in our Callings: It is part of that service we owe to God, to our Families, to our Relations, to our Selves; and being done in Contemplation of his Command, it is an act of Obedience and Religious Duty to him: But this Consideration will add this Benefit even to our Ordinary Imployments in our Calling, it will be sure to bring a Blessing upon it. *Seek first the Kingdom of God, and the Righteousness thereof, and all these things shall be added unto you.* It shall be given in as an advantage and over-measure. 2. It will add great Chearfulness to the Imployments of our Calling, and to those worldly Imployments that are requisite for your support and subsistence, when you shall resign up your endeavours therein to the good Pleasure of Almighty God. 3. It will remove all vexatious Solicitousness and Anxiety from you, when you shall have such Considerations as these; *Almighty God* (*it is true*) *hath placed men in this World, as in a passage to another, and requires of me an Honest Imployment for my support and subsistence; or else hath lent me a reasonable liberal portion, whereby I may comfortably subsist without much pains or labour; I will use it Soberly, Chearfully, Thankfully: If he bless me with Increase or greater Plenty, I will increase my Humility, Sobriety, and Thankfulness; but if it be not his pleasure to bless me with Plenty and Increase, his Will be done, I have enough in that I have, there is another more abiding City, wherein I shall have supplies without Want, or Fears, or Cares.*

3. This Consideration will give abundance of Quietness, Patience, *Tranquility of Mind in all conditions.* Am I in this World Poor, or Despised, or Disgraced,

or

or in Sickneſs, or Pain; yet this Text gives me two great ſupports under it. 1. It will be but ſhort, this lower World, the Region of theſe Troubles and Storms, is no continuing, no abiding City; and conſequently the Troubles and Storms of this Inferiour City are not abiding or long. 2. After this flitting, periſhing City, that thus paſſeth away, this ſower life which is but the Region of Death, there ſucceeds another City that indureth for ever, a City not made with hands, Eternal in the Heavens, a State of Everlaſting Bleſſedneſs, where are neither Cares, nor Tears, nor Fears, nor Poverty, nor Sorrow, nor Want, nor Reproach: I will therefore with all Patience, Chearfulneſs, and Contentedneſs bear whatſoever God pleaſeth to exerciſe me withal in this life; for I well know that my light Afflictions, which are but for a moment, ſhall be attended with a far more exceeding and eternal weight of Glory.

Theſe Conſiderations will ſeem but dry and empty, to Men that do not deeply and conſiderately weigh matters: Ordinarily young heads think them, at leaſt, unſeaſonable for their youth; but they muſt know that Sickneſs and Death will overtake the youngeſt in time, and that will undeceive People, and render the beſt appearances of this World, either Bitter, or at leaſt Inſipid, and without any pleaſant reliſh; and then the Hopes and Expectations of this City to come, will be more of value to us then the beſt Conveniencies and Delights this lower World can afford. Let us therefore in our health make it our buſineſs to ſecure our Intereſt in it, and it will be our Comfort and Benefit both in life and Death.

OF

OF CONTENTEDNESS AND PATIENCE.

CNtentedneſs and Patience differ in this; that the Object of the former is any condition, whether it be Good, Bad, or indifferent; the Object of the latter is any preſent or incumbent Evil. But though they differ in the Latitude or Extent of their Object, yet they both ariſe from the ſame *Principle*, which, if rightly qualified, gives both.

The Meaſure and Original of all Paſſions is *Love*; and the Object of Love, is, that which is really or apparently Good. If our Love be right, it regulates all our Paſſions: For Diſcontent or Impatience ariſeth from the abſence of ſomewhat that we love and value, and according to the meaſure of our love to the thing we want ſuch is the meaſure of our Diſcontent or Impatience under the want of it.

He that ſets his love upon that, which the more he loves, the more he enjoys, is ſure to avoid the danger of Diſcontent or Impatience; becauſe he cannot want that which he loves: and though he love ſomething elſe, that may be loſt, yet under that loſs he is not obnoxious to much Impatience or Diſcontent, becauſe he is ſure to retain that

that which he moſt values and affects, which will anſwer and ſupply leſſer wants with a great advantage: The greateſt bent and portion of his love is laid out in what he is ſure to injoy, and it is but a ſmall portion of love that is left for the thing he is deprived of, and conſequently his diſcontent but little, and cured with the fruition of a more valuable Good.

He that ſets his love upon the Creature, or any reſult from it, as Honour, Wealth, Reputation, Power, Wife, Children, Friends, cannot poſſibly avoid Diſcontent or Impatience; for they are mutable, uncertain, unſatisfactory Goods, ſubject to Caſualties; and according to the meaſure of his love to them, is the meaſure of his Diſcontent and Impatience in the loſs of them, or diſappointment in them.

He that ſets his love upon God, the more he loves him, the more he enjoys of him. In other things the greateſt danger of diſappointment, and conſequently of impatience, is when he loves them beſt; but the more love we bear to God, the more love he returns to us, and communicates his Goodneſs the more freely to us. Therefore we are certain that we cannot be diſappointed, nor conſequently have any ground of impatience or diſcontent in that which is our *unum magnum*, the thing we chiefly value.

He that ſets his intireſt love on God, yet hath a liberty to iſſue a ſubordinate portion of love to other good things; as Health, Peace, Opportunities to do Good, Wife, Children, Friends: And in theſe he may be croſſed and diſappointed. *But the predominant Love of God delivers the Soul from Diſcontent and Impatience*, even under theſe loſſes.

2. Becauſe the Soul is ſtill aſſured of what it moſt values, the love of God returned to the Soul, which compenſates and drowns the other loſs, and the diſcontent that may ariſe upon it.

2. Becauſe

2. Because the Heart is satisfied, that these losses come from the hand of him, whom he loves, of whose Truth, Wisdom, Love and Goodness he hath assurance, and therefore will be delivered out in measure, upon most just Grounds, and for most excellent ends. He sends an Instruction along with his Rod; and the Soul reads love as well in the Rod of God as his Staff.

3. Because the Love of God, taking up the principal bent and strength of the Soul, leaves but a gentle and moderate Affection to the things it loseth, and consequently a gentle and easie parting with them, or being without them. The great tumult and disorder that is made in the mind upon Losses, Crosses, or Discontents, is not so much from the Intrinsical Value of the things themselves, but from the Estimation that is put upon them; were the love to them no more than they deserve, the Discontent and Impatience in the loss would be very little. Our chiefest love, when it is placed upon God, it is placed where it should be; and the mind is then in its right frame and temper, and dispenceth his love to other things regularly, and orderly, and proportionably to their worth; and thereby the Discontent or Trouble, that ariseth upon their Loss or Disappointment is weighed out according to their true value, agreeable to the just measure of Reason and Prudence: But when our love is out of his place, it becomes Immoderate and Disorderly; and consequently the Discontents that arise upon Disappointments in the things we immoderately love, become Immoderate, Exorbitant Discontents, Impatience, and Perturbation of Mind.

4. Our Love to God brings us to a free Resignation of our Will to His: For we therefore love him, because we conclude him most Wise, most Bountiful, most Merciful, most Just, most Perfect; and therefore must of necessity conclude, that his Will is the best

Will, and fit to be the measure and rule of ours, and not ours of his: And in as much as we conclude that no Loss or Cross befalls us without his Will, we do likewise conclude that it is most fit to be born: and because he never wills any thing, but upon most Wise and Just Reasons, we conclude that surely there are such Reasons in this Dispensation; and we study, and search, and try whether we can spell out those Reasons of his.

OF MODERATION OF ANGER.

THE Helps against *Immoderate Anger* are of two kinds. 1. Previous Considerations before the occasion is offered, to habituate the Mind to gentleness and quietness. 2. Expedients that serve to allay or divert Anger when the occasion is offered.

Of the first sort are these.

1. The consideration of *our own Failings*, especially in reference to Almighty God, and our duty to him; which are much greater than any demerits of others towards us: I provoke my Creator daily, and yet I desire his Patience towards me, and find it. With what face can I expect gentleness from my Creator, if every small provocation from my fellow Creature puts me into passion?

2. The consideration of *the Unreasonableness of that Distemper in respect of my self*: It puts me into a Perturbation, and makes me unuseful for my self or others, while the distemper is upon me: It breaks and discomposeth my thoughts, and makes me unfit for business: it disorders my Constitution of Body till the storm be over: it discovers to others my Impotency of Mind, and

and is more perceived and observed by others, than it can be by my self: It gratifies my Adversary, when by my Passion I improve his Injury beyond the value of it, and injure and torment and damnifie my self more by my own Perturbation, than he can by the injury he doth: It evidenceth a Prevalence of my more inferiour and sensual part, common to me with the Beasts, above my Reasonable and more Noble part. Sometimes indeed a Personated Anger, managed with Judgment, is of singular use, especially in Persons in Authority; but such an Anger is but a painted fire, and without Perturbation: But a Passionate Anger upon injuries received, or upon sudden Conceptions of them, is always without any end at all of Good, either intended or effected: Nay, it is an impediment to the attaining of any Good end: because it blinds the Judgment, and transports Men into inconsiderate Gestures, Words, and Actions.

3. Consideration *in respect of others*, even of the very persons provoking. It may be they are Instruments, permitted by God as his Instruments, either to correct, or try me. Peradventure God hath bidden *Shimei* curse *David*; be not too violent against the Instrument, lest peradventure thou oppose therein the principal Agent. Again, many Men are of such a pitiful constitution, that their injuries arise from very impotence of Mind in them; Shall I be angry with them, because they want that understanding they should have? And yet it is very strange to see the weakness and folly of our nature in this Passion, that it will break into a Perturbation even with Children, Drunken Men, Madmen, Beasts; yea, very dumb things: Witness our anger with Cards and Dice, when their chances please us not; which shews the Unreasonableness and Frenzy of this Passion.

2. There be some Expedients against it, even when the occasion is offered. 1. Carry

1. Carry always a Jealousie over thy Passion, and a strict Watch upon it. Take up this peremptory Resolution and Practice, *I will not be angry, though an occasion be administred.* And let the return upon that Resolution be the first act after the Provocation given: For if a Man can but bring himself to this pass, that he take not fire upon the first offer, the Passion will cool: A Man calls then his Reason about him, and debates with himself: *Is there cause I should be angry? Or, is there any Good end attainable by it? Or if it be, what is the just medium, or size, or measure of Anger proportionable to that end?* And these Considerations will break the first on-set of Passion, and then it seldom prevails: For, it is the first Wave that carries on the Perturbation to the end, which if it be broken at the first, Serenity of Mind is preserved with much Contentation, and sense of advantage.

2. Take up this Resolution, never to give thy self leave to be angry, till thou seest *the just Dimentions of the Provocation.* First, Learn whether there be any such thing done or no: For many times we shall find that a false report, or a mis-conception in the Mind, sets up the Image of an Injury, and presently the Passion swells upon it; when, it may be, upon a due examination, there is no such thing at all. Secondly, Admit there be an injury, yet learn what the Circumstances of it are: For till that be known, though thou hast a mind to be angry, thou knowest not what Proportion or Measure of Anger to allow, till thou knowest the Measure of the injury done. It may be it is not so great; or it may be it was done by mistake; it may be it was done upon some provocation given by thee, or at least so understood; and then it is not so malicious: and it may be the Man is coming to make thee amends, or to ask thee pardon. This will give leasure to thy Reason, to thy Grace, to come in; and will break the

firſt ſhock, which the cholerick blood gives to the Heart, which raiſeth the combuſtion; and then a Thouſand to one it comes to nothing, and either dies preſently, or languiſheth below the name of a Paſſion.

3. In caſe of *Provocation* to Anger *by Words*, conſider this, that there is nothing ſo much gratifies an ill Tongue, as when it finds an angry hearer: nor nothing ſo much diſappoints and vexeth it as Calmneſs and Unperturbedneſs. It is the moſt exquiſite and innocent Revenge in the World to return gentle words, or none at all to ill language. But on the other ſide, Anger and Perturbation doth not only produce what thy adverſary deſires, but alſo puts a Diſcompoſedneſs and Impotence upon thee, that thou becomeſt unable to keep ſilence, or to ſpeak with that reaſon and advantage thou ſhouldeſt.

A PREPARATIVE AGAINST AFFLICTIONS; WITH *Directions for our Deportment under them, and upon our Delivery out of them.*

1. IT is the *great folly* that ordinarily poſſeſſeth Men, eſpecially in a proſperous condition, that they *cannot ſuppoſe a Change* of their Eſtates: a living Man can hardly think of dying; a healthy Man can hardly think of ſickneſs; a Wealthy Man can hardly think of Poverty; a Man in the Applauſe and Glory of the World, can hardly think of being under Diſgrace and Reproach.

2. The *Reaſons* of this Difficulty ſeem to be theſe: 1. The preſent condition is a thing that falls under our preſent ſenſe, and takes up our whole conſideration: things that yet are not, are made preſent only by Contemplation: and that, as it doth not ſo ſtrongly affect the mind, ſo there is a long operation that muſt precede, before it can be brought home: a Man muſt conſider whether the State wherein he is, be changeable, and what may change it; and whether it may change for the worſe, or unto what degree of badneſs, and the probabilities or poſſibilities of it; and ſo it requires

quires a long process of the Mind, before a Man can bring himself under a supposition that his condition may change, and change extremely for the worse. 2. When that supposition is received or admitted, yet it being but notional and imaginary, hath not the like strength of impression upon the mind, as that which is present and sensible, and so it soon passeth away, and hath not strength enough to hold out for any time upon the mind, to work a due preparation and temper in the mind for a change. 3. The present condition, when it is grateful to the sense, we are for the most part willing to embrace and make the most of it; we have not patience to give an allay or abatement to our present fruition, by mingling any such sad considerations with it, as that it may change, when the mind begins to put it self upon thoughts of a change of a beloved condition, such replies as these do often meet with it: *What? shall I be dying while I live? be Sick, when I am well? be Poor when I am Rich? be in Disgrace when I am in Glory? make my self Miserable while I am happy? it will be time enough to take and bear that Lot when it comes, and not to dye, or be in Sickness, Poverty and Disgrace by anticipation: I will take the benefit and sweetness of my present happiness, and not sowre or abate it by the pre-apprehension of a change, if it happens, it will come before it's welcome. I will therefore think as little of it as I may before-hand, and not make that present by a needless Contemplation, which I would willingly be freed from, if it should at all attack me.* These and such like considerations do make Men rather procraftinate the evil day, than put themselves under the supposition of it.

The *Inconveniences* that arise to the Children of Men, *by this averseness from thinking of a change* of a prosperous condition for a worse, are very great. A mind that oftentimes in a prosperous condition casteth it self in worse by supposition and contemplation, doth

doth ordinarily use his present condition Warily, Moderately, Watchfully; but on the other side, this incogitancy of a change makes Men Presumptuous and Confident in their Estate, Voluptuous, Imperious, Proud, Immoderate, Vain glorious: for they want that Correction that should allay and discipline it into Moderation. If I am Rich, or in any other prosperous condition, and begin to pride up my self, and to take upon me; presently a mind accustomed to assume upon it self, by preapprehension, a contrary condition will presently check that Pride and Vanity with such a kind of expostulation as this: *How Unseemly, Imprudent and Vain is this? what if to morrow I should be cast down from my Greatness, or cast upon my Bed of sickness, or under the cloud of Disgrace, or, it may be taken away by Death? what will then become of this Immoderation? carry it along with me I cannot; for the change of my condition will not bear it; and if, with the change of my condition, I do, as I must, put off these Follies that attend me in this, that which is now my Excess, my Sin, will then be my Shame, my Sorrow and Vexation.* 2. As a frequent pre-apprehension of disadvantageous changes tutors the mind to a right use of the present condition; so it admirably fits a Man with such a temper of Spirit, as becomes his changed condition: doth his change require Patience to bear it, Contentedness under it, Preparedness for it? He hath learned this in the Theory, and hath them laid up ready to be put in ure if the occasion call for them: if there be no occasion to practise them, they are no burthen; but if there be, he hath put himself to School to Affliction by Premeditation before it comes, and is ready to exercise those Vertues when it comes. But on the other side, a Man, that being in a condition of Prosperity, never puts himself under the sad thoughts of a change of his present Happiness, if such a change befalls him, he

he is at his wits end; he is surprized, and overwhelmed with it; he knows not how to bear it, but falls into Impatience, or his very Soul dies within him; he is taken before he is prepared, and none of those dispositions, or rather distempers of mind, that were bred up upon his former condition, will at all serve the present, but to distract, and disquiet, and perplex him; as his former Pride, Haughtiness of mind, Greatness of Spirit, Intemperateness, Luxury; they are so far from being at all serviceable and useful to him, that they are as so many Haggs and Furies to torment him; and the things called Patience, and Contentedness, and Humility, and Calmness of Spirit, which are of absolute necessity for his present change, he knows not how to attain or use. 'Tis a miserable, or, at least, a very great Improvidence for a Man then to be learning those Virtues, when the present necessity calls for the use of them: it is like a Thief, who is to learn to read, when he is to pray his Clergy.

4. It is therefore a most *useful and necessary* course for Men in Prosperity *to take up the frequent Contemplation of their Change. Bilney*, when the true profession of the Gospel in this Kingdom was under Persecution, was used to put his finger into the Candle to inure himself the better to undergo Martyrdom; which he at length suffered, possibly with more Resolution and Patience, than if he had omitted that experiment. And Surely this practice of Patience would be with more ease, and no less advantage, if in the time of our external Happiness, we did sometimes, and oftentimes, take up such serious Contemplations as these, both in reference to Death, and other external Afflictions: *I am now* alive and well, *but I cannot but know that I am mortal and must dye, and my own reason, and every days experience tell me that my time is very uncertain and casual: a small distemper or disorder in any little Vein or Artery,*

a little cold, a little meat undigested, may cast me into a mortal Disease; a Crum going aside, a contagious Aire; the fall of a Stone on me, or of me upon a Stone, may suddenly take away my life. There are such infinite Casualties that may be mortal to me, that it is no wonder that I should die, but it is that I live. What if it should please God by any Disease or Accident suddenly to call me to account for my Stewardship? are my Accounts ready? is my Peace made? are my Sins pardoned? is my pardon sealed? is all as ready as it becomes that hour? if it be, well, if not it becomes me speedily to set things in order, especially my great concernment: for as this Tree of mine falls, so it will lie to all Eternity. Such thoughts as these, often and seriously intreated, would not hasten a Mans death, but would much amend his life: it would put and keep the Soul in right order and temper. *Again, I am now in* Health and Strength, *free from Disease and Pains; if I am not cut off by an untimely end, I must expect that Disease and Pains will lay hold of me; it may be a burning Feaver, or a languishing Consumption, or some such Disease as may make the nights long, and the days troublesome, every place uneasie, all things I eat or drink insipid, every Limb or Vein, Bone or Sinew contributing some Pain or Weakness, or Faintness, or anguish to the common stock of that disease, which I must suffer. How am I furnished with Patience to bear it? can I amend in my self that Frowardness, Unquietness, Peevishness, and Impatience that I behold in others in the like case?* Believe it, Sickness is not the fittest time either to learn Virtue, or to make our Peace with God: it is a time of distemper and discomposedness: those must be learned and practised before Sickness comes, or it will be too late, or very difficult to do it after. *Again I am now abounding with* Wealth; *but* Riches *many times make themselves Wings and fly away; a Thief, or a Robber, a Plunder, or a Sequestration, a false Information, or a false Oath,*

the

The change of Times or Casualties of Fire or War, Oppression from those above, or Tumult from those beneath, the Chaldean *or the* Sabean, *a Word or Action mis-understood, mis-apprehended, or mis-interpreted, and a Thousand Contingences, may take away all my Wealth, So that I may stand and see my servants deserting me, my Children utterly unprovided for, my self in Extremity and Want, So that I, that have relieved Thousands, must be fain to gain Bread for my self and my little Children, either by the sweat of my own browes in some low Employment, or by the charity of others: This may, and may be speedily: Experience of these times have made it visibly possible, wherein Thousands that never dreamt of a change, have unexpectedly felt it. Can I come down to so low a condition with quietness and serenity of mind, without murmuring against Providence, or Cursing, or studying Revenge upon the Instruments of it? Nay, can I entertain this Change with Patience? nay, with Chearfulness? nay, with Thankfulness to God, that he gives me my evil things in this life? if he be pleased but to bless my Afflictions to me, and to reserve my portion of Happiness for the life to come, can I still depend upon God? live upon him? and bless his Liberality, if he allow me and my poor Children a piece of Bread and a Cup of Water? can I look through the darkness of my present condition, and behold that Hope of Eternity that is beyond it, and gather more Comfort in that Hope, than all the present Disasters can give Discomfort? If I can do this, my Loss will be my Gain; If I cannot, It should be my business in the time of my Prosperity, to lay up such a stock and treasure against the evil day, which will be above the Malice, and Power, and reach of Men and Devils to deprive me of: Again, I am now in* Honour and Esteem *in the World, my Place makes me Eminent, and if it did not, yet my* Reputation *is fair and clear, and great, it may be I can without Vanity or Ostentation own as much esteem as* Job *doth in his 29 Chap.* The young Men saw me and hid themselves, and the

the Aged arose and stood up; when the Ear heard me it blessed me; and when the Eye saw me, it gave witness to me: *But for all this my condition may be changed, as his was, and my next Complaint may be with him.* Chap. 30. But now they that are younger than I, have me in derision, whose Fathers I would have disdained to have set with the Dogs of my Flock: and now I am their Song, yea I am their by-word. *I may be branded with the Imputation of the highest Crimes; nay, my very Religion and Piety to Almighty God, and my Justice, Honesty, and Fidelity to Men, may be covered with an Imputation of the basest Hypocrisie and Dishonesty under Heaven; and though this part of my Reputation hath been my darling, that I valued highest of any thing in the World, and consequently a blemish cast upon me in this behalf, would wound me deeper than any Worldly loss; yet a Consequent of greater Importance would follow upon it, which I value higher than my Reputation,* viz. *The Honour of God, the value and esteem of Religion would be wounded through this wound; yet if this should befall me, am I in a frame and temper of mind to bear it as I should? can I be contented to sit under Reproach and Infamy with Patience and Quietness of mind? can I content my self with the secret witness of my own Conscience, attesting my Innocence, though the Imputations, under which I sit, are as black as Hell? can I chearfully make my secret appeal to the Searcher of Hearts, and please my self with the Serenity of his Countenance towards me? Though I am clothed with Calumnies and Reproaches, can I wait his time for Vindication, and content my self, though the World never know my Innocence, so as my God and my Conscience can attest it? if I have not arrived at this temper and pitch of mind, it should be my labour to attain it? for without it I sink under my Reproaches and Infamies, but if I have attained it, then under the most dark and cloudy storm of undeserved Reproach and Infamy I*

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enjoy a Goshen *within my self, I have a beam of light that follows me in the blackest night, and I conquer my Reproaches by suffering them.*

5. But though this exercise of putting our selves under Notional Afflictions, is of singular use to habituate and fit us for such a temper as becomes such a change; yet this is not all; *Afflictions* are *not only* Notional and *Possible*, but there is something more in it; there is *a greater probability of them, than to be freed and exempt from them*: they are not only under that degree of things that may be, but they come near to that degree of things that must be, and that *in these respects.*

1. In respect of *our Sin and Demerits.* Although Afflictions many times are not principally intended as Punishments, but are sent for higher ends; yet it is most certain, that they are deserved to be inflicted as Punishments, and are in their own nature a most necessary consequent of Sin. They are not expiatory or satisfactory Punishments, but they are most certainly Fruits and Effects of Sin: and worldly Crosses and Calamities do as naturally flow from precedent Sins, as the Crop doth from the Seed that is sown. Now in as much as every day I commit some Sin or other, it is no wonder if I reap the Fruits of it in Affliction: it is a wonder rather that I meet with no more Calamities and Crosses in this World; and it is a Mercy, if I meet with them only in this World, and not both in this and that which is to come. *Wherefore doth a living Man complain, a Man for the Punishment of his Sin?* Certainly, though there were no Devil or Wicked Men to inflict Punishment upon me, as long as I carry Guilt and Sin about me, its no wonder if it raise storms upon me: and therefore I have no cause to hope for an Immunity from Trouble, so long as I have no Immunity from Sin.

2. In respect of *our Corruption*, we have seen Trou-

bles

bles and Afflictions under the former Consideration *sub ratione pœnæ*, under the nature of a Punishment; in this Consideration, *sub ratione medicinæ*, in the nature of a medicine. The former shews somewhat of the Divine Justice to inflict them, the latter much of the Divine Mercy to apply them. The truth is, our Natural Corruptions are very Many, and very Great; and for the most part they are most disorderly and dangerous when our condition is Prosperous; it is indeed the Fuel of our Corruptions. Pride, and Vain-glory, and Carnal Confidence, and Security, and Luxury, and Intemperance, and Insolence, and Arrogance, and Forgetfulness of God, and of our selves, and of our Mortality, and of our Duty, and a Thousand such kind of Vermin do grow and thrive upon Prosperity. God almighty therefore sends Crosses, and Afflictions, and Troubles, and those to cure, and chase away, and starve these evil Beasts. And let any Man observe either in himself or others, we are generally the worse for Prosperity, and generally the better under Adversity, whatever Sects or Professions we are of: and it is a far greater difficulty to manage a Prosperous, Glorious condition, than a low or Afflicted condition. Many times when I have read in the Scriptures, that Affliction is the Lot of the Righteous, and in the World ye shall have Tribulation, I have looked upon it not only as the Issue of the Devil and wicked Mens hatred, but also as the wise Dispensation of Almighty God to suffer it; for it is for their Safety and Benefit. Affliction doth in no sort so much endanger a good Man to lose his Innocence, Worth and Virtue, as Prosperity, Wealth and Honour do: and therefore I have always thought that Man the securest from Afflictions upon this account, that useth his Prosperity with the greatest Piety, Watchfulness, Moderation and Equality of mind; because such a Man keeps a check upon his Corruptions,

and

and so stands in less need of this Physick: he is like a Man, that in his health keeps a good and orderly Diet, whereby in probability he stands in less need of a Corrective for Peccant Humours.

3. As God, out of his Mercy to Good Men, sends many times Afflictions to cure or allay their Corruptions; *So the Devil or Evil Men* will be sure to inflict them out of Hatred and Envy at their Graces, *Marvel not if the World Hate You, it Hated me before it Hated You.* And it is a great marvel, if any Good Man escape Afflictions upon this account: for if he be such a one, as being in Prosperity, sets his Heart too much upon it, then the Devil and the World endeavour to deprive him of his Comfort, to draw him to Murmuring, and Discontent, and using of unlawful means, or unworthy Compliances, to preserve that which he so much loves: or if he be a Man that in his Prosperity keeps his Heart in a right frame and temper, then the World or the Devil, being disappointed in that condition, endeavour to shake him with the other extream: and though in reference to both, there is Envy, and Malice in the Devil inflicting, yet there is Mercy and Wisdom in God permitting it: in reference to the former, for the checking and curing of this growth of Lust, and Corruption; in reference to the latter, for the Tryal of the Sincerity of his Graces, as in the case of *Job.*

4. Another reason of the Necessity of Afflictions to Good Men, is *to carry their Hearts upwards*, and to make them reach after their Everlasting Hope, and set a price upon it. The Good things of this World, though in our judgment we set not the like esteem upon them as upon Heavenly, yet they have this advantage that they are present, and therefore affect the Sense and the Mind more than things that are better, at a distance: and therefore we are apt to set up our rest here. And this is the reason that even Good Men, though they

value and prize Grace and the inward favour of God; yet they commonly love the World a little too much; and divide their Affections too equally between God and the World; and therefore study and endeavour such a Contemperation that they may hold both. And hence it is, that God, who requires intirely the Heart, doth many times make the World bitter to us, to make us weary of his Rival, that so we may with more Intireness and Integrity set our Hearts upon Him and upon that Everlasting Hope, and long after it, and satisfie our selves with the Expectation of it, and make it our Treasure, and set up our rest upon it, and in it. And these are some of those many reasons that evidence the Necessity of Afflictions.

6. And now we will come to consider these *Three matters.* 1. What Preparations we should use before Afflictions overtake us. 2. What should be our Exercise under it. 3. What should be our frame of mind in case of Deliverance from it.

1. And in the first place of the first of these; We have seen that it is a Lot to be expected in this World: we cannot upon any terms promise our selves an exemption from it; nay, if we should escape all other Temporal Calamities; yet sickness, and infirmities of Body will most infallibly overtake us: they are part of that black-guard, that commonly attends death, which is the inevitable Lot of the Living. It concerns us all therefore to be prepared for that, which must necessarily, sooner or later, be our condition, in some kind or other, it may be in many, it may be in all kinds.

1. Therefore the first Expedient Preparatory to Afflictions is this: In the time of our Prosperity it must be our care to *walk with as much Innocence, Watchfulness, and Circumspection as can be:* for it is a most certain truth that the Malignity, and Sting, and Venom of Affliction is not so much in the things I suffer,

as in the ſenſe of my former Guilt and Sin. No Man is in a better condition to bear Afflictions, than he that hath the cleaneſt Conſcience: for, as any diſtemper in any part of the Body draws all the miſchievous and hurtful humours of the Body to that part, ſo it is a moſt ſure conſequent of any manner of Affliction, it brings all former Sins to remembrance, and calls the thoughts of them together upon ſuch an occaſion. When *Joſeph*'s Brethren were under a ſtrait in *Egypt*, under the threatnings and ſeeming jealouſies of their unknown Brother, then comes in the remembrance of their injury to their Brother, and it is repreſented to them with all the aggravations that can be, Gen. 42. 21. *We are verily guilty concerning our Brother, in that we ſaw the anguiſh of his Soul when he beſought us, and we would not hear: therefore is this diſtreſs come upon us.* Conſcience, that they had before ſtifled and injured, now takes her time to be even with them, and flies upon them when they are in a ſtraight, and then ſhe will be heard, though in their Proſperity ſhe could not. And this Return of the Remembrance of Former Sins is the very Gall of Affliction; and that Principally upon theſe two reaſons: 1. It is that which weakens and impairs the ſtrength that ſhould bear them, for, for the moſt part all internal Afflictions, they concern the Body, or the outward Man, whether it be Poverty, or Reproach, or Sickneſs, or Pain; and if for all this the Mind be but free, ſhe will be able to bear them pretty well, will ſuggeſt Reaſons for Patience, Hopes for Deliverance, and twenty Allays, at leaſt to mitigate the preſent ſufferings: but when that Mind, and Reaſon, and Judgment, that ſhould ſupport, is likewiſe wounded, and vexed, and tormented, with the ſenſe of paſt Sins, and the Storms that are within be as violent and turbulent as thoſe without, there is nothing to bear up againſt the Afflictions; the Soul it ſelf, that

ſhould

ſhould ſupport the outward Man, wants ſupport for it ſelf. 2. In all external Troubles, as it is the Duty, ſo it is the Nature of Man to fly to God, and that application poſſibly gains Relief from it, but howſoever it bears upon the Man with a convenient ſtrength againſt them: the very liberty of recourſe to God gains a Dependance, a Hope, a Confidence which ſupports in a very great meaſure under the Greateſt Troubles: but this Return of Sins paſt upon the Conſcience and Memory, if it doth not wholly deprive, yet it doth wonderfully interrupt, diſcourage, and divert the Soul from this moſt admirable expedient. When a Man ſhall have ſuch thoughts as theſe: *I am under a very great Affliction either in my Eſtate, Friends, Name, Body, and I know no way to extricate my ſelf but one, and that is by application to the Almighty and Merciſull God; and if I could but do ſo, I were ſafe: but alas! the Memory of my former Sins, my breach of Covenant with him, my frequent Relapſes into Sin, my Ingratitude to him, they fall in upon me, and I dare not, I know not how, I have not the face, the confidence to come unto him; and ſo I muſt lie and ſink under as well my Guilt, as my Affliction.* And although this is a very falſe way of Argumentation, and ſuch as is moſt diſpleaſing to God, and derogatory to his high Prerogative of Mercy, as well in forgiving as in delivering, who hath given to the moſt hainous Sinner, and under the greateſt Afflictions, a Commiſſion to ask his Mercy both to Pardon and to Deliver, and that with a Promiſe of Mercy; yet it is moſt certain, that, what by our own weakneſs, and what by the Devils ſubtilty, the Remembrance of our paſt Sins doth moſt ordinarily make our addreſſes to God under our Afflictions very difficult. Little therefore do people conſider in the time of their Proſperity, what a ſtock of Venom and malignity they lay up againſt an evil day by a diſſolute and ſinful life. Affliction without this

most accurſed contribution were much more tolerable. If thou meaneſt therefore to make thy Affliction eaſie, keep thy Conſcience clean before it comes: thou haſt then the Strength of thy own Soul to ſupport thee, and the liberty of Acceſs to the moſt Mighty and Gracious God to deliver thee, when thou canſt in the ſincerity of thy Heart with *Hezek.* appeal unto God: *Remember now,* *Iſa.* 38. 3. *O Lord, I beſeech thee, how I have walked before thee in Truth, and with a perfect Heart, and have done that which is good in thy ſight.* I ſay with reverence, keep God thy Friend in thy Proſperity, and thou mayeſt with confidence reſort to him, and relie upon him in Adverſity.

2. But alaſs! when we have uſed all the Care and Induſtry, and Watchfulneſs we can, who can ſay he hath made his ways clean before God? our Proſperity, and the Temptations that await us from without, and the Corruptions that are within us give us often falls that we know of, and many more that we know not of: if therefore the neceſſity of our condition ſubject us to Afflictions, and the prevalence of our Corruptions ſubject us to Temptations, what hope can I have to have a comfortable Affliction, when I cannot hope to have an Innocent Converſation? Yet there is another expedient to eaſe and lighten Afflictions: If thou canſt not be Innocent, yet *be ſincere and upright Hearted*: An Honeſt and plain Heart, that holds no confederacy with any known Sin, keeps a quiet Conſcience even under Affliction it ſelf. If thou haſt not a perfect Life, yet be careful in thy Proſperity thou keep a perfect Heart.

3. But yet if thy Heart hath proved deceitful to thee, and thou hadſt fallen into any Sin, yet there remains one expedient to ſtop and anticipate the malignity of it from mingling with thy Affliction: Before Afflictions come, before thou *break of thy Sin by Repentance*

pentance. Every Sin leaves a kind of Poiſon in the Soul, and there it many times lies raked up till an evil day comes, and then it begins to work ſome purpoſe; Sound and Serious Repentance to fetcheth out the Core, this neſt of malignity; cleanſeth this Ulcer that Sin hath gathered. And leſt the malignity of Sin ſhould remain in thy Soul, when Affliction overtakes thee, be careful. 1. That thy Repentance be *frequent and iterated*; and to that end let thy *Examinations* of thy heart and life be *ſtrict and daily*. Poſſibly thou mayſt find a Sin upon thy review that thou didſt not before eſpie, that may deſerve a ſpecial Repentance: but if thou doſt not, yet thy ſins of daily Incurſion require a daily Repentance. 2. That thy Repentance, upon any known Sin committed, be *Speedy*, while thou art in thy Proſperity; let it not lie upon thee till to morrow. Who can tell whether ſome bitter Affliction may not overtake thee before thou haſt repented? and then that Sin will reach out its Venom and Malignity into thy Affliction, and make it worſe. Therefore intercept that accurſed influence of Sin by a ſpeedy Repentance. Thy Repentance will be the eaſier, and thy Affliction the lighter; thy Heart the ſtronger to bear it, thy Acceſs unto Heaven for Deliverance the readier. When a Man lies under a Sin till Affliction come, he hath two great Suits to diſpatch in the Court of Heaven: Firſt, To gain his Pardon. Secondly, To gain Deliverance from, or ſtrength under Affliction. Be careful therefore to get the former diſpatched in thy Proſperity: thou haſt the leſs to do under thy Affliction. When Guilt and Affliction come upon a Man together, they add to each others weight and difficulty of removal: but Affliction meeting with a Conſcience cleanſed by Faith and Repentance is always tolerable, and for the moſt part Comfortable; it looſeth its nature, and becomes another thing: It is a preven-

tion of Sin, a Corrective of Corruptions, an Exercise of Grace, a Conformity to Christ, an Assurance of Gods love, Preparative for Heaven, rather than an Affliction.

4. Above all things *be very careful that thy Affliction be not the just production of thy Sin or Folly*: for in the one case thou sufferest as an Evil Doer; in the other thou sufferest as a Fool; and in neither thou canst take any Comfort. If thou sufferest without thy fault, or for thy Vertue, Piety, and Goodness, thou needest not be troubled for the one, and thou mayst most justly rejoyce in the other: but to suffer as an Evil Doer, or as a Busie body in other mens matters, or for ill Language or Passionate Words, or Disturbance of the civil Power; these take away both the Comfort and the Glory of these Sufferings. Nay, though the end intended in these Extravagances, may possibly be good, and though the Punishment inflicted exceed the due proportion, and so hath somewhat of injustice or extremity in the infliction, yet such a kind of suffering brings little Honour to God, little Peace to a Mans self, and little advantage to others; but rather the contrary. A Man that hath Sins about him hath ill Companions and such as abate the Comfort, even of an Inocent Suffering; but when a Man suffers for a Sin, or any unjustifiable Action, his sufferings lose the name of Afflictions, and become formally, and in their own nature Punishments: and in such a kind of suffering, though sometimes the Goodness and Wisdom of God brings Good out of it to the party that suffers, yet in such, a Man doth not only undergo temporal Loss, Pain and Inconvenience, but hath the inevitable prospect of his Fault and Offence in them, which makes the suffering the more bitter and distastful

5. Be careful to bring thy self *to a right Estimate of the World*, and the Good or Evil of it. Our over

valuation of the World is that which makes us exc either in the Comfort we take in the injoyments, or in the Perturbation that we ſuffer in the Loſſes or Croſſes of it: and commonly according to the meaſure of our Love unto, or valuation of the things of this life, ſuch is the meaſure of our Grief or Sorrow, or Deſpondency, or Anger, or Vexation that we entertain in our loſs or diſappointment in them: For indeed all other Paſſions and Perturbations of the Mind are but the Handmaids of the Paſſions of Love, or Love acted in a different ſhape or method. If I ſet too high a value upon my Wealth, or my Health, or my Honour, or my Relations, or my Credit, then my loſs or diſappointment of any of them will produce an Exceſs of Sorrow, or Vexation, or Deſpondency, or Anger, or Revenge. Therefore let it be thy buſineſs in the time of thy quiet and proſperity, in the firſt place to ſettle thy Judgment aright, and conſequently thy Affections aright, in reference to *Externals*. Conſider, firſt they are but Externals: they have no ingredient at all in the Man; a Man may be a Fool, or a Vicious and wicked Man, and yet injoy theſe things in a great meaſure: and a Man may be a Wiſe, a Juſt, a Vertuous, a Pious Man, a Man in the favor of God, and yet be without them. 2. They are in their own nature very uncertain things: they are ſubject to a Thouſand contingencies, nay, if they ſtand ſecured unto me with the greateſt ſtability that may be, yet my Body is ſubject to many weakneſſes and Diſtempers, and a Diſeaſe in my Body will render all theſe things inſipid and vain to me. What good or content will all my Wealth, my Honour, my fine Houſes, my great Retinue, my great Power, do me, when I am in a burning Feavour, in a painful Conſumption, nay, under a fit of the Head-ach, or Stone? for ſo ſmall a Diſtemper will make me take no contentment or ſatiſfaction at all in all or any of theſe injoyments, the

truth is, they are but Provisions for the Flesh, and in order to the Body; and when the Body is under a distemper, they become insignificant useless things. He that is under a strong Pain or Disease finds as little contentment; though he lie on a soft Bed richly furnished, in a Chamber richly hanged, in it a Cupboard furnished with a massie Plate, as if he lay in a Cottage. 3. They are but for a time, Death will at last overtake me, and as all my Riches, and Pleasures, and Honours, and worldly Accomodations, cannot prevent or buy it off, so neither will they be of any Comfort or value to me in that hour. Indeed they may make death more troublesom and unwelcome to me, but they cannot at all secure me against it. The plain truth is, Death doth undeceive and open the eyes of the Children of Men; it teacheth us to put the true value upon every thing as it deserves. *My Riches and my Honour, my Pleasures, and my Profits, my Gallantry and my Policy, which I made much reckoning of in my life time, when Death comes I shall perceive them to be but Vanity at the best, and set no Esteem upon them: but Piety and Prayers, and Charity, and Interest in God, and in the Merits of Christ and the Promise of the Gospel, that perchance in my life time I esteemed as dry and useless things, I shall then see to be of greatest value, and accordingly prize them: These I shall carry with me into the succeeding World; but all my Worldly Comforts, when I pass through this strait Gate of Death, I shall leave behind me, as a Snake leaves behind his antiquated Skin when he passeth through a brake, and never make use of them, or take comfort in them more. And when I come unto the other side of this dead Lake, the Fruitions of all my life past will be forgotten, or at least remembred as a Man remembers a Dream when he awakes; only the Good or Evil of my past life will stick upon me unto all Eternity. Why then should I set my Heart upon that*

which

which is of so small a value, so little use, so short and so uncertain a continuance? they are things which I may lose while I live, but I am sure I cannot keep them when I die; and if they take their farewel sooner, they do but their kind, and at best, do but little anticipate their last and necessary valediction. I resolve therefore I will not set my Heart upon them, but carry a loose and flaccid Affection towards them: And if I loose them, I will not over-much afflict my Soul for the loss of that, which I had not much reason to value while I had it.

And thus a Man should tutor himself to a just Estimate of the Good things of the World; so a Man should bring himself to a just and due Esteem of the *Evil things* of the World, such as sickness, and Pain, and Imprisonments, and Reproach, and Want, and the like. There are these two things that do much allay the severity of those evils. 1. They are but Corporal, they reach no further than the Body, the Husk, the outward Man, the Cottage, they cannot at all get so deep as the Soul. 2. They are but Temporal: It is most certain that Death will cure and heal these Evils; and possibly these Distempers and Sufferings, the less severe they are, the more tolerable; the more severe, the more in probability they will hasten and advance the cure: As nothing that hath an end can make a Man truly Happy; so nothing that hath an end can make a Man truly Miserable; because he hath under his greatest Misery the Lenitive of Hope, and Expectation of a Deliverance.

6. But yet farther, *Gain assurance of thy Peace with God in Christ, and consequently of thy future Happiness*; and be frequent in the Contemplation and Improvement of it. This is the great Engine of a Christian, a Magistery, that was never attained by the most exquisite Philosopher, nor is attainable but in, and by the knowledge of Christ, who brought Life and Immortality

mortality to light: It is the great expedient whereby a Man attains Victory over the World; Whereby he is able to injoy Prosperity with Moderation, and undergo Affliction with Patience. *This is the Victory which overcometh the World, even your Faith.* When a Man, under the severest Afflictions, shall have this Assurance, and these Contemplations; *It is true, I am in as low a condition as the World can cast me; my* Estate *torn from me by the basest of Men, and I and my Children exposed to extream* Want and Necessity, *so that I am become a little better than a Vagabond upon the Earth, for the attaining of Bread; or at best am driven to the hardest and most sordid imployment that can be consistent with honesty for my supplies of Necessaries, and if by chance my own sweat or others charity supply me to day: I cannot imagine what shift to make for to morrow; and if this were a condition to which I had been born, or in which I had been bred, use might have made it easie and familiar; but it is not so; I am fallen into this low condition from a plentiful and liberal condition, wherein I had my Table crowned with plenty; and as I wanted not Charity to imploy my Plenty, so I wanted not Plenty to supply my Charity. Again, I was in the greatest* Reputation *and Esteem among Men that may be, but now I am fallen under the saddest, the basest, Scorn, and Obloquy, and Reproach, and Imputation that can be, and all this without any cause: My* Enemies *triumph over me with Scorns, Derisions, and Exprobrations: my former* Friends *bestow upon me a Scornful Pity: that is more bitter than the upbraidings of my Enemies: the abjects and dregs of the people make me their by-word; and the* Calumnies *under which I suffer, are of such a nature, that none dares be my Advocate, but the silent Testimony of my own Conscience and Innocence. Again, under all these pressures it had been some allay, if I were but a Citizen of the World, that I had but the liberty to forsake the place of my* 1. Joh. 5. 4.

my suffering, and go to some more auspicious or tolerable corner of the World; but in that I am also prevented, my liberty is taken from me, and I am penned up in the narrow, dark, loathsome, stinking confines of a most odious Prison, without the benefit of Light, or Friends, or indeed of any other Company than such as make my Imprisonment the more intolerable, Chains, and Vermin, and the most accursed Malefactors. Again, I suffer not only under restraint of a loathsome Goal, but I am exposed to lingring Torments, Racks, and Whips, and Famin, and Nakedness, and Cold, and continual Threats, and sad Expectations of worse to follow, if worse there may be. Again, dismal and painful and tormenting Diseases seize upon my Body, no part of my Body free from pain, no place affords me ease, no Cordial gives me comfort; my Breath short and Painful, and even loathsom unto my self, my eyes consumed and weary with expectation of a Deliverance; my Heart faint, and not able to support its Weak and languishing motion; my Stomach gone and not able to receive or digest the most pleasant meat; my exhausted, consumed Body standing in need of supply, and yet unable to receive it; my Intrails parcht and scorcht with burning heat, which is nevertheless the more increased by that which should allay it; my Limbs, and Joints, and Arteries torn and racked with tormenting Convulsions; my Sleep gone, or more troublesome, than if I were awaked; no posture, no place affording me ease or relaxation; in the Morning I wish it were Night, and in the Night I long for the Morning; my easie Bed affords me no ease, and I desire to rise, and when I am risen, I cannot bear it, I must presently lie down, importunately longing for this or that meat, and when I have it, loathing the very sight of it: In sum, the whole mass of my Blood corrupted, and my whole Body a bag full of putrefaction, stink, and corruption, loathsome to my self and others, a very Carcass bound to a living Soul, tired with her burthen, exquisitely sensible of it, unable either

either to bear it or deliver her self of it. These be some of those sad attendants that accompany this condition, and it may be all those Calamities befall a man at once, together with the loss of Friends, or near Relations, as in the case of *Job*; and then what remains to denominate a Man perfectly miserable, if the calamities of this World can do it? But, if under any or all of those Pressures I can, upon sound ground and assurance, rest upon my hope of Immortality, these and a thousand more External miseries will not only be tolerable, but easie: When I can upon sound Convictions and Experiences, practically entertain my self with such thoughts as these. *It is true, I am as miserable in Externals as the World can make me, but in the midst of all my External Losses and Poverty, I have in my prospect a Kingdom prepared for me, that cannot be shaken, a Treasure in Heaven above the malice and reach of Men and Devils, and after a few days spent in my poor Pilgrimage through this World, I shall as surely possess it, as if I were already actually invested in it; and as this Hope doth allay the sharpness of my passage, so in my arrival to my Happiness, my present suffering will make my future rest more welcome, That Beam of Light and Comfort, that this Hope darts into my Soul, will inlighten my darkest Night here, and walk along with me to my* Canaan, *when Hope shall be swallowed up in Vision and Fruition; in the midst of all the Storms and Reproaches and Vilifyings that the World heaps upon me, I enjoy the Comfortable Presence and Favour of God in my Soul, and his Suffrage, and Attestation, and Acceptance of my Innocence, which doth infinitely more over-ballance the Frowns and Contempts of the World, than the favour of the greatest Prince doth over-weigh the Reproaches of the basest Peasant. In the midst of my closest and darkest Restraints, I have that converse, which the strictest guard, the strongest Bars cannot exclude: I have the Presence and Conversation of*

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my Saviour in Christ, and his blessed and Sacred Spirit, which doth cure and heal the noisomness, and supply the retiredness of my closest Restraints; and this company makes my Prison a Temple, wherein I can with his Blessed Apostle, with a Chearful Heart, magnifie my God; my Soul and Mind is at liberty and free in despight of Gates of Brass, and Bars of Iron. In the midst of all my Pains and Sickness, and the tedious declination of my Body to its final corruption and dissolution, I can satisfie my self with an expectation of my happy Resurrection, when this weak, and frail, and dying Body of mine shall be made like unto the glorious Body of my glorified Saviour, and translated into the Company of Saints and Angels; where there shall be no Sickness, nor Sorrow, nor Pain, nor Sin, nor Death, and I shall meet with those Friends and Relations of mine, which died before me in the same hope. I look upon these my Present Pains, and Sickness, and Weakness, as the Harbingers of that dissolution, which shall put an end to them, and begin my Happiness; and hereupon I bear them not only with Patience, but Comfort, (the greater their Violence is, the sooner they will finish their business, and rend away this mortal corrupted Carcass from my Immortal Soul,) and even in the instant of my dissolution can, by the eye of my Faith, discern the blessed Angels ready to transport my Soul, cleansed by the blood of Christ, into the joys of Heaven, and my blessed Redeemer standing on the other side, as it were, of this dead Lake, ready to receive me, and lead me into those Heavenly Mansions of Rest and Happiness, which he went before to prepare for me. This Hope and Assurance, as it makes the best things of this World, in their best appearance and dress, but light and vain, and empty and nothing: So it makes the worst things that the World and Mortality can inflict or suffer, light and easie. *For these light Afflictions, which are but for a moment, work for us a far more exceeding and eternal weight of Glory: while we look not*

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at the things which are seen, but at the things which are not seen: For the things that are seen are Temporal, but the things which are not seen are Eternal. 2 Cor. 4. 17, 18.

These be some of those Preparations that will admirably fit and prepare us to meet with Afflictions; and in them these two things are to be remembred.

First, That we do not only content our selves with Notions and bare Speculations of these things, but that we may *practically digest them* into our Hearts and Resolutions, for if they be but notional only, Afflictions, when they come, will easily rend and defeat these Notions. I have known many Men that have had very excellent Notions of this kind, and could discourse excellently of them; nay, could urge them very effectually upon others, but when any little Cross hath overtaken them, they have been quite out of all Patience and Comfort, and as much to seek how to entertain it, as those that had never known any such matter; nay, a poor experienced Christian, that could not talk half so much, hath received the shock of Affliction with much more Christian Resolution than the other; and the reason is, The former had digested these Matters barely into Notion, and the latter he made it Practical and Cordial. When I read *Plutarch*, and *Seneca*, and *Tully*, I find excellent Instances and Reasonings to support the Mind in Afflictions; and many times upon the soundest Grounds that can be. *Plutarch de Animæ Tranquillitate*, tells us, That he that hath learned the Nature of the Soul, and thinks that by death it shall attain a better, or at least not a worse condition, hath a great freedom from fear of Death, and no small *viaticum* to attain Tranquillity of mind in his life. And many such instances are given by the *Stoicks*, especially *Seneca*, and by *Tully*. But when the latter came to an exquisite apprehension of his danger from *Anthony*, his

his Philosophical Notions and Contemplations were too weak to bear up his mind against those fears; and therefore in his Sixteenth Epistle, *Lib.* 10. to *Atticus*, he writes to him to this effect: *If thou have any thing to comfort me, gather it up, and write it not out of Learning or Books; (for I have these here with me.)* Sed nescio quomodo imbecillior est medicina quam morbus: *But I know not how it comes to pass the Physick is too weak for the Disease.* And *Job*, though a Wise and Experienced Man, and bore up pretty well in his Afflictions, yet his friend *Eliphas* tells him, and that truly. *Job.* 4. 3, 5. *Behold thou hast instructed many, and thou hast strengthned the weak hands; but now it is come upon thee, thou faintest, &c.* Men may have excellent Theories to support in Affliction, and can apply them to others in that condition with singular dexterity and advantage; yet when the case comes to be their own, their Spirits sink under them, because these Theories many times flote in the Understanding, but are not digested deeply, and practically in the Heart.

Secondly, Whatever you do, *gain this Habit and Temper of Mind.* Actuate and Exercise your Faith, make even your Reckonings, get your Peace and Assurance setled before Sickness comes: For a Man in any kind of suffering besides, possibly may learn them, because his mind is, or may be in his intire strength; but most certainly Sickness is an ill time to begin to learn these Contemplations, unless they are learned before the Distempers of the Body discompose the Mind, and unfit to begin to learn. It is a time when that, which hath been before fitted and laid up in store in the Soul, must be drawn out and exercised; but it will be a most difficult business then to begin that Lesson, which should be learned in Health, though practised in Sickness.

II. Thus much for our Preparation to meet Afflictions. Now concerning our carriage under them.

First,

First, in the beginning, and first Onset of any Affliction, be very careful to *keep the Mind in a due temper: Call in all your Aids of Reason, and Duty*, to keep you in a right frame and temper of Moderation; for Affliction of any kind, when it hath lain a while upon a Man, will probably bring him into order; but at the first Onset the Passions begin to flie out, and play reaks, and disorder the Soul, and fill it to Perturbation. Then immoderate Anger, or Murmering, or immoderate Sorrow, or Fear flie out, and Men thereby become less able to bear for the future, and many times flie out into that Immoderation and Distemper at first, either in Thoughts, or Words, and Actions, that they are sorry for after, and so draw upon themselves a double trouble: First to repent of their folly and immoderation; and then to fit themselves for sufferings; it throws more grains of Sin into the Scale of Afflictions, and makes it heavier, and many times longer than otherwise it would be: And after such Perturbation and Exorbitancy of Passion upon the first inroads of Affliction, a Man hath much ado to bring himself into a right and due temper This was *Job*'s case, in the beginning of his Affliction he flies out into more Impatience and Disorder, than all the rest of the time; therefore beware and see thou keep thy mind in temper, and check Perturbation at the first Onset, call together all thy Graces, and Resolutions, and Reason, to keep thy mind in due temper at first.

Secondly, on the first Onset of any Affliction, *Lift up thy heart to God, desire his Assistance and Grace* to inable thee to carry a due temper and frame of Heart. This is not only thy Duty, and expected from thee by God; but it is a singular help to enable thee to avoid any present Distemper: For it is a means to supply thee with more strength from Heaven to order thy self aright. 2. It brings thy Soul into the Presence of God,

God, before whom it were a shame to bring any Perturbation; the Passions and Distempers of our Minds are under an awe in his Presence. 3. It is a diversion of the present bustle and stir that Passions are apt to make, and being diverted at first, they do not so suddenly, nor so easily fall into a disorder. Commonly Passions are most disorderly and impetuous upon the first occasion: And if they be then interrupted or diverted, the succors even of common Reason, much more of Grace, have opportunity to rally themselves, and prevent Immoderate Perturbation.

Thirdly, Make as speedy an Inquisition as thou canst, *into thy own state*, and what the cause of this Affliction may be: *Let us search and try our ways*, is the voice of every Affliction; and commonly every Affliction upon any person, that lies under any Sin unrepented of, and not forsaken, soon leads the Conscience to point out that Sin; and indeed most Afflictions in such a case carry upon them the very Inscription of the Sin, and bear some Analogy or Proportion with it. *Adonibezek*'s Cruelty, and *David*'s Adultery, were, as it were, written in the Punishments they suffered, and might easily bring them to their remembrance. If thou sufferest in thy *Estate*, consider whether either Immoderate Worldliness, and Covetousness, or Confidence and Glory in thy Wealth went not before: If thou sufferest in thy *Name*, consider whether thy Reputation hath not been thy Idol, or whether thou hast not born thy self too high upon thy Reputation; and so of other Crosses.

Fourthly, If upon this inquiry, thou findest Sin written upon thy Sufferings, or in the bottom of them, *speedily Repent* of that sin; Humble thy self in the sight of God for it, take up Resolution against it. This is the voice, the injunction that this Rod gives thee, and here thy special duty is *Humiliation*.

Fifthly, If upon search thou findest thy Heart and Conscience clear, look upon this Affliction as a Dispensation sent from God, and with all Humility *submit to his hand*; and know that the most Wise God sends it, for most wise ends, though thou seest not any Enormity in thy self that might deserve it. It may be it is to exercise thy Patience, thy Faith, thy Dependance upon him: It may be he discerns that some Temptation is like to meet with thee, or some Corruption is growing in thee, that thou dost not perceive; and he sends this Messenger to divert the one, and to prevent the other: study to improve this Affliction to that end, and here thy special duty is *Patience and Vigilance.*

Sixthly, But it may be, upon this search, thou dost find the true cause of thy suffering is for Righteousness sake, for keeping a good Conscience, for the honour of thy Redeemer, for adhering to the Truth, and that this is the cause that stirs up evil Angels and evil Men against thee: and then indeed thy suffering loseth the name and nature of an Affliction, and becomes an Honour, a filling up of the measure of thy Saviours sufferings, a suffering that hath not only a Blessing in it, but it is a very Blessing it self; for *Blessed are ye, if Men persecute you for Righteousness sake.* Suffering for, or under a Sin committed, requires thy Repentance and Humiliation, for it is a Judgment: Suffering without any Sin before hand signally requiring it, requires thy Patience and Vigilance, it is an Affliction: but suffering for the Testimony of a Good Conscience requires thy Rejoycing, it is a Persecution: But beware thy Heart deceive thee not, and make thee believe thou sufferest for a Good Conscience, when, it may be, it is for thy Folly, or Frowardness: in this case, though they that inflict Punishment may want somewhat of that Charity and Moderation that is fit, yet thou hast reason to repent for thy Folly,

Mat. 5. 10.

Folly, and not to Glory in thy Suffering; we are wonderful apt to believe well of our selves, and flatter our selves many times, into the title of Persecution, when it is but the fruit of our Folly and Inconsiderate Rashness.

Seventhly, *Receive and bear all thy Afflictions with Humility and Lowliness of mind:* for it is a Message sent to thee from the most Wise and Soveraign Lord of the World, though it may be by the hands of a most vile and unworthy Man. It was an excellent temper in *David*, that, when his disloyal Subject cursed him, restrained the just indignation of his followers: *Let him alone, it may be the Lord hath commanded him to Curse.* It may be the Instrument executes his own Malice and Spight, and it may be thou canst not find any Signal Cause of this Affliction even from the hand of God; yet be not Vindictive against the Instrument; he doth God's Errand, though he vent his own Malice: receive God's Message, and leave the Revenge to him that hath reserved it to himself as his own Prerogative; and it may be he will burn the Rod, when he hath done with it. Neither storm at God's Dispensation, it may be thou hast deserved it, though thou dost not see it; or if thou hast not, give leave to thy great Soveraign to deal with his Creature, as he pleaseth, and put thy mouth in the dust.

Eighthly, *Receive it Thankfully*, as well as Humbly. Know that it is sent from the most Wise and Merciful God; what he doth, he doth upon most excellent Grounds and Reasons. It may be it is Preventing Physick against a greater Mischief: It may be it is for an Improvement of thy Grace; it may be it is intended, as an evidence, that thou art a Son, and not a Bastard; it may be it is to wean thee from the World; it may be it is to fit and qualifie thee for a greater Blessing, and to give thee a capacity to receive and bear such a Bene-

fit, which without the Preparation of an Affliction would make thee Proud; it may be it is to make thee an Example, a ſtrengthning to others; it may be it is becauſe thy Good Things are reſerved for the better World, and therefore thy Evil Things are diſpenſed to thee here. If God be thy Father, truſt his Wiſdom, becauſe he is God, and truſt his Love, becauſe he is thy Father; and then thou canſt not doubt that any thing that he ſends deſerves thy Thanks, though thou ſeeſt not wherein the Benefit of it lies: Be contented herein with an Implicit Faith, and be Thankful to him at all adventures. A Cup of Wormwood would not be reached to thee from ſo Wiſe, and ſo Good a Father, but that his Love and thy Benefit is mingled with the bitter Cup, though thou canſt not at preſent taſte the one or the other.

Ninthly, *Bear it Patiently and Quietly.* 1. If it come *for thy Sins*, thou haſt reaſon to bear it patiently, for it is but the fruit of thine own Plant, the Crop of thine own Seed. *Why doth the living Man complain? a Man for the Puniſhment of his Sin?* Thou haſt procured it to thy ſelf, be contented to bear the iſſue of thine own way. 2. Bear it Patiently, for *it might juſtly have been worſe*, and more ſevere; thou wanteſt ſomewhat that another injoys, but haſt not thou ſomewhat that another wants? thou haſt loſt a conſiderable part of thy Eſtate, but haſt thou not ſomewhat left? or, if thou haſt loſt all, haſt thou not ſtill thy Health, and thy Limbs, that may ſupply thy Neceſſities by honeſt Labors? thou haſt loſt thy Limbs or thy Health, but doſt thou not injoy thy Senſes, and thy Underſtanding and Reaſon? thou haſt loſt thy Reputation, Honor, and Eſteem in the World, but haſt thou not thy Integrity and Uprightneſs? the Witneſs and Serenity and Peace of thine own Conſcience? thou haſt loſt many of thy near Relations, but haſt thou not ſome left? thou art

viſited with Sickneſs and Pain, but haſt thou not ſeen ſome that have had more acute, and leſs ſtrength to bear them, and leſs hopes to be delivered from them, and leſs means to ſupport them? but ſuppoſe thou haſt loſt all thy Wealth, thy Reputation, thy Health, thy Friends, yet haſt thou not Peace with God? the Light of his Countenance? the Aſſurance of his Favour? the Hope of Eternal Life? and wouldſt thou exchange this Hope for the return of all thy Temporal Comforts and Advantages? believe it, that Mans condition cannot be exquiſitely miſerable, where there is any Hope, much leſs where there is ſuch a Hope, a Hope that out-weighs whatſoever the World can afford, or inflict; a Hope that is ſo much the nearer to fruition, by how much the greater thy eternal preſſures are: when thou doſt deſerve the loſs of all, thou haſt reaſon to be patient, if thou doſt injoy any thing; the Interrogation of the Prophet is pathetical: *Why doth the living Man complain? a Man for the Puniſhment of his Sin?* Where there is Life, there is Hope; and for a ſinful Man to complain while he yet is living, carries with it the conviction of the unreaſonableneſs of his complaint; becauſe he injoys ſomewhat that yet he deſerved to loſe. 3. Bear it patiently, becauſe *it is but ſhort*, though it be never ſo ſharp, it may be that the ſame God that inflicted or permitted it, is at this inſtant reſolving to turn thy Captivity, to give thee Beauty for Aſhes: And what an unſeemly thing will thy Impatience be? How troubleſome will the remembrance of it be to thy Soul upon the change of thy condition? How much wilt thou be aſhamed at thy return, of thy undecency of thy carriage under thy Affliction? I am perſuaded there was nothing more ſowred *Job*'s returning Proſperity, than the remembrance of his former Murmuring and Impatience under the viſiting hand of God. But again, Suppoſe thy Affliction wait upon thee till thy Diſſolution, yet it is but a Night, but an hour of

Affliction: This Night, and this Hour will end with thy life; and this life of thine is but a Span, and then the day will dawn, and the Sun will arise, and thy Affliction will vanish and never return again. 4. Bear it patiently, *Because thy Patience will shorten thy Affliction.* The Tryal and Improvement of thy Patience is one of the chief ends and business of thy Afflictions: It is sent to teach thee that Lesson, and the sooner thou learnest it, the sooner the business is dispatched, and the Discipline dismist: Thy Impatience doth but protract and lengthen out thy Discipline: If thou wouldest be discharged of this importunate and troublesome Messenger, speedily dispatch his business, and he is likely the speedier to leave thee. 5. Bear it patiently, *Because thy Patience will make thy burthen the more easie and tolerable.* When God sends Afflictions to tame a Man, and bring him to a right temper, believe it, he will not be over-matched, he will bring thee down, and if one Affliction will not do it, he will add more, and make thy bond stronger, and can, and will yet visit thee sevenfold more, till he hath reduced thee to Patience and Humility: Struggle not with him, for he will be too hard for thee: If thou bear the Yoke patiently, thou wilt bear it easily; but if thou fling and toss, like a Wild Bull in a Net, thou mayest hamper thy self worse, and thy Yoke will gall thee the more; but it will neither break the Net, nor the Yoke. Be contented therefore, Resign up thy self to his will with Humility, and receive the chastisement of thy folly with Patience; thou wilt have this double Advantage by it. First, The great God will then lay no more upon thee, for he hath attained his end and purpose, by what he hath already inflicted; but will either remove it from thee, or put his own hand to help thee to bear it. Secondly, By the quietness and composure of thy mind, thou wilt be of greater strength to bear thy burthen, and

and with more eaſe under it; for it is a moſt certain truth, That the turbulency, and ſtorming, and ſtruggling of the mind, is that which makes Affliction more ſharp and troubleſome, than the nature, or quality, or meaſure of Affliction it ſelf; it is the mind that gives the value and weight of external Proſperity or Adverſity. Take two Men, the one of a proud and great Spirit, as they call it, the other of a mild, humble, patient Spirit, we ſhall eaſily ſee, that diſgrace or leſs ſhall more afflict and torture the former, than Five times as much of either, or both ſhall trouble the latter. And this is the true reaſon why Afflictions at the firſt are more troubleſome and grievous, than after, though they continue the ſame. At the firſt, they meet with a mind unacquainted with it, and conteſting againſt it, as a Heifer unaccuſtomed to the Yoke; but when by time and continuance, the mind is accuſtomed to it, though the Yoke be the ſame, yet it finds no ſuch ſeverity and importableneſs in it. A Patient Heart gains that habit quickly, which cuſtom, length of time, and neceſſity, doth with more difficulty produce in another temper. 6. Bear it patiently, becauſe thou haſt *an Example of great Patience*, under a greater Croſs, in a moſt innocent perſon: Thy Saviour hath left a Copy of his own Patience for thee to imitate; and thy Affliction is ſent thee to teach thee to write after his Copy, and to conform thee to the Captain of thy Salvation, who was made perfect by ſuffering, conſider the diſparity of the perſons; He moſt innocent without any Sin to deſerve it: Thou a perſon laden with Sin, that meritoriouſly deſerves as much, if not more than thou haſt a capacity to bear: He, the Son of God clothed with Innocent Fleſh, Thou a Worm clothed with Impurity and Sin. Conſider the diſparity of the Sufferings; He a Man of ſorrows, under the Perſecution of thoſe whom he came to ſave,

subjected to all the scorns and torments that the wit of most Exquisite Malice could inflict, and above all this, under the sense even of the wrath and seeming desertion of his Father: Thou, it may be, hast lost some Estate, or Reputation, or art in Prison, or Banishment, or Sickness, or Pain, but under all this dost or mayest injoy that Peace, and Pardon, and Favor of God that his Sufferings purchased for thee: The ingredients of His Cup, nothing but Gall and Vinegar; but thy Cup, though never so seemingly bitter, yet sanctified and sweetned by his Sufferings: And yet under all this, *As a Sheep before his Shearers is dumb, so he opened not his mouth*; though his most Innocent Humane Nature shrunk at the pre-apprehensions of this bitter portion, yet with Patience he resigned up his Will to his Father, *Not my Will, but thine be done.* In sum, as his Patience was meritorious and expiatory for thy Sin, so it was left as a Patern and Example for thy Practice. 7. Bear it patiently, *For it is reached unto thee from the hands of God*, though it may be by the hands of most vile and accursed Instruments, and this consideration is enough to tutor thee to an Invincible Patience. 1. It is the Dispensation of God, who is *Infinite in Mercy and Goodness*; and therefore it is most certain, it is a Message of Mercy; for *He doth not afflict willingly, nor grieve the Children of Men.* Be sure that, it coming from the Fountain of Goodness and Love, it hath a Blessing in it, though thou canst not at the present see it. 2. It comes from the Hands of the *most wise God*, that doth all things for most excellent ends, and even in those Dispensations that are most obscure and rugged, that we cannot unriddle, yet there is always a complication of most Soveraign and Excellent Designs, which shall not be disappointed. 3. It comes from the hands of that God, that is under the relation of *a most tender Father*, that hath the very same Bowels of Mercy,

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Goodneſs, and Love to us, in his Corrections, as in his Favors. A poor ſilly Child, when a Father either Corrects him for a Fault, or takes that from him that will hurt him, or keeps him hard to his Book, or other Imployment, or denies him ſomewhat that is noxious to him, thinks his Father deals hardly with him, when in truth the very ſame tender and Fatherly Love, that diſcovers it ſelf in more grateful diſpenſations, is the cauſe and companion of theſe. The ſame is thy caſe and mine, be patient therefore; it is the hand of a Father that afflicts thee; and that may aſſure thee that it is for thy good, and it ſhall be in meaſure. 4. It comes from that God, that is *thy abſolute Lord*, that hath that unlimited right over his Creature, that his only Will is a ſufficient rule of his Juſtice, thou oweſt an infinite ſubjection to him, from whom thou haſt received thy Being: His Soveraignty over his Creature is even by the very right of Nature, Infinite and Boundleſs. Be contented therefore to bear whatſoever he inflicts, without the leaſt diſputing of the Juſtice or Injuſtice of it. This was that excellent Contemplation of old *Eli*, under the moſt ſevere denuntiation of God's judgment. *It is the Lord, let him do what ſeemeth him good.* And it was that great Leſſon that *Job*'s Afflictions were ſent to teach him, though he could not learn it, till God himſelf, as well for our Inſtruction, as His, taught him out of the Whirlwind; but then he learned it, and abhorred himſelf in Duſt and Aſhes for his former Ignorance and Frowardneſs. 8. Yet further, bear it patiently, for that *God* that ſent thee this Meſſenger, *doth behold and obſerve how thou entertaineſt it*; wherein we may with all due Reverence, ſuppoſe the Lord of Heaven, thus reſolving. *Yonder is ſuch a Man, that profeſſeth to Know, and Fear, and Love me, and I ſee him nevertheleſs fond of his Wealth or Honour, or ſome other Bleſſing; I will give leave to Evil Men, or Evil Angels*

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(as once in the case of my servant Job*) to spoil him of Wealth, and to cast him into Disgrace; and I will observe his carriage and deportment under it; and though I know what it will be, yet I will make it now conspicuous both to Himself, and Men, and Angels: And if his Deportment be not answerable to his Profession, if he storm against my Providence, or use unworthy Means to free himself, or grow Impatient and Disorderly under it, I will make his folly conspicuous, and send more and sharper Visitations unto him, till this fire of Afflictions hath brought him to his due temper of Patience, Humility, Submission to my Will, Dependance upon my Power, Subjection to my Soveraignty: But if on the other side, I see him humble himself under my hand, Submit to my Will, Justifie me in Sufferings, Patient under them, and Waiting my time to be delivered from them, I will exhibit him before Men and Angels as a Patern of Patience, and I will make him as Signal in his Deliverance, as he is Eminent in his Patience.* Suppose thou couldest hear such a Deliberation, and see and behold such Spectators of thy Deportment, how wouldst thou endeavor to compose thy self with all Patience, and Contentedness, and Quietness, and Resignation of thy self under the most severe Affliction? And how little wouldst thou dare in such a Presence to discover, or so much as entertain any Murmuring or Impatient Thought? Assure thy self, though thou canst not with a bodily eye behold this Great Lord of the World beholding thee, while thou art in this Scene of Affliction, yet he beholds and observes thee, and the very motion of thy Soul; and the Glorious Angels, though they cannot look into the secret retirements of thy Thoughts, yet they behold thy external Deportment, and are grieved, if it be unseemly, and unsuitable to the Honour of their and thy Lord, and are glad to behold a Deportment suitable to the Ends and Glory of their Lord: And the Evil Angels, which impute

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and provoke thee to Impatience, are pleased and gratified if they effect it, and ashamed and vexed if they are disappointed in it. Believe it, in a signal and eminent degree of Prosperity or Adversity, thou art like a Man upon a Stage, a spectacle expos'd to the view of God, and Men, and Angels, and Devils; let thy carriage therefore be such, as if thou didst as visibly behold thy Spectators, as they most certainly do see thee.

Tenthly, As thus thou art to bear thy Affliction patiently, so indeavour to *use it profitably*; and besides these advices before mentioned, add to them these insuing. 1. *Learn* by them to have a *just Estimate of the World.* Affliction pulls off those fine gay Cloths from the World, by which in Prosperity it deceives us, and renders it, as it is, a Vain, Empty, Vexing World. 2. From that sound and just Estimate of the World, *Discipline thy Affections to a moderate and loose application to it.* It is true, Afflictions do ordinarily imbitter the World to us, and so for the present our Affections may be dull towards it; but this arising meerly from Sense, without a sound practical established Judgment, it ordinarily lasts no longer than the Afflictions last, and as they wear away, and worldly comforts begin to grow up and increase, so our love to the World comes on, and grows up again: But when a Man by the advantage of Afflictions digests this Principle into his Judgment, commonly it abides, and moderates the love of the World, notwithstanding the return of the Comforts and Advantages of the World. 3. *Keep up thy heart in a dependance upon God's Power and Allsufficiency to deliver thee from Affliction, or to support thee under it*; and labour by Observation and Experience to rivet this Dependance into thy Judgment and Choice. It is most certain, that almost every Man, as long as he can have any thing to lay hold of besides, will make that his Dependence: The Sick Man will depend upon his Phy-

Physician; the Impoverished Man upon his Friends; and the like; but when there is nothing else to rest upon, then Men will to their Prayers, with the Mariners in the Storm; but this being but an Act of Necessity, as it riseth upon Necessity, so it vanisheth with it: When the Necessity is over, and other Dependances come to hand, we are apt to throw off our Dependance upon God. Labour therefore for an Experimental and Judicious Dependance upon God: Sometimes in Afflictions we begin to attain it; but the best way is to begin to entertain such a Dependance before we are driven to it; and then the Necessity of our Afflictions will fasten and improve it, that it will stick with us after. 4. *By thy Afflictions learn to value and improve thy Hope and Assurance of Everlasting Life*: And indeed thy Necessity now doth in a special manner drive thee to it; and it is a great End of God's sending Afflictions, that it may drive us off from the clasping of this present World, and thereby carry us over to the valuation of our Eternal Condition. Thy Wealth is gone, and thy Honour and Reputation is sunk and blasted, and thy Friends have forsaken thee, and thy Body is mouldering to dust and rottenness, and thy Soul sits hovering upon thy Lips ready to take her flight, and all thy hold of this present life is broken and gone, so that thou hast nothing now to lodge and fasten thy Hopes upon, but the Promises of Everlasting Life, thy interest in Christ, the Hope of Everlasting Life, and now, if ever, these things will be welcome to thee. God hath scattered and broken all other Confidences; improve this *Unum Magnum*, this one thing necessary, that alone doth stand by thee, when all things else forsake thee, and will accompany thee in and through death it self; and fix in thy Heart such a value upon this that hath been thy only Comfort, when all others forsake thee, as not to let go the valuation of it, though thy Temporal Prosperity should return unto thee.

Eleventhly,

Eleventhly, *Wait God's leisure for thy Deliverance out of Afflictions, and use no Unlawful Means to be delivered from it.* Use no base or unworthy Compliances with the World, either by dissimulation or flattery, or violence, or falsity, to extricate thy self; for that will either intangle thee worse, or at least add Guilt to thy Sufferings. And above all, avoid that accursed temptation of ridding thy self from thy Troubles by *putting an End to thy own life*; for thereby thou dost at once two great Evils; an Evil of extream *Folly and Madness* to exchange a Temporal Inconvenience by running the hazard of an Eternal Misery; for the very same Impatience and Perturbation and Anxiety of Soul, that puts thee upon such an accursed Resolution, goes with thee into the other World with a great improvement of it, and makes thy Soul in its Separation infinitely more vexed and tormented than it was before in the Body; and an Evil of *Rebellion against God*, who hath sent thee these Afflictions, and hath made it thy Province, and thy Task, and thy Service, that he injoyns thee, to bear with Patience, and to his Honour, till he deliver thee. Thou art just like an hired Servant, who art set on work by a most righteous Lord, and thy labour set out to thee, and thy Reward appointed in the end of thy day, and thou wilt run away before the day be ended, whereby thou dost not only lose thy Wages, but art justly obnoxious to be pursued and cast into Prison for thy Disobedience and Rebellion: Be contented, wait God's time with Prayers and Patience, and thou mayest be sure to find his Mercy in moderating thy Afflictions, his Power to support thee under them, his Goodness in his time, which is always the best time to deliver thee from them, and his Bounty to reward thee for thy Patience and obedient bearing of them.

Twelfthly, Take this for a most certain expedient to be prevented from many Afflictions, and to be delivered from

from them: *Meddle as little with the World, and its Honour, Places, and Advantages of them, as you can; and* extricate thy self from them as much, and as soon as thou canst. Although the Divine Wisdom and Providence governs the World in a most infallible and unerring method, yet in the External Administration of it, it seems to be full of confusion and uncertainty: When I have seen a *Lottery* with a goodly show of fine Plate, and a great many persons parting with certain Mony for an uncertain Lot, and though possibly one or two may gain a fair Prize, yet a Hundred for one drawing nothing but blanks, and when they have opened their Papers vexing and tormenting themselves with their Loss and Disappointment; Or, when I have seen at *Christmas*-time a few Apples thrown among a Room full of Boys, and one scrambling, and another catching, some getting nothing but a fall, or bruise, or a broken Shin, or a broken Limb, and another getting it may be two or three, and those that miss, falling upon him that hath gotten; so the Company fall together by the Ears: Or, when I have seen a Match at *Football*, one while one getting the Ball, and then another kicking up his heels and getting it from him, and then another doing the like by him. These give me a kind of *Resemblance of the World*, wherein, though by the help of Civil Government, there are certain Rules put to the Game, yet they are not always kept, and when they are, yet it is not without a mixture of Irremediable Deceit and Violence, though it be of a finer sort.

If now my Child should run among this Company, and in the scuffle should receive a knock, or a fall, or a bruise, or be tumbled in the dirt, and then should come running to me, and complain of his Usage, my Answer would be to him, What made you there? What made you in such boisterous and unruly Company? If you mingle with such Company, you must be contented

to

to ſhare in the prejudice, and to take your Lot; it is the Play, if you diſlike with your ſucceſs, come no more among them. And indeed, this is in a great meaſure the caſe of many of the true Children of God, they ſee fine gay things in the World, as Wealth, and Honor, and Place, and External Advantages ſcattered among the Children of Men, and gotten by ſcrambling for them, and ſometimes are apt to flatter themſelves into the purſuit of them, with a pretence that if they could come by their ſhare of them, they would do more Good with them than thoſe do that get them; or, at leaſt, they think it as lawful, and as fit for them to have them as others; and thereupon thruſt themſelves into the Crowd, and ſcramble for them, or are, at leaſt, couſened into an affectation of them; and poſſibly they are rolled and tumbled into the dirt in their undertakings, and, it may be, miſs of them when they have all done: But ſuppoſe they gain them, then they think they may keep them, and yet keep their Conſcience and Integrity and Religion too; and many times in that indeavor they loſe ſomewhat of their Integrity, and then God viſits them with ſome Loſs or Reproach; or in caſe they ſtand to their Integrity, and will not part with it, but will make a ſcruple of things that others down with, then commonly they are expoſed and pillaged, and loſe all that they have thus gotten, and the Evil one, and Evil Men tell them, *Nay, Sir, if you come into our ground, if you will hold the World, you be contented to hold it upon our terms, and as we do, or elſe leave it; it is part of the game.* And then the Man complains of his Affliction, and his hard Uſage in the World, and that he ſuffers for keeping a Good Conſcience, and if he would have done as the reſt of the World do, it had been better with him. *But Sir, what made you in that Company? What made you to be tampering with great Places and Preferments? Do not you know,*

know, that if you will be dealing and trafficquing with these kind of Masters, you must take them upon those conditions the World doth usually afford them? Do not you know that by medling with them, you list your self in a manner under the World's command, put your self into that Corporation? And therefore if you are minded to hold these Temporal Advantages, you must observe the Orders of your Commander, and so hazard your Conscience and Peace with God? And if you will not observe the Orders of your Commander, you must be contented to be subject to the Discipline, and Frowns, and Scorns, and Rejections of the World, for you cannot serve God and Mammon. Therefore if thou wouldest prevent or avoid very many Afflictions, mingle as little as is possible, with the concerns of the World, especially in great Places; and if through inadvertency of importunity thou art drawn into the scuffle and intanglements of the World, get out as soon as thou canst safely, and fairly, and honestly: For it is a Thousand to one, but, first or last, thou shalt otherwise hazard thy Conscience, or receive some scratches and worldly prejudices, which are, in truth, rather the Issues of thy Folly, and Inconsiderate Adventure, than true Affliction.

But for medling with *Places of Magistracy, Honour or Publick Imployment,* I would not have it thought that it is my intention that Good Men, lawfully called, and duly qualified, should morosely or frowardly wholly reject their due call unto them. The World cannot be kept in order without Magistracy: and Good Men, if otherwise fitted for it, and duly called unto it, are likely to administer it best for the Publick Good of Mankind: and it were an unreasonable thing for them to expect the benefits of Magistracy and Government from others, when under such circumstances they wilfully decline the communion of the like advantage to others: and therefore the wisest Kingdoms, States

States and Politicians have imposed a necessity upon Men of honesty and abilities to take upon them Publick Imployments: *Aristot. 2. Politicorum*, although he condemns Ambition after Magistracy, [that Men should be incouraged or permitted to stand or solicit for places] *Nemo enim Magistratum petet, nisi Honoris sit affectator: atque pleraque eorum quæ homines injustè faciunt, per Ambitionem & Avaritiam committuntur*; yet tells us, *Oportet enim & volentem & non volentem ad Magistratum assumere, si dignus sit eo Magistratu.* That therefore which I mean, is, 1. That Men that love their own Peace and Tranquillity should not seek great Imployments. 2. That if they are offered, they do, as far as consists with modesty and duty to their Superiours and Country, decline and avoid them. 3. That if upon such an account they are persuaded to undertake them, yet they be sure that before they undertake them, they have sufficient abilities to perform them. 4. If by the Command of the Soveraign Power they are required to undergo them, and are able and fit for the Imployment, they do not either frowardly or ungratefully refuse them: For, 1. Herein they are but Passive; it is an act of their Submission and Duty, not of their Choice. 2. Being thus called to it, if they meet with any rubs in their way, they have no reason to blame themselves, so long as they observe their Duty in the exercise thereof: The Prince that injoyned them to this Province, is to be their support in it. 5. Readily and Chearfully to entertain a dismission from it when it pleaseth the Prince to call them from it, or when by reason of disabling occurrences they may fairly attain such dismission.

III. And thus I have done with some of those principal Considerations touching our Deportment under Afflictions; now concerning the frame and temper of a Soul under our *Deliverance from them.*

1. Accept of thy deliverance with all *Thankfulneſs* to God, and *Humility* in thy ſelf. Attribute it wholly to his Goodneſs and Mercy; Think not that thou art delivered becauſe of thy Worth or Deſert; for any one ſin that ever thou committeſt would detain thee everlaſtingly under the ſevereſt Affliction: Think not thy Affliction hath expiated thy Demerit, and that thou oweſt thy Deliverance to the ſatisfaction that is made by thy ſuffering; for moſt certainly the greateſt Affliction under Heaven cannot ſatisfie for the leaſt Tranſgreſſion; nothing but the Blood of the Son of God can countervail the weight of the leaſt Sin againſt God: Think not that thy Deliverance is due to thy Wit, Friends, or Intereſt; for though God be pleaſed to uſe the intervention of Means, yet he adminiſtred that Means, and bleſſed that Means, and made it effectual, or otherwiſe it would have been but a flat and unprofitable Means. As God ſends Afflictions to evidence his Power, and Wiſdom, and Soveraignty; ſo he ſends Deliverance to manifeſt his Goodneſs and Bounty: and the Tribute that he moſt juſtly expects for the ſame, is but eaſie and reaſonable: *Call upon me in the day of trouble, and I will deliver thee, and thou ſhalt glorifie me*, Pſal. 50. 15.

2. *Forget not the time of thy Trouble, and the promiſes and ingagements that thou didſt then make.* We obſerved in the beginning of this Diſcourſe the difficulty of pre-apprehenſion of Adverſity before it comes; and truly it is almoſt as hard to think of Adverſity when it is paſt. We pleaſe our ſelves with what we enjoy, and never reflect upon what is paſt, unleſs it be to heighten and advance our preſent enjoyments: and if we do chance to think upon the ſerious reſolutions we then entertained, we look upon them as the weak reſults of our Infirmity, uſeful indeed for that time, but now antiquated and grown unſeaſonable.

3. Not

3. Not only call to mind thy Promises, but *call them to mind with a Resolution to observe and perform them*, in such expostulations as these: *Alas! the time was when I was under great Afflictions, it may be of a painful and desperate sickness, and then I resolved, if God would restore my health, I would walk more strictly with him; I would pray more frequently, and more constantly, and more fervently than formerly; I would be more diligent to make even my Accounts with him, to make sure my Calling and Election, for which I found the time of my Sickness was very unseasonable; I would redeem my precious Time, and value those Minutes of Life, that God shall lend me, at a dearer rate than formerly; I would neglect no opportunity of doing Good to others, or improving my Everlasting Peace; how precious then was one hour of repose and quietness, and freedom from pain? and how much should I then have valued it? and how industriously should I then have improved it in the great concerns of my Everlasting Soul? God hath now heard my Prayers, restored my Health, put that precious Opportunity into my hands of performing my Vows and Promises, which I then made in the sadness of my Soul, and shall I deal falsly in my Covenant, disappointing my God that hath delivered me? No, I will up and be doing; I will perform all my Vows to him: nay, the sense of the Mercy and Condescension of God to my requests shall increase my Ingagements before him; As he hath added Mercy to me, so I will add new Obligations to my self of better Obedience, and farther Duties than the sense of my Misery could suggest unto me, or draw from me.*

4. *Be very watchful over thy self*, and remember thy Saviour's Counsel, *Go away and Sin no more, lest a worse thing befall thee*: and in a special manner recollect and call to mind those Sins that did most trouble and disquiet thee in the time of thy Adversity; renew thy Repentance for them, and take a special care to avoid

Relapſes into them; Remember the miſchiefs they then did thee, and let them know they ſhall do thee no more: be moſt ſevere and ſtrict againſt them.

3. Make a frequent *Uſe of thy Deliverance as a ſingular Preſervative againſt the Power of thy Temptations and Corruptions.* Deliverance carries in the very apprehenſion of it theſe two things: 1. A ſuppoſition of a former Miſery or Viſitation: 2. A preſent injoyment of a freedom from that Miſery. Therefore if any Corruption or Temptation unto Sin, ſollicit thee, improve this conſideration to this, or the like effect: *I was lately under the Rack, under the Rod, under extream Want, Impriſonment, Diſgrace, Loſſes, Sickneſs, Sorrows, Fears, and an imminent expectation of the worſt of Evils; and though theſe were ſore and ſharp Afflictions, yet the ſenſe of my former Sins, and the importunate reſtleſneſs of that Guilt, that was contracted from them, were more bitter and tormenting than all the reſt of my ſufferings; it was that which was the ſting and venom of all my Afflictions; and it hath pleaſed Almighty God to accept of my Humiliation, and to remove my Afflictions, and to give me Beauty for Aſhes, and ſhall I be ſo very a fool as by committing of a new Sin to run the hazard of another plunge, another ſcourge? which in all probability muſt be much more ſevere than the former, becauſe it would be the Iſſue not only of Sin, but of Preſumption; a Sin committed againſt the experience that I have had of the bitterneſs of Sin; and with what face or hope could I expect any poſſibility of Deliverance from a ſecond Relapſe into Miſery, occaſioned by ſo Deſperate a preſumptuous relapſe into Sin? But ſuppoſe it were poſſible, that notwithſtanding my yielding to this Temptation, I might eſcape the Vengeance, yet can I be ſo falſe, ſo ungrateful to that God, that hath delivered me from my Sufferings and from my Fears, as to recompence his Love and Mercy, and Goodneſs with a preſumptuous Apoſtacy from him? ſhall I thus requite his Mercy, and Goodneſs,*

neſs, that heard me in my Anguiſh and Sadneſs of Soul, in my Extremity and Miſery, and ſo heard me that he hath delivered me out of all my Troubles and Miſeries: Certainly, if either common Prudence, or common Ingenuity be left in a Man, the ſenſe of a former Calamity, and the ſenſe of ſo great a Mercy, will make a Man abhor the leaſt ſubmiſſion to that Temptation that may at once hazard the continuance of his preſent Comfort, and cannot be entertained without the Preſumptuous Rejection of him, that thus mercifully ſent Deliverance.

6. Let the remembrance of thy Miſery, and thy preſent Mercy make thee *moſt jealouſly and paſſionately careful to keep thy Intereſt, and* (if it be not too bold a word) *thy Friendſhip with God.* Remember he was thy ſupport in thy Affliction, and he was thy Deliverer out of thy Affliction: let Gratitude bind thee to it, as he was thy Benefactor; and let Prudence bind thee to it, thou knoweſt not how ſoon thou mayſt have the ſame neceſſity again, and where canſt thou find ſuch a friend? The truth is, when we are in extremity, and have no whither elſe to fly, O then we run to God, and we pray unto him, and promiſe him fair: but when once our turn is ſerved, and we have gotten our ends, and think our ſelves out of Gunſhot, we are like Mariners after a Storm, and God hears no more of us: but this is, as extream Ingratitude, ſo, extream Folly. Oh keep thy God thy Friend! for moſt certain it is, thou wilt have occaſion to uſe him again, and thou knoweſt not how ſoon: keep thine intereſt in him, and eſtrange not thy ſelf from him in thy Recovery, whom thou canſt not be without in thy Afflictions.

7. As I would have thee recollect what were the things in thy life paſt, that moſt troubled thee in thy Affliction, that ſo thou mayſt avoid them; *ſo think what things or practices, or expence of time in thy life paſt*

was most Acceptable and Comfortable to thee in thy Affliction, that so thou mayst practise them after thy restitution. Consider, whether in thy Affliction thou didst remember thy past Recreations, thy Merriments, thy Feastings, thy Lusts, thy Honours, thy Greatness, with any Comfort or Contentment, or whether the remembrance of the Hours thou hast formerly spent in Prayer, Reading the Scriptures, Hearing Sermons, Relieving the Poor, Visiting the Sick, Relieving the Oppressed, Harbouring the Persecuted Members of Christ, gave thee more contentment. And I dare appeal to any Man's *Experience* under Heaven, that when the former sort of Transactions of our Lives were either extreamly bitter, or at best very insipid, to his remembrance, yet the remembrance of these of the latter sort were most Comfortable and Contenting. Thou art now recovered, it is true, but as sure as thou shalt dye, so sure thou shalt pass through new Afflictions, though it may not be of the same kind, yet of some kind: let it be thy care, after God hath thus delivered thee from thy former Affliction, to lay up a stock of Good Works against another Evil Day; such Cordials will lie warm at thy Heart, even when the cold pangs of Death it self shall be ready to invade and seize upon it, and the Comfort of them shall pass into the other World with thee.

8. Though the portion of thy life before thy Affliction and under it, were very well spent, yet remember that the Mercy of God in thy Deliverance doth call upon thee for *a farther degree of Goodness and Perfection* than thou hadst before: It calls for more Humility, and more Thankfulness, and more Heavenly Mindedness, and more Charity, and more Devotion, and more Self-Denial, and more Sanctity, and more Jealousie for the Honour of God. For, 1. On God's part, thou hast more Ingagements and Obligations put upon thee than before;

before: Every increase of Mercy calls for an increase of Duty. 2. On thy own part, thy Experiences are greater, thou hast past through the School of Afflictions, and that is a season wherein God opens the Ear to Discipline, the Rod hath a voice and a lesson to teach; and thou hast past through the experience of God's Goodness, Tenderness, and Faithfulness in thy Deliverance, and that tutors thee to more Dependence upon him, Thankfulness to him, and Love of him, and these Affections carry out the Heart to Duty and Obedience.

9. Beware that after Deliverance from Afflictions thou *be not secure:* think not with *Agag*, *surely the bitterness of Death is past*; that now, thou hast escaped this brunt, all is safe, and the danger past; still be watchful, and stand upon thy Guard. 1. Thou hast Sins and Corruptions within thee, that if thou art not watchful, may surprise thee, and raise new storms. 2. Thou hast watchful and vigilant Enemies without thee, Evil Men and Evil Angels, that envy thee the more, because thou hast escaped. 3. As long as thou livest in the World thy condition is uncertain and unstable in Externals, and though one Wave be past, another may follow. And if there were nothing else to make thee Watchful, yet be sure the hour of Sickness, and the hour of Death will overtake thee, and that is an hour of Affliction, which thou must always prepare for, least it take thee unawares.

XUM

OF SUBMISSION, PRAYER and THANKSGIVING.

HE *that freely ſubmits not to the Divine Diſpoſition* and Providence, gains nothing by his Contumacy; for ſubmit he muſt, whether he will or no.

But he gains this Loſs and Diſadvantage thereby, that thoſe Providences, that are not according to his deſire, gall him more by the Unquietneſs and Impatience of his mind under them.

He that with an entire freeneſs of Soul *ſubmits to the* Divine Providences, gains thereby theſe *Advantages*; namely, 1. That certainly, ſuch a reſolved willing ſubmiſſion, never makes the Providences the more harſh or ſevere. 2. That commonly they are even in themſelves more gentle and eaſie, becauſe the Man needs not a ſeverity to bring him to a right temper of mind; namely, due ſubjection to the Divine Will. 3. But be the Providences never ſo harſh and hard, they ſit more eaſie upon a quiet, patient, reſigning Soul.

A Man never loſeth by *Prayer*, for if the thing be *granted*, it makes the Bleſſing both the ſweeter and the ſafer, being the humble Victory and Acqueſt of his Prayer: and it makes the Man the Better, the more Thankful; for he looks upon it as a Gift, and not a Chance; the more Dependent upon God, and the readier

readier upon all occasions to call upon him, who honoured the Prayer of his Servant with a Concession.

And if it be *Denied*, yet he loseth not; for it may be, the thing he asked might have done him harm, and been his prejudice. Again, though he be not gratified in the thing he desired, a Thousand to one but he is gratified, with what was fitter or better; But if not, yet the Man receives infallibly this benefit by being denied, that he is made the better, the more Humble and Patient, and to be content that Almighty God should be Master of his own Bounty, and not to be commanded by our Prayers. Or at least it discovers unto him the Distemper of his Heart; if he be not contented to be denied, his Heart was Proud, and his Prayer Hypocritical; he seemed to Pray, but indeed meant to Command, not to pray for what he desired, which makes him thus Impatient of a denial.

Sense of Misery, Want, or Danger, when we find no other means of Remedy or prevention, *doth carry us to prayer*, and Invocation upon God. The Sailors did this in the Storm. But commonly, though Deliverance follows even upon our very Prayers, *we rarely* with that seriousness and intention of mind, *return unto God the Praise* and Acknowledgment of his Goodness. Of the Ten Leapers that were cleansed, we read only of One that returned Thanks for the Benefit; and commonly we either forget the Benefit, and our Benefactor, when our turn is served, and are content to attribute our Deliverance to Chance, to Means, or to any thing, rather than to the Goodness of God. And the *Reasons* may be these. 1. The Pride and Naughtiness of our Hearts, that are unwilling to own our Dependance upon God, when we think we stand not in need of him. 2. Necessity, and Fear, and the Incumbent sense of Evil are more pressing and urgent, and by a kind of force oftentimes drive us to Pray, when we cannot probably

bably find help elsewhere; But when the Necessity and Fear, and Incumbence of Evil is removed, it is only a true Judgment, and the Grateful Temper of our Hearts, that do ingage us to render Thanks for the Mercy received, which is ordinarily more flat and less active than Evils felt or feared. Natural Necessity prompts a Man to Prayer oftentimes, but it is sincerity and a right temper of the Soul that prompts a Man to Gratitude and Thankfulness.

He that in his Necessity prays for Help, and obtains it, if his Prayers were the fruit barely of his Exigence, is seldom Thankful, and if he be not Thankful, it is an Evidence that his Prayers did not move from a Heart sincere, and truly principled with a Dependence upon God, and a habit of Dutifulness to him. But if he be Thankful for the Mercy received, it is an Evidence, that not only his Gratitude, but his Prayers sprang from the same Principle; namely, a Good and sincere Heart, principled with the same habit of Grace, Piety, Dependence upon God, and Obedience to him.

There is an *admirable Oeconomy of the Divine Goodness and Wisdom, to bring his Creature Man both to his Duty and Happiness*; many times he invites us to come to him by Persuasions, and Monitions, and *secret Motions*, and when we neglect that voice, he oftentimes sends upon us Troubles, and Afflictions, and Dangers: and this he doth by a kind of moral force, to make us flie to him by Prayer for help, and relief, and deliverance.

And it seldom misseth its effect, if there be but any Wisdom or the Common Instinct implanted generally in the Humane Nature. When we know not which way to turn, we then flie to God, because all other ways are most commonly obstructed and hedged up, and this passage only left open to an escape: *In their Affliction they will seek me early.* Almighty God deals by us,

2 *Chro.* 20. 12.

Hosea 5. 15.

us, as a wise Artist, that hath a purpose to turn a stream towards some designed place, stops all other egresses but that which fits his design; Or, as a Father, that is minded to bring an Extravagant Son to his Duty and Dependance, obstructs all Supplies, but such as may be had from himself. So oftentimes God Almighty doth so methodise his Afflictions, that all ways of relief are obstructed, but such as may lead a Man to him. It is true, many times in such cases we will be shifting and trying every avenue to get out at; but when we find every passage hedged up with Thorns, but that only which leads to him, our Stomachs come down, and we are glad to seek relief in that way where we find only it can be had. Like *Jonas* his Mariners, in the Storm, we try all Experiments and Artifices to save our selves, throw out our Anchors, take down the Sails, ply the Pump, throw over the Goods to lighten the Vessel; and when all will not do, then we begin to call upon God, *Lord save us, we perish.*

But yet the Method of the Divine Goodness resteth not here, but brings us a step forward: He is often graciously pleased to grant the Deliverance we pray for, to let us see that we call not upon his Name in vain, and to incourage us to depend upon him, to draw near unto him, to make him our Confidence as well as our Fear: And though sometimes he defers our Deliverance, yet he doth it, partly to give unto our selves an Experiment of our own Sincerity and Patience, partly to discipline and tutor us to Constancy and Patient waiting upon him; partly to carry us on to more Importunity and Continuance in Prayer; and by this means our Souls are made the better, by drawing nearer and nearer to him, that is the Fountain of Light and Goodness; for the repetition of Prayers rectifies the Soul, brings it nearer to God, lays more hold upon his Strength, and Goodness, as the sinking

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Man draws himself nearer to the shore by the repeated laying hold upon that Cord that is from thence thrown out to save him.

Neither doth he rest here, for the *Deliverance* he sends, is not barely sent to deliver us from the Affliction or Danger, nor barely to gratifie our Prayers; but to bring us yet nearer to God, and to make us active Instruments *to give Glory to that God*, that hath thus delivered us; whereby at once we are drawn nearer to the Fountain of our Happiness, and Almighty God receives and attains the great end of his Goodness, in the active Glory and Gratitude that he receives from his Creature. And this is attained,

1. By a kind of Natural Instinct, Ingenuity, and implanted Tendency, as I may call it, of a Good Nature; whereby, unless a Man be a Fool, or hath put off the common Rudiments of Humanity, he is carried out to Thankfulness, Gratitude, and an indeavour of complacency to him that is his Benefactor; which, as it is the most rational consequence imaginable, so it is a principle so riveted in the very Constitution of Humanity it self, that even without any antecedent ratiocination, or rational discourse, it doth presently, and at first view, and antecedently, antevert any rational discourse of the Mind. We are Grateful, and study to be complacent to him that doth us good, without any using of Topicks or Arguments, by a kind of Natural Instinct or Sympathy.

2. By a kind of Stipulation or Bargain made by Almighty God with his poor Creature, to have this Tribute of Gratitude and Benevolent Affection from his Creature, as the Tribute and Return of his Goodness and Beneficence, *Psal.* 50. 15. *Call upon me in the day of trouble, and I will deliver thee, and thou shalt glorifie me.* And this Retribution, as it is most admirably Con-genious and Con-natural to the right constitution

tution of the Humane Nature, so it is the most Reasonable, and the most Noble, and the most Easie, and the most Beneficial Retribution in the World to him that makes it. For first, Whereas the Creature in his Prayer seeks, and in the returns thereof, receives something from God, in his gratitude, and Glorification of God he performs that, which his Maker graciously accepts, as a return made to him from his Creature. Secondly, By this means he attains the Two great Ends of his Being; namely, *the Glorifying of God, and the Improvement of his own Felicity*; for Gratitude and Thankfulness brings the Soul to a nearer approach to God, if it be possible, than his very Prayers do; because it is the greatest motion of Love and Beneficence in the Soul unto God that can be; and the nearer the Soul is moved unto God, the nearer it is joyned to its Life, its Perfection, its Happiness: The more it participates of the Love, the Goodness, the Influence, the Communication of the Divine Goodness.

O F

OF PRAYER AND THANKSGIVING.

Pſal. CXVI. 12.

What ſhall I render unto the Lord for all his Benefits towards me?

THere are Two *great Duties* that we owe unto God, which are never out of ſeaſon: But ſuch as we have continual occaſion and neceſſity to uſe whileſt we live; namely, *Prayer and Thankſgiving.*

Prayer is always ſeaſonable in this life, becauſe we ever ſtand in need of it; we always want ſomething, and have always occaſion to fear ſomething; although we could be ſuppoſed in ſuch a ſtate of Happineſs in this World, that we could not ſay, we wanted any thing, yet we have cauſe to pray for the continuance of the Happineſs we injoy, which is not ſo fixed and ſtable, but that it may leave us: *I ſaid in my proſperity, I ſhall never be moved: Thou hiddeſt thy face, and I was troubled.*

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We are never out of the reach of the Divine Providence, either to Relieve or Afflict us; and therefore we are under a continual Neceſſity of Prayer, either to Relieve and Supply us, at leaſt, to preſerve and uphold us.

Thankſgiving is likewiſe always ſeaſonable, becauſe we are never without ſomething, that we receive from the Divine Goodneſs, that deſerves and requires our Thankfulneſs. It may be we want Wealth, yet have we not Health? If we want both, yet have we not Life? if we want Temporal Bleſſings, yet have we not Eternal Everlaſting Bleſſings? If we have any thing that is comfortable to, or convenient for us, we have it from the Goodneſs and Bounty of God. And though we have not all we would, yet we have what we deſerve not, and what we prize and value; and therefore while we have any thing, we have occaſion of Thankſgiving to our great Benefactor.

But yet it ſeems, though both thoſe Duties be highly due and neceſſary, yet *Thankſgiving hath a kind of preference even above Prayer* it ſelf, in theſe Conſiderations eſpecially.

1. The Duty of Thankſgiving ſeems to be a more *Permanent* Duty, even than Prayer it ſelf, *and of a greater extent* and durableneſs. The Bleſſed Angels, and the Saints that are, or ſhall be ſettled and fixed in a ſtate of full and unchangeable Happineſs, that enjoy whatſoever they can deſire, and therefore have no reaſon to pray for more; becauſe they cannot enjoy more than they do; yet have an Everlaſting occaſion of Thankſgiving for that Happineſs they Everlaſtingly enjoy: And as this is their Everlaſting occaſion, ſo it is and ſhall be their Everlaſting buſineſs unto all Eternity to Praiſe and Glorifie God. And as the Beams of the Divine Goodneſs ſhall everlaſtingly ſhine upon them, ſo there will be an Everlaſting Reflection, as

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it were, of the same Goodness in the necessary and uncessant returns of Praise and Thanksgiving by them.

2. The Duty of Thanksgiving seems to be a Duty *of more noble Nature*, than even Prayer it self, because it *answers* more oppositly and closely *the noblest end* in the World; namely, the Glory of God, which certainly is a more ultimate and noble End, than even the very Good of the Creature. It is true, Almighty God receives no accession to his Happiness and Perfection by all the Honour and Praise and Thanksgiving that all the Creatures in the World can pay him, yet the Glory of his Majesty is the chief ultimate End why he made all things, Rev. 4. 11. *Thou art worthy to receive Glory, and Honour, and Power; for thou hast Created all things, and for thy Pleasure they were and are Created.* It is true the proximate immediate reason of the Creation of all things was, that the Redundant Goodness of Almighty God might be communicated unto Being, derived from him by Creation: But the ultimate and more universal End was, that by this Communication of the Divine Goodness unto something without himself, the Glory, and Honour, and Praise thereof might return unto himself, who only can be the adequate End of himself, of all he doth. Thanksgiving therefore and Praise answers the greatest and most noble End in the World: If I want, and pray for what I want, my immediate End therein is my own Good, and yet that End is too narrow, If I propound not to my self to Praise and Glorifie the Bounty of that God which answers my Prayer.

3. Again, whereas all the Irrational and Inanimate Creatures in the World do passively praise Almighty God, in that they bear every one of them the Inscription of his Wisdom, Goodness, Power. The *Reasonable and Intellectual Natures* of Men and Angels *have that noble Advance*, that they can and may *Actively*

and Intentionally Glorifie and Praise the Goodness of God: and it is indeed the noblest Harmony that they can make, when they summon all their Understanding, Will, Affections, all that is within them, to Praise that God, to whom they owe their Being and Benefits: And the Wise and Glorious God doth therefore Communicate the Sensible, Experimental, Eminent Influences of his Mercy, Goodness and Bounty unto the Reasonable and Intellectual Natures of Men and Angels, that they might touch and strike upon those noble strings of the Heart and Mind and Affections, that they may thereupon return the Harmony of Thanksgiving, and Praise to the great Lord of the World: And surely the nature of Man, in its true state and temper, is as naturally and effectually moved to the returning of Thanksgiving to God for Mercies received, as a well tuned Lute, or other Instrument, doth give an Harmonious sound upon the touches of a skilful Artist. And most certainly that nature is strangely out of Tune and Order, that upon Mercies received makes not a sweet return of Thanksgiving and Praise. This therefore, as it is the noblest, so it is the most natural production of the Reasonable Nature, the fullest of Congruity to the right disposition of its Faculties.

Almighty God sends upon the Children of Men Benefits, Blessings, Deliverance, Favours; And the fruit that he doth (and that most justly) expect, is a Crop of Praise, Glory, Honour and Thanksgiving, *Call upon me in the day of Trouble, and I will Deliver thee, and thou shalt Glorifie me.* And it is a barren, degenerate, stupid Heart, that yields not such fruit of such a Semination. So that Praise and Thanksgiving is Con-natural to our very Faculties, the tribute that the Rational Nature, naturally pays to the Divine Being, as his Benefactor, the very Fruit that the great Lord of the Harvest expects for all his Goodness and Mercy.

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4. The Truth is, Thanksgiving is *the very End of Prayer:* and as the End is more noble than the means conducible to the End, so therefore is the Duty, the business of Thanksgiving in it self, though equally necessary, yet more noble than Prayer it self.

I want something that I would desire Almighty God to give me, and I therefore pray; my Merciful Lord grants me my desire, and gives me what I pray for, and therefore gives it, and gives it upon my Prayer to him, that therefore his Mercy and Goodness may be more Evident unto me, and that thereupon I may Praise, and Glorifie, and give Thanks unto him.

And if, with the Nine Leapers in the Gospel I receive the Benefit I ask, and do not with the tenth give Glory to God for the Benefit I receive, I disappoint both the Giver, of what he designed in the Gift, and disappoint my very Prayers in that which is their just and proper End.

And hence it is, that our Blessed Lord in that absolute form of Prayer, which he hath taught us, promiseth the first and greatest Petition of the Hallowing or Glorifying of the Name of God, and the first, the great, the regnant Petition, that is to influence all the rest that follow, especially those that are for the supplies of our own want.

5. Whereas in Prayer we ask that we may receive from God, *Almighty God* hath been pleased to Honour and Dignifie our Duty of Thanksgiving, with so much condescension of his Majesty, that he *receives, or at least interprets it as a Receipt from his poor Creature.* It is true, our Praises add nothing to his Perfection and self-sufficiency; Nay, our very Thanksgiving and Praise is but a gift that he gives to himself; He gives us a Being that may be Capable to Praise him, gives us Hearts and Affections that may be willing to Praise him, gives us Grace that may enable us to Praise him, gives us Benefits

that may Excite us to Praiſe him, give us Directions now to Praiſe him, gives us Laws, Commands, Promiſes, Encouragements to Praiſe him: So that in truth our very Thankſgivings and Praiſes to him, are but his own work, and yet ſuch is his Goodneſs, that he takes and accepts and Rewards our Praiſes and Thankſgivings, as if they were our own Actions. And whereas in Prayer we receive from him, in Thankſgiving he is pleaſed ſo far to Honour this Duty, as if he received ſomewhat from us, and accordingly accepts and rewards it.

MEDITATIONS

MEDITATIONS
UPON THE
Lord's Prayer.

MATTHEW *VI. IX.*

After this manner therefore pray ye, Our Father, &c.

BY the *Sin of Adam*, and the Corruption and Obliquity that thereupon entred into the humane nature, Mankind had contracted *a three-fold Miſchief*, 1. *Guilt*, that needed an Expiation; 2. *Blindneſs*, that needed an Illumination; 3. *Perverſneſs and Rebellion*, that needed Power and Victory to ſubdue it. In the fulneſs of time *God ſent his Son* into the World with healing for all theſe Diſeaſes:

1. He ſent his Son *to be our Sacrifice and our Prieſt:* and not only ſo in his own Perſon, but by derivation unto thoſe that believe on him, he hath imprinted upon them and communicated unto them a participation of his own Office, and hath made them Kings and Prieſts:

1. By making an Atonement for them with his Father, whereby they are accepted; *John* 16. 26, 27. *I say not unto you I will pray the Father for you, for the Father himself loveth you:* not to exclude the Continuance and Efficacy of his Intercession, but to intimate the fulness of our Reconciliation, that having made us of his houshold, *Ephes.* 2. 19. we may have access to the Master and Father of the Family; *Ephes.* 2. 18. *for through him we have access unto the Father.* 2. By sending his own Spirit to instruct, and warm, and fit our Spirits to come into the presence; *for through him we have access by one Spirit, Ephes.* 2. 18. teaching what to ask, and inabling us to ask, as we should, *Rom.* 8. 26. *For we know not what we should pray for as we ought.*

2. As he made him a Sacrifice for our Guilt, so he sent him *to be a Light for our darkness*, John 1. 5. the World was all in Darkness and Error; the most Exact Sublimate Wits inscribed their Altar, *To the Unknown God.* They were ignorant of things to be known, and of things to be done. The Son of God that came out of the Bosome of his Father, and knew all his Mind, received a Commission from him to instruct Mankind in the way to Life. *Joh.* 17. 8. *I have given unto them the Words which thou gavest me.* Joh. 3. 34. *He whom God hath sent speaketh the Words of God*, Matth. 11, 27. *No man knoweth the will of the Father save the Son, and him to whom the Son revealeth it.*

3. As he came with light to instruct us, so he came with *Power to conquer* in us: *Thy people shall be willing in the day of thy power:* and to conquer for us Death and Hell.

The Business that we are to consider respecteth principally the first and second part of his Meditation, *viz.* in bringing the Will and Mind of God to us, to teach us what to ask, which concerns his Prophetical Office:

Office: And again, having formed desires in us according to that Will of God, to present them unto his Father, which concerns his Priestly Office.

After this manner pray: Luke 11. 1, 2. *One of his Disciples said unto him, Lord, teach us to pray, and he said, When ye pray, say*, &c. In general we may learn:

1. That Christ doth *not exclude other Prayers*: The injunction of this excludes not all other Prayers. Our Saviour himself, and those that were acquainted with his Mind and Practice, used variety of Prayers, according to the several Occasions, differing from this form, and therefore the Apostle commands, *Ephes.* 6. 18. *Praying always with all Prayers and Supplications.* Prayers formed for every occasion. And that Spirit, that maketh intercession for us with groans that cannot be uttered, is not confined to any particular form, not to vary from it.

2. Though thou art not restrained to this form only, yet in all thy Prayers pray *after this manner*. There is somewhat in this Prayer that must be ingredient to all thy Prayers.

1. Be sure thou hast a Commission, a Promise, for what thou prayest; desire *those things that are warrantable* by the Will of God revealed in his Word, Christ was acquainted with the Mind of God, and gives us a Pattern to ask those things which are warrantable. Ask for thy Good, but ask not for thy Lust, *James* 4. 2.

2. Though the things thou askest be warrantable and agreeable to the revealed Will of God, yet in *the particularity of thy desires* refer thy self and submit unto the Will of God: because thou art not wise enough to know what is fit for thee in particular, Especially in the measure, time, and manner of the thing thou askest. The Son of God hath taught us

to pray for the fulfilling of the Will of God before the supply of our own Wants; and in his own Prayer in the Garden, *Matth.* 26. *Nevertheless not as I will, but as thou wilt.* Whatsoever thou desirest, yet confine not God. Thou shalt be sure thy Prayer shall not lose his fruit, though the thing desired seem not to be granted. The Cup did not pass from our Saviour, though he asked it, *Matth.* 26. 39. Yet *he was heard in that he feared*, Heb. 5. 7.

3. As much as thou canst *let thy Prayer be a reasonable service*, a work of thy Spirit and Understanding, 1 *Cor.* 14. 15. not only of thy Lips and Tongue: for thou hast to do with the God of the Spirits of all flesh, that will be worshipped in Spirit and in Truth. Pray with thy Lips, that thou mayest by that means fix thy Mind the better to the work; but let thy words be the production of thy Soul. Let thy Heart pray as well as thy Tongue. And this was one of the Reasons of our Saviour's Inditing this Prayer in this short and pithy Form, to condemn the vanity of the Gentiles, who had confidence in their vain repetitions of words, without the intention and application of the heart, *Matth.* 6. 8.

4. Here we see Christ, the Wisdom of the Father, delivers out *a Form of Prayer*, framed with a great deal of Wisdom, containing very much matter in a few words: Learn that, though thou art not to put confidence in studied Devotions, nor to make thy Prayers the work of thy Invention or Wit, but of thy Heart and Soul, yet let the Reverence and Awe thou beareſt to him, before whom thou comest in thy Prayers, the seriousness of the business about which thou goest, put thee in mind to *Prepare thy self and thy Soul*, and to turn it by these Considerations to an humble frame of Spirit; to a fore-casting of thy desires; to an humble approach to the presence of God; to

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all befeeming Reverence both in thy words and geſture. The Heart, it is true, ſhould be in a continual frame of Prayer, and almoſt every Occurence of our Life requires a lifting up of the Heart to God in Prayer, or in Thankſgiving; which cannot be ſo ordered with preparation; but ſolemn Prayer, though in private, requires a juſt preparation of the Heart, and a performance of it with the whole contribution of the whole Soul, and ſtrength, and underſtanding, and affection.

3. Though thou art not bound to uſe no other Form, yet *uſe this frequently*, upon theſe *Conſiderations:*

1. It is *the Command of thy Lord and Maſter.* There is ſomewhat of Command in theſe words. He, that commands to pray, after this manner, meant not that this Prayer ſhould be forgotten. That which was made a pattern to thy other Prayers, was not intended to be a thing only to be looked upon, and not to be uſed. Thou mayeſt uſe other Prayers to give ſcope to thy Spirit, but conclude with this.

2. It is a great *means of ſtrengthning the Heart in Prayer.* When I ſhall conſider I am now uſing that very Prayer which the Son of God, when he was in the fleſh, at the requeſt of his Diſciples, gave unto them, not only as a rule and pattern, but as a frame, *When ye pray, ſay,* &c. I call the great God my Father, and it is no preſumption in me ſo to do; the Eternal Son of God, that knew all his Father's mind, commanded me to call him ſo, and to come before him as my Father. I am begging for the Conveniencies of my Life, for the pardon of my Sins, for my preſervation in and from temptation. Had they not been things that I might hope to be granted, the Son of God would never have taught me to ask them. "O "Lord, it is true, I can ſee nothing in my ſelf why I

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" should expect that thou shouldest hear me; my Sins " are renewed every day, and I begged pardon but " yesterday, and I have sinned against thee the same " Sin this day: But yet thy Son, that knows all thy " Will, that would never have put me to beg that " which were unfit for me to ask, or thee to grant, he " it is that taught me to beg my daily bread of thee, " and as often in the same Prayer to beg thy for- " giveness: I will not learn hereby to presume in of- " fending, but yet I will learn to be confident in thy " Mercy.

3 It is *a Comprehensive Prayer*, and therefore fit to be supplemental unto thine own Prayers. Thy present wants or fears or desires carry thy Spirit in thy own Prayers eagerly and vehemently in pursuit of those thy wants, fears, or desires; because they are things presently incumbent upon thee, and in thy view; and by that means thou dost many times in thy Prayers overshoot many matters, that are of more concernment, it may be, for thee to ask: as the Glory of God, thy preservation from future inconveniencies, that are not yet in thy view; and this Prayer gathers up thy omissions, calls home thy Spirit unto that frame and temper of heart that is fit; *viz.* Submission to the Will and Glory of God in the first Petition of this Prayer, furnisheth in a short *Compendium* to pray over that which thou hast before asked, and to pray for that which before thou hast omitted.

4 As it is a *Comprehensive Prayer*, and contains much, so it is a *Compendious Prayer*, and contains much in little. The Wise and Merciful God knows the frailty of our Nature, and therefore hath fitted us according to our narrowness with abridgment; he knows the shortness of our Memory, and therefore he gave his Will under the Old Law in Ten Words: Christ he gave us another abridgment of that abridg-

ment:

ment: *Love God and thy Neighbour.* God also knows the weakness of our Spirits, and therefore he gives us a short Prayer, that in the using of it our Spirits may heat up, and the fire last till the Prayer ended. It is true, when we have a continuing sense of Evil felt or feared upon us, our Spirits are able to hold out a Prayer long in warmth and heat: But when the matters of our desires are not so apparent to our sense, our Spirits are apt to grow cold before we come at the end of it. Here is a short Prayer, furnish'd in all things fit to be asked, and such as thy Spirit may go along with to the end without being tired. It is true, that a Man shall usually find more intention of Spirit in his own Prayers, than in this. Bless God that thou hast this intention of Spirit in thy own Prayers, and neglect them not, but pray for pardon that thou wantest it in this, and strive to amend it.

Now the great *Cause of the unprofitable Use* even of this Prayer, and divers other Ordinances, grows from this, That people use them without a distinct and deep consideration of the things contained in them. The Sun in the Firmament is the greatest Wonder in the World, and of infinite more consideration than the appearance of a new Star or Comet; But the commonness of Sun makes Mankind pass over that without any observation, and yet look upon the latter with much admiration and astonishment. Just thus it is with this and other Prayers: This Prayer, being taken up and learnt with our speech, we swallow by wholesale, and never weigh it, or consider it; but other Prayers of our own or others, whilest they are new to us, we use more attentively, and it may be more profitably. It should therefore be our care to rub out the Corn out of this Ear; to Examine and Consider this excellent Prayer distinctly, that so in the use of it a full understanding and affection may go along with

it;

it; without which it is no Prayer: for in Prayer we have to do with the God of the Spirits of all flesh, that judgeth not, neither regardeth the bare repetition of words, the thing condemned by our Saviour when he commanded this Prayer. But by the uniting our Souls and Spirits to him, our Words are not so much our Prayers as the Consequents and Signs of our Prayers.

The known *Division of this Prayer*, is first, the Preamble. Secondly, the Requests. Thirdly, the Conclusion.

1. *The Preamble, Our Father which art in Heaven.* The general Duty we learn from it is this, That we come not suddenly and unseemly in our Requests to him, but as much as may be to prepare our Souls, with fitting apprehensions and affections before we come to ask of him; with apprehensions of his goodness, that may draw us to him in that he is our Father; and with apprehensions of his Greatness, that may make us consider our distance, and come before him with Reverence in that he is in Heaven, Eccles. 5. 2. *Be not rash with thy Mouth, and let not thine heart be hasty to utter any thing before God; for God is in Heaven and thou upon Earth: therefore let thy words be few.* God is in Heaven, and thou upon Earth: it teacheth thee thy distance, and it is fit thou should'st throughly digest that apprehension before thou ask, that thy asking may be with *Reverence*. External Reverence of it self is inconsiderable, but as it is the figure of that internal Reverence that is in the Soul. Where the External Reverence is without the internal, it is base and odious Hypocrisie, a dead and a despised performance, a picture of Piety without life. But the internal Reverence of the Mind cannot be without an external expression of it. The Forms or Natures, that God hath put into every creature, are those which shape their external

external figure, in ſome proportion anſwerable to their internal Form. And it is as impoſſible for an heart ſenſible of the Majeſty, Glory, Greatneſs and Power of God, to come before him either with a petulant, ſawcy, preſumtuous or unſeemly carriage, as it is for the Form of a Lamb or a Child to render it ſelf either in the ſhape of a Lion, or a Wolf. Again, God is in Heaven and thou upon Earth: As thou haſt a buſineſs to do to prepare thy heart with ſenſe of thy diſtance, that thy deſires may be with a ſutable humility when thou prayeſt, ſo thou haſt need of preparation to bring up thy heart out of that Earth, wherein thou art, unto Heaven, to defecate that Earthly heart of thine, that it may be fit to come into the preſence of the God of Heaven. When God beholds the higheſt things in nature, the Heavens, he humbles himſelf, he deſcends below his own Excellency, *Pſal.* 113. 6. And if thou art a Suitor to this great King, it is fit thou ſhouldeſt come unto the Throne of his Majeſty, and not expect that he ſhould come to thy Cottage to be importuned, though yet he doth this alſo in his great Mercy and Condeſcenſion; yet it is not fit for thee to expect it: Again, thy lifting up of thy heart to him is thy Advantage; the nearer thou draweſt to his Glory and Preſence, ſo it is to be with an humble and clean heart, the more thou wilt partake of his Bounty and Goodneſs; the fitter thy heart will be to have communion with him. The Holy and Glorious Angels and Souls departed partake more of his fulneſs and perfection than Man doth, becauſe by the purity of their nature they have a nearer approach to the Fountain of Good, than Man hath; and the nearer or farther off the Spirit of a man comes or keeps off from God, the more or leſs of his Goodneſs he participates. Now in this act of Prayer we endeavour to lay hold of his Goodneſs and Promiſes: Neceſſary

it is therefore we bring our hearts by preparation as near to him as we can. 1. That we may be near unto him; and in this nearness consists an advantage of Communion with him. 2. That we may be like him; and that likeness is every day increased by our beholding of him, whereby we are *in* some measure transflated into the same Glory. 3. That we may be in our proper place. God hath communicated his goodness to all things according to their several degrees of perfection in those stations, wherein his own Great and Infinite Wisdom placed them, and the place of Man was nearer to God by his nature, than he can now arrive unto in this Life in his own Person, (though we have a High-Priest that continually bears our names before our Father.) And certainly, if it be at any time seasonable for a Man to wind up his heart in the greatest nearness to God, that he can do, it is when he comes before him in Praises for the things he hath, and Petitions for the things he wants. Learn therefore in general to bring up thy heart as near as thou canst to the great God in preparation and meditation, before thou offer'st thy Prayer, that thy sacrifice may be mingled with a true fire, and thy Soul may be raised up with the due consideration of what thou art about, and who thou art to deal withal.

Touching the *Particulars in the Preamble.*

Our Father. Two things are herein considerable: 1. How God is said to be our Father: 2. What Frame or temper of heart and spirit this blessed relation and conception of him, as a Father, ought to raise in us, especially when we come before him in Prayer.

As to the first, God hath the appellation or relation of a *Father* principally *in these respects:*

1. By

1. *By Creation.* Thus he is the Father of all things. But in as much as Paternity and Filiation are relations of persons not of bare subsistency, properly, therefore in this respect he is called Father in relation to Angels and Men: to Men, Isa. 64. 8. *But now, O Lord, thou art our Father, we are the clay, and thou our potter,* Mal. 2. 10. *Have not all one Father? hath not one God created us?* Luk. 3. 38. *Which was the Son of* Adam; *which was the Son of God.* And as to Men, so in a more near relation to the Souls of Men, and the blessed Angels, who participate more immediately of his Image and perfection, Jam. 1. 17. *The Father of lights.* Heb. 12. 9. *The Father of Spirits.* Zec. 12. 2. *The Former of Spirits.* Job 38. 7. *And all the Sons of God shouted for joy.*

2. *By special susception,* or undertaking either without an intervenient Contract: thus he is pleased to own a more special Paternity towards those that have most need of him, Psal. 65. 5. *A Father to the fatherless:* or by an intervenient Contract; thus he was a Father in a more near Relation to the Jewish People, who as a Child is called by the Name of his Father, so they did as it were bear his Name, Jer. 14. 9. *We are called by thy Name, leave us not.* Isa. 63. 16. *Doubtless thou art our Father, though* Abraham *be ignorant of us*; and accordingly he evidenced himself towards them in all the care and tenderness of a Father, Deut. 32. 11. *As an Eagle fluttereth over her Young,* &c. Hos. 11. 1. *When* Israel *was a Child, I loved him, and called my Son out of* Egypt. But these Relations are yet too large and spacious. Rom. 9. 4.

3. *By Adoption in Christ.* Which Relation is thus wrought, by an Eternal Stipulation between the Father and the Son; the Son was to take upon him our Nature by a supernatural Conception, and to stand as a publick Person and Mediator between the Father and lapsed Man, and appointed that as many as should by true

true Faith lay hold on him, there ſhould be a kind of *Union* wrought between Chriſt and that Believer, and in that Union the Father looks upon all that which was in the Believer as imputed to Chriſt, and all that which was in Chriſt, as imputed to the Believer. Was there Sin and Guilt in the Believer? it is laid on Chriſt, and he bears all Iniquities, *Iſa.* 53. 6. Is there Righteouſneſs in Chriſt? the Believer hath that Righteouſneſs, *the Righteouſneſs which is of God by Faith.* Is Chriſt the Firſt-born of God? *Pſal.* 89. 25, 26. Though we cannot partake of his Primogeniture, yet we partake of his Sonſhip. John 1. 12. *As many as received him, to them he gave power to become the Sons of God.* John 20. 17. *I aſcend unto my Father, and to your Father, to my God, and to your God,* Gal. 4. 5. *That we might receive the Adoption of Sons.* And by virtue of this Union we partake of the inheritance of Sons, *Joynt-Heirs with Chriſt*, Gal. 4. 7. of the Spirit of Sons Gal. 4. 6. *And becauſe ye are Sons, God hath ſent forth the Spirit of his Son into your hearts,* &c. And by virtue of this Filiation we have the Priviledges of Sons; *Acceſs with boldneſs unto the Father,* Ephes. 2. 19. Care and tenderneſs of our Father over us. *Matth.* 6. 32. *For your Heavenly Father knoweth that ye have need of all theſe things:* Audience from him, John 16. 26. *At that day ye ſhall ask in my Name,* &c. *For the Father himſelf loveth you.* Now this Appellation and Relation of a Father in the firſt Entrance into Prayers carries up our hearts unto theſe *Conſiderations.*

1. That we ſhould by all means labour to be in this relation to God, *viz.* that he ſhould be our Father; for why do we call him ſo, unleſs he be ſo to us? and that we ſhould not be contented barely with the Relation unto him as we are Men; for ſo were even the *Athenians*, who inſcribed their Altar, *To the Unknown God* His Off-ſpring, *Acts* 17. 28. nor with Relation

ariſing

arising out of an external Profession and Covenant, but with that nearest Relation of Paternity, arising by our Union with Christ.

3. And consequently that all our Applications to God in Prayer must be in, and through Christ, for through him is this Relation wrought; and it is a Relation of Nearness and Union, which is the greatest Nearness. Ephes. 2. 13. *But now in Christ Jesus, ye, who sometimes were a far off, are made nigh by the blood of Christ*; and 19. *of the House-hold of God*: our Union unto God grows by our Union to Christ, who is one with the Father, John 17. 23. *I in them, and thou in me, that they may be made perfect in one*, and this is the meaning of asking in his Name, *John* 16. 26. through him we have an access to the Father, *Ephes.* 2. 18.

2. We learn *with what Affections* we should come to him in our Prayers. And these arise either from the consideration of our duty, as Children; or from the consideration of that which we are to expect from him, as a Father. Those of the first part are principally these, Love, Reverence, Submission, and Thankfulness.

1. *Love to God.* The very name of a Father imports in it self a relation of benefit, and consequently of Love. God is the Father of thy Being, as thou art a Man, and of thy continual preservation; and if there were no more than this in this comprehensive name of Father, it is enough to take up the whole stock and compass of thy Love. The Motion from not being to being, is an infinite Motion, and an act of infinite Goodness as well as of infinite Power, and deserves and challengeth the uttermost extent of thy Love, as a just debt unto it; so that thou hast scarce a residue of love left within the compass of thy uttermost power, which thou owest not to this great Love of thy God in giving thee a Being; and if this common Good-

ness of thy Lord requireth and deserveth all thy Love to him as the Father of thy nature, what Love dost thou owe him as he is pleased to be thy Father in a nearer relation? to be thy Father in Christ? and that after thou hadst rejected him and wert Lost? and if thy debt of Love, that thou owest to him as the Father of thy Nature, be more large than the Comprehension of thy Power, how, or with what wilt thou pay that further debt of Love, which thou owest to him for that undeserved, unsought for, superadded relation of thy Father by Adoption? when he gave his own Son to dye for thee, an enemy, that thou mightest receive the Adoption of a Son? This is a love that passeth not only thy Retribution, but also thy Knowledge. *Behold, what manner of Love the Father hath bestowed upon us, that we should be called the Sons of God,* 1 John 3. 1. And the Love of God to us, as it is the meritorious Cause of our Love to him, so it is that which excites and fires our Love to him, 1 John 4. 19. *We love him, because he first loved us.* And according to the measure we have of the apprehension of the Love of God to us, according is the measure of our Love to him again. This therefore is the first affection that the name of Father calls out, *viz.* The intensest affection of our Love, in that he hath given us a Commission to call him Father, and Christ is not ashamed to call us Brethren, *Heb.* 2. 11.

2. *Reverence*; and this is but a Consequent of the former. *Perfect Love casts out fear*, 1 John 4. 18. But it is the Mother of Reverence, Heb. 12. 9. *We have had Fathers of our flesh, which corrected us, and we gave them reverence*, &c. Mal. 1. 6. *If I be a Father, where is my honour?* were there no other distance of nature between thy God and thee, but the distance and relation of a Father, it requires Reverence of thee, especially when thou comest before him in thy Prayer.

And

And that inward Reverence of thy Soul will imprint a Reverence in thy Words, and in thy Carriage; as all other Affections and Tempers of the Soul fix a suitable correspondence upon the outward Man, but especially when we consider he is our heavenly Father.

3. *Submission to his Will.* Consider thy approach is to thy Father, which carries with it a relation of Authority, especially considering he is a Father of Wisdom, that knoweth what is fittest for thee, and a Father of Mercies, that is oftentimes more merciful to thee in denying thee what thou askest than he could be in granting it: it is thy duty to ask what thou wantest, because he is thy Father; but not to limit him what he should grant.

4. *Thankfulness*, for all thou hast received; because as he is the Author of thy Being, so he is the Fountain of all thy Benefit.

5. And as the Name of a Father carries upward these Affections of *Love*, *Fear*, Submission and Thankfulness towards God, so it brings down those *Apprehensions of God*, that are *suitable to the business* about which we are.

1. From the consideration that God is our Father thus placed in the Entrance of this Prayer, we have *Incouragement to make our access* unto him with an humble boldness. When we consider the Glory, and the Majesty, and the Purity of the Great and Infinite God, in whose sight the Heavens are not clean, nor the Stars pure, *Job* 15. 15. & 25. 5. that chargeth his Angels with folly, and in his Presence the Cherubims cover their faces: How should Dust and Ashes, Man that is a Worm, under the apprehension of his Majesty and Glory, ever think that this Glorious God should listen unto, or entertain his Person or his Prayers? When *David* considered but of the Sun and Moon and Stars, which are but the works of his hands, he found a great

disproportion between us and them, *What is man that thou shouldest be mindful of him?* Psal. 8. 4. Much more between us and their and our Creator; the Son of God therefore, that knew his Father's Will, and thoughts he beareth towards us, presents him to us in the brink of our Prayers under the Expression of a Father, that might invite us, before he renders him under the apprehension of his being in Heaven, that might Estrange us: under the conception of the Love and tenderness of a Father, before conception of his Majesty and Glory. And is he thy Father? why shouldest thou not upon all occasions resort unto him? whither should a Child go with boldness, if not to his Father? and to such a Father as he is pleased to render himself unto us, with more tenderness and gentleness than lyes within the bowels of a natural Father? Isa. 49. 15. *Can a woman*, whose affections are most ardent and importunate, *forget a Child*, a piece of her self, *her sucking Child*, to whom she is ingaged by an additional obligation of Love and Care, *that she should not have compassion*, when her natural Love is heightned by a pitiful accurance, *of the Son of her Womb*, the perfection of her conception? *Yea she may forget, yet I will not forget thee, saith the Lord*, Hos. 11. 8. *How shall I give thee up* Ephraim? *how shall I deliver thee* Israel? *how shall I make thee as* Admah? *how shall I set thee as* Zeboim? *my Heart is turned within me, my repentings are kindled together. I will not execute the fierceness of mine anger: for I am God and not Man*, Hos. 11. 3. *I taught* Ephraim *to go, leading him by the hand. Ephraim*, like a weak Child, was ready to stumble and fall upon every occasion, and like a froward Child apt to snatch away his hand from him that led him; yet the affection of a Father is not lost by the weakness or frowardness of a Child, Deut. 32. 6. 11. *Do you thus requite the Lord, O foolish People and unwise? Is not he thy Father that bought thee?*

As an Eagle stirreth up her nest and fluttereth over her Young, spreadeth abroad her wings, taketh them and beareth them on her wings, so the Lord alone did lead him. And all these, and a world of the like Expressions in the Book of God, to unvail the love of God to his Creatures, and thereby to draw out an awful love to him, and an humble boldness to make an approach unto him, Heb. 4. 16. *Let us therefore come boldly unto the Throne of Grace*; and to bless our Redeemer, who by the price of his Blood hath purchased this free liberty of access unto God as our Father, Ephes. 3. 12. *In whom we have boldness and access with confidence.* Who as he hath purchased access for us, so when, notwithstanding that we are fearful, and backward, and ashamed to come, is pleased in the virtue of his own Mediation to stand between the Glory and Brightness of the Father and us poor Creatures, and to shew us more of his Goodness and Mercy than of his Glory; and to receive our desires, and to bring both them and us into the presence of his Father, and our Father.

2. As this Expression leads us unto God, and gives us access, so it gives us *assurance of Success* in our Petitions. This Prayer as is said, is a comprehensive Prayer; we thereby in an Abridgment ask whatsoever is necessary for this life or that to come; but the Name of a Father is a comprehensive Name; the Petitions that thou are asking are large Petitions, and the Promise is yet more large, John 16. 23. *Whatsoever ye shall ask the Father in my Name he will give it you.* Matth. 7. 7. *Ask, and it shall be given you.* But here is the Foundation, thy application is to thy Father: Matth. 7. 11. *If ye being evil know how to give good things to your Children, how much more shall your Father which is in Heaven give good things to them that ask him?* Whatsoever thou canst find or expect from thy Natural Father, so much, and much more, may'st thou expect from thy Heavenly

Father: Patience, to bear with thy infirmities and failings, *Psal.* 78. 18. Compassion, to pity thy suffering, *Psal.* 103. 13. Goodness, to supply thy wants; Justice, to avenge thy injuries; *Psal.* 105. 14. Protection, to defend thee from dangers; Vigilancy and Care, to support thee against Temptations; Mercy, to pardon thy back-slidings, *Jer.* 3. 14. Skill, to interpret, and Tenderness, to accept thy weak and stammering Petitions; Providence and Bounty, abundantly to reward all thy sincere performances, Luk. 12. 32. *Fear not little flock, it is my Fathers good will to give you a Kingdom.* And this Consideration of God, as our Father, when we come before him in Prayer, as it teacheth us our duty, so it doth most naturally teach us the three first Petitions to desire the Glory of his Name, the Increase of the manifestation of his Kingdom and Power, the full submission unto, and desire of the fulfilling of his Will. And as that relation looks downward upon us, so it concludes the three last Petitions. From whom shouldest thou desire or expect Mercy to forgive thee, Conveniencies to supply thee, Care and Protection to preserve and deliver thee from Evil, if not from a Father? and as from this appellation of a Father we gather *Confidence in his love*, so in the next qualification or description of this Father, we gather *Confidence in his Power*.

Which art in Heaven, or Heavenly Father, *Matth.* 6. 26. To denote, 1. The eminence of his Glory and Power. The Heavens are the most Eminent and Glorious Creatures that our Eyes behold, and speak much of the Glory and Majesty of God, *Psal.* 19. 1. and in this adjunct of Heavenly, we give him the acknowledgment and attribution of the Greatness of his Power and Glory, Psal. 115. *For our God is in the Heavens, and he hath done whatsoever he pleaseth.*

2. Hea-

2. Heaven the Throne of his Majesty, Psalm 11. 4. Isa. 66. 1. *The Heaven is my Throne, and the Earth is my Foot-stool.* Psalm 68. 4. *Extol him that rideth upon the Heavens.* Deut. 33. 26. *who rideth upon the Heavens for thy help, and in his excellency upon the sky.* 1 Kings 8. 49. *Heaven thy dwelling place.* Which though it be the Seat of his glory, yet it is not the circumscription of his Presence. 1 Kings 8. 27. *The Heaven, and the Heaven of Heavens cannot contain thee.* Psalm 113. 4. *his Glory is above Heavens.* Isa. 57. 15. *The high and lofty One that inhabiteth eternity,* an incomprehensible infinitude, Psalm 139. 8. *If I ascend into Heaven, thou art there; and if I make my bed in Hell, thou art there.* Isaiah 40. 22. *It is he that sitteth on the Circle of the Earth.* So that his Presence is in all places; and though, in respect of his Creatures, the greatest manifestation of his Presence is above the Heaven, yet his Infinite and Essential Glory is equally in all places. Now from this attribution *we learn,*

1. *Our Duty in Prayer.* As a Christian should always have his Conversation in Heaven, from whence he expects his Saviour, *Phil.* 3. 20. so in a special manner when he comes to God in Prayer. Hence Prayer is called a drawing near to God, *Heb.* 10. 22. lifting up the Heart unto God. Know therefore thou do'st, or at least, shouldest, in Prayer bring thy Heart up into Heaven before the Throne of the Infinite Majesty; which imports or inforceth these *Consequents.*

1. *Let thy Spirit be mingled with thy Prayers,* for there is no other way to draw near to God, but by bringing thy spirit into his presence. He is a Spirit, and will be worshipped in Spirit; thy Body is here upon the Earth, and thy words vanish before they are gone far from thee. Thou canst not get before the presence of the Lord of Heaven but with thy Spirit and Soul; and

unless thy Prayer be the drawing near of thy Spirit to him; thy Prayer is a Provocation, and not a Service; unprofitable and useless for thee, and unaccepted and not regarded by God; it dyes, and is rotten in the Earth, and it cannot come up to thy Father, which is in Heaven.

2. *Let thy Spirit* be a pure Spirit, *and thy Prayers* be pure Prayers; for what hath any thing that is impure to do with Heaven, a place of Purity and Holiness? None, but the *pure in spirit can see God*, Matth. 5. 8. and none but *pure hands are fit to be lifted up to him*, 1 Tim. 2. 8. Psal. 24. 4. And that thy Spirit may be pure, and fit to come up into this High and Holy Place, and to have Communion with the Holy and Glorious God, get thy Spirit, and Soul, and Conscience washed by the Blood of Christ, and thy Prayers mingled with the Incense of Christ; *Rev.* 8. 3. and labour to get an Inherent Holiness, a pure and a sanctified Heart, and from that will thy Words, and thy Conversation, and thy Services, and thy Sacrifices (all which are but the Emanations and Fruit of thy Heart) be Holy, and bear some, though a weak proportion to that place, and to that Person whither thou art sending thy Prayers. And more especially and particularly labour to cleanse thy Heart when thou art about to Pray; because thy Prayers are drawing near unto God, *Psal.* 73. 28. The Priests under the Law, when they were to come near unto God in their Administrations, were to be washed and clean from their natural and external Impurities; and a Leaper was not suffered to come into the Tabernacle; but what is that to the Leprosie and Impurity of thy Spirit, that very part of thee that only can have an immediate access to God? and what Communion can there be between an holy God and an unholy Soul? Psal. 66. 18. *If I regard Iniquity in my Heart, God will not hear me.* Consider

sider therefore that thy approach is unto Heaven, the dwelling place of his Majesty, and of his Glory, and Holiness becomes such an Habitation, *Psalm* 93. 5. But who then is fit for such communion? *What is Man that he should be clean? and he which is born of a Woman, that he should be righteous? Behold he putteth no trust in his Saints, yea the Heavens are not clean in his sight, how much more abominable and filthy is Man, which drinketh iniquity like water?* Job 15. 14, 15, 16. But for this, thy Saviour hath given thee an Expedient; he taketh away the iniquity of thy Holy things, and mingles thy Sacrifices with his own incense, and covers thy impurities with his own righteousness, and if for all this the sense of thy own vileness cover thy Heart with shame, and the burden of thy Sins and Corruptions keeps thy Soul under, that it cannot with that clearness and confidence look up unto Heaven, but, with the Publican in the Gospel, stand afar off, and scarce dareſt ask for any thing, but what the sense of Guilt inforceth, *viz.* Mercy to pardon thee; yet such is the Goodness of God in *Christ* to thy low and humbled Soul, that though thou hast scarce confidence enough to draw nigh unto God, yet he hath compassion enough to draw nigh unto thee, Psalm 34. 18. *The Lord is nigh to them that are of a broken Heart.* And though thy laden Soul can scarce get up into Heaven, into the presence of thy Creator, yet he will bring down Heaven into thy Soul, Isaiah 57. 15. *Thus saith the High and Lofty One that inhabiteth Eternity, whose Name is Holy, I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.*

3. *Let thy Prayer be full of Reverence with the whole Man:* for as thou comeſt to a Father, and in that relation thou owest him Reverence, so thou comeſt to a Heavenly Father,

Father, and in that relation thou owest him Reverence, so thou comest to a Heavenly Father, the great Lord and Judge of all things. 1 Pet. 1. 17. *And if ye call on the Father, who without respect of persons, judgeth according to every man's works, pass the time of your sojourning here in fear.* And as a Father, and such a Father calls for thy Reverence, so especially when thou considerest that thou comest to this great King in his Throne, in the place of his Majesty and Glory. And therefore this Expression is added, to take up the whole Latitude of thy thoughts, with the highest apprehensions of the Glory and Majesty of the Lord, before whom thou comest, and that thou mayest consider the Infinite distance that is between thee and the Lord of Heaven; Isaiah 55. 9. *For as the Heaven is higher than the Earth, so are my thoughts than your thoughts, and my ways than your ways.* And upon this consideration to admire and magnifie the Goodness and Mercy of this great King, that is pleased to admit poor sinful Worms to come into his presence, and beg for our Lives, and for our Souls, with a Promise of Mercy and Acceptation.

4. *Let thy Prayers be full of Intention:* Thou dost, or shouldest, bring up thy Soul into Heaven, into the Presence of the Great and Glorious God; and what should thy wandring thoughts, thy Earthly business do there? leave them at the foot of the Hill, when thou ascendest into the Mount of God. Consider, the person, to whom thou comest, exactly views and observes the frame, and connexion, and workings, and motions of thy thoughts and desires, and whether they go along with thy Words, or with thy External Deportment: and if they do not, so much of thy Prayer is not only lost, but a mockery and abuse of thy Maker. And as the consideration of the Person to whom thou makest thy address, so the Place where thou comest doth suit

fite with those impertinent and vain diversions. Therefore when thou prayest do it considerately, advisedly, and with the whole Intention of thy Soul. Eccles. 5. 2. *Be not rash with thy mouth, and let not thy heart utter any thing hastily before God, for God is in Heaven and thou upon Earth.*

2. As this Expression teacheth us our duty towards God in Prayer, so it teacheth us *what to Expect* from him.

1. Hence learn *the All-seeing Eye of God*, that is acquainted with all thy wants, and with all thy desires. It was a mistaken use that was made of his being in Heaven, Job 22. 14. *Thick Clouds are a covering to him that he seeth not, and he walketh in the circuit of Heaven.* No, but Psalm 33. 13. *The Lord looketh from Heaven, he beholdeth all the Sons of Men*, Psal. 113. 4. The distance of place is no disadvantage to his sight or hearing. Again, Though Heaven be the Seat of his Glory, yet all places are filled with his Presence; but especially *he is nigh to them that call upon him, to all that call upon him in truth*, Psalm 145. 18. *is nigh to such as be of a broken Heart*, Psalm 34. 18. *is round about his people*, Psal. 125. 2. *is nigh unto them in all they call upon him for*, Deut. 4. 7. *will bow down his Ear to hear*, Psalm 31. 2. *will bow the Heavens and come down* for their good Psal. 18. 9. So that thy Prayers have no great distance to go, for all places are Heaven where God is, and he is in all places, especially where two or three are gathered together in his Name to call upon him.

2. Hence learn the *All-sufficient and Almighty Power of God*, Psal. 115. 3. *Our God is in Heaven, he hath done whatsoever he pleased.* As the relation of a Father carrieth with it a fulness of love, to be willing to grant thy largest requests, so the Consideration that he is a Heavenly Father, carrieth with it a fulness of Power to grant them. These considerations of the Love and

Power

Power of God bear up the Heart in Prayer, as one *Aaron* and *Hur* did *Moses*'s hands, *Exodus* 17. 12. And therefore they are both placed in the Porch of this Prayer, like the Pillars of *Jachin* and *Boaz*, in *Solomon*'s Temple, 1 *Kings* 7. 21. To stablish and strengthen thy Heart in thy Prayer to God.

3. As the consideration of Heavenly, or *which art in Heaven*, carries thy Heart to confidence in his Power and All-sufficienty to grant thy Petitions, so it improves thy Faith in *his Infinite Tenderness and Goodness*. When thou comest to the Father of thy flesh, thy Earthly Father, that relation imports and carries with it, much love and compassion, as hath been observed; but though he be thy Father, yet he is an Earthly Father; and as his Power and Sufficiencies are narrow and weak, and not adequate to the Extent of thy wants and desires, so his Affections are limited, and mixed with the passions and frowardness of his Temper and Age. A Woman may forget the Son of her Womb, *Isaiah* 49. 15. And the hands of the pitiful Woman may seeth her own Children, *Lam.* 4. 10. And Fathers are apt to provoke their own Children, *Ephes.* 6. 4. But were there not mixtures of Distempers in the affections of Parents, yet their affections are finite, and such is our condition, that in one day we should out-sin all that stock of Patience to bear, and Mercy to forgive that the most tender earthly Father ever had or could be capable of. We stand in need every day of the infinite bowels of a Heavenly Father, to bear and pardon and receive us, as of infinite Power to supply and support us, Isaiah 55. 7. *Let the wicked forsake his ways, and the unrighteous Man his thoughts, and let him return unto the Lord, and he will have Mercy, and to our God, for he will abundantly pardon: for my thoughts are not your thoughts, nor your ways my ways, saith the Lord: for as the Heavens are higher than the Earth, so are my*

ways higher than your ways, and my thoughts than your thoughts, Hos. 13. 9. *Oh Israel, thou hast destroyed thy self, but in me is thy help. I will not return to destroy Ephraim, for I am God and not Man*, Hosea 11. 9. As if he should have said, Were all the Compassions, and Bowels, and Patience, and Tenderness in the World combined in one Man, yet thy sins are grown to that height, and thy provocation to that perfection, that all that Patience were too weak to bear, and all that Compassion too small to pardon thee; thou hast outsinned all the Compass and Extent of a created Patience; but I am God, and not Man, I have Patience enough for all this to bear with thee; and Mercy enough abundantly to pardon thee. Jer. 3. 12. *Return thou backsliding Israel, saith the Lord, and I will not cause mine anger to fall upon you; for I am merciful, saith the Lord, and I will not keep Anger for ever; Only acknowledge thine iniquity that thou hast transgressed against the Lord thy God.* The Omnipotence of God runneth through all his Attributes, and is no less seen in his Mercy to pardon, than in his Power to create. Numb. 14. 17, 18. *And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying, the Lord is long-suffering and of great Mercy.*

Now I come to *the Requests* themselves.

1. *Hallowed be thy Name.* Wherein shall be considered,

1. What we are to understand by the *Name* of God.

2. What we are to understand by *Hallowing* or Sanctifying his Name.

As to the First. The Ways of God and his Judgments are unsearchable, and past finding out, *Rom.* 11. 33. and if his ways are such, how infinitely unsearchable is his

his Essence and Nature? the Angels that are by God endued with an understanding more receptive of this light than ours is, do behold his face, *Matt. V. Isa. 6. 2.* 18. 10. But yet that light is too bright for their pure Eyes, and too wide for those perfect Intelligences to comprehend: but Mortal Man cannot behold his Face, Exod. 33. 20. *Thou canst not see my face: for no man can see me, and live.* But yet such is his Mercy and Condescention to his Creature, that he communicates so much of the knowledge of himself unto us, as is convenient for us, and sufficient to bring us to a more perfect Vision of him when our Souls shall be endued with an Angelical capacity to see him, Matth. 5. 8. *Blessed are the pure in Heart: for they shall see God.* And the means whereby we know him, is the Manifestation of his Name unto us. Joh. 17. 6. *I have manifested thy Name unto the Men which thou gavest me.* The Name of the Lord therefore *imports* these two things.

1. That which he hath been pleased to manifest unto us in his Word concerning himself, his Essence and Attributes.

2. That Glory and Honour, which, as a beam from the Sun doth arise from that manifestation.

1. Touching the First, God hath been pleased to reveal himself unto us by Names or Expressions, whereby we may have some conceptions concerning him; and though every Attribute given to God in the Scripture, is a part of his Name; yet he hath chosen some expressions which he hath in a special manner called his Name, as being of a more special use to us, and therefore are to have a greater impression upon us; sometime to signifie his Absolute and Independent Being. Exod. 3. 13. *And Moses said unto God, when I come to the Children of Israel, and shall say unto them the God of your Fathers hath sent me unto you, and they shall say to me, what*

what is his Name? what shall I say unto them? And God said unto Moses, *I AM THAT I AM. Thus shalt thou say unto them, I AM hath sent me.* Sometimes to signifie the greatness of his Authority, Isa. 42. 8. *I am the Lord, that is my Name, and my Glory will I not give to another.* Sometimes to signifie his Power, Jer. 10. 16. *The Lord of Hosts is his Name.* Sometimes to signifie the Immensity of his Majesty, Exod. 6. 3. *I appeared unto* Abraham, Isaac, *and* Jacob, *by the Name of God Almighty, but by my Name* Jehovah *was I not known unto them.* Psal. 83. 18. *Thou whose Name is* Jehovah. Deut. 28. 58. *That thou mayest fear this Glorious and Fearful Name, the Lord thy God* Sometimes to signifie his Purity, Exod. 34. 14. *whose name is Jealous.* Psal. 93. 3. *whose Name is Holy.* But above all, when God himself was pleased, at the requests of his Creature, to make his Goodness to pass before him, and to proclaim his Name, consisting of all the ingredients necessary for our knowledge and use. Exod. 34. 6, 7. *The Lord, the Lord God, Merciful and Gracious, Long-suffering and Abundant in Goodness and Truth, Keeping mercy for thousands, Forgiving iniquity, Transgression and sin, and that will by no means clear the guilty,* &c. And this was the Name that our Saviour came to comment upon, shewing his Mercy in pardoning us, and his Justice in punishing our Sins, in his Son; his Truth in fulfilling that first Gospel preached in Paradise, *The seed of the Woman shall break the Serpents head.* And this Name of God he manifested to his Disciples and to us.

2. The Name of the Lord is taken for that *Glory and Honour* that is due unto his Essence, Attributes and Works, the reflection of his own Perfection. He hath proclaimed himself Merciful and Gracious, and his works of Mercy reflect Glory upon this part of his Name: Isaiah, 48. 9, 11. *For my Names sake I will defer*

defer mine anger: for how should my Name be polluted? and I will not give my Glory to another: He proclaimeth his Strength and Power; and the works of his Power reflect Glory upon that part of his Name: *Jer.* 10. 6. *his Name is great in Power.* Jer. 32. 20. *which hast set signs in Egypt,* &c. *And hast made thee a Name as at this day.* He hath proclaimed that he is long-suffering; and the works of his Patience towards our back-slidings and rebellions reflect Glory upon that part of his Name: Psal. 106. 8. *Nevertheless he saved them for his Name sake, that he might make his mighty power known:* the power of his Patience to forbear them, as well as of his strength to deliver them. And thus, Psal. 48. 10. *According to thy Name, so is thy praise in all the Earth:* that is, all the works of God, and his dispensations carry an impression of the Glory and Truth of some Attribute of his Name. Psalm 138. 2. *I will praise thy Name for thy loving Kindness and thy Truth, for thou hast magnified thy Word above all thy Name:* that is, thy word hath proclaimed thy Name to be Merciful, Bountiful, &c. And all the course of thy Government in the World doth Justifie the truth of that word of thine, and doth attest it, every part of it bringing back to some Attribute of that Name of thine, Glory, and a just suffrage unto the truth of thy Word.

Hallowed, or Sanctified, be thy Name.

This *Imports these things:*

1. That *all the Works of God*, and the Actions and Occurrences of the World, may bear upon them, and in them, an impression of the Glory of God, of his Power, Majesty, Wisdom, Goodness, Justice. That they may have upon them that Beauty, Comliness and Usefulness, that he originally did put upon them.

God

God made all things for his Glory, and in conformity thereunto they were in their original full of Beauty and Order; and the Excellence of the Work did speak the Perfection of the Workman; but the Sin of Men and Angels brought upon some parts of his works a deformity and disorder, Gen. 3. 17. *I have cursed the ground for thy sake.* And though in that curse, and in all other the consequents of Sin, there is still a Glory of the Justice of God in punishing, and of his Wisdom in managing of them; yet much of the beauty of the works themselves is taken from them by that disorder that sin hath brought upon them. When we pray therefore that the Name of God may be hallowed, we desire that, as much as may stand with his will, all things may bear in them the impression of his Glory, that they may have a conformity, not only to his Will, but to his good pleasure; that in all things the Wisdom, and Goodness, and Power of God may be conspicuous; that he would in Christ take out that disorder and curse, that by Sin defaced the Creature; that all things may in the highest measure be restored to their primitive perfection; that all the occurrences of the World, and all the actions of Men and Angels, may carry in them the most eminent inscription of his Presence, Wisdom and Goodness, and may be directed with the best advantage to his Glory. Our love to God makes that, which he wills, to be our wills; and as he wills his own Glory, so it makes us to desire his Glory; and though we are to leave the particular manifestation thereof to his Wisdom, yet it must be our chief desire that all things may, in the highest measure, move to his Honour, and bear the Inscription of it. And this is that praise that *David* calls for from all creatures, *Psalm* 148. 150.

2. In as much as God hath indued *Reasonable Creatures* with Understanding and Capacity, to discover

the Wisdom and Goodness of God in his Creatures and Works, we are to desire that the Works of God may not only carry in them a native or secret impression of his Power, Wisdom and other Attributes, but that it may be made evident, and discovered and manifested to the understandings of Men and Angels, and that they may discern it, and be convinced of it, *Psalm* 9. 16. that the Lord may be known by the Judgment that he executes, Psalm 64. 9. *And all Men shall fear, and declare the works of God, for they shall wisely consider his doings*; Psalm 58. 11. *So that a Man shall say, verily he is a God that judgeth in the Earth*, Psal. 111. 2. That as his works are great, so they may be sought out; that as all the works of God contain an objective glory of God in them, so that the same may be seen and observed by those parts of his Creation, Men and Angels, that have a capacity to receive it; and for that purpose that objective Glory of God is put into all creatures, and this capacity or receptivity is placed in Intellectual Creatures, that they may observe and discern the Glory of his Wisdom, Goodness, and Truth, and all other his Attributes, in the Creatures.

3. And in as much as he hath magnified *his Word* above all his Name, *Psalm* 138. 2. That is, he hath evinced the truth of his Word, and every part thereof in all the course of his Providence and Works, that Men and Angels may discern and understand the fulfilling and making good of his Word. The Sun shining upon a Glass doth cause a reflection of his beams, but many may not see it, either because they are blind and cannot see it, or they look another way, or stand in such a position that they do not see it; and so it is with the Works of God. When I pray that his Name be hallowed, I pray that God would be pleased to open the Eyes of Men by his Spirit, to put them in such a frame and position, that they may discern the Power

and Wisdom, and Goodness and Justice, and Truth of God, that reflects from his Works, that these impressions of his may not be lost unto us, nor the Glory of them lost unto him.

3. That the observations and discovery of the Truth and Goodness, &c. of God, may not only work a conviction thereof in our Understandings and Judgments (for thus it doth even to the Devils themselves) but that conviction may raise up *in the minds and affections* those *suitable consequences*, that should arise from such a conviction, such as are these: 1. A *subscription and setting to our seal*, That God is True, and Just, and Merciful. In the work of Conviction we are in a manner passive, but herein we are active, when in our hearts we do cheerfully and willingly subscribe and attest to all that Goodness and Truth, whereof we are thus convinced. 2. An *Inward Admiration* of the Power, Truth and Glory of God, that is thus discovered unto us. The natural effect of great discoveries is Admiration, 2 Thess. 1. 10. *To be admired in all them that believe.* 3. *Blessing* of that Goodness of his, not only that is discovered unto us, but that so far condescends to his creature, as to shew us so much of his Glory, Truth and Greatness. 4. An *Attribution of Infinitely more* Glory, Majesty, Mercy, Goodness, and all Perfection unto him, than possibly I can discover by any of these Manifestations, considering that all his Works put together cannot speak his Fulness. If I could see all the Glory of God, that all the Works of God in the whole World do bear upon them, yet I must needs conclude in reason; that they are infinitely short of that Perfection which he hath in him: for he must needs have a residue of Power and Wisdom, infinitely more than commensurate to all his Works put together: but alas! I see but a part of his Works, and so narrow is my capacity, that I

find plainly I cannot reach to the bottom of any Work, nor ſearch it out, nor his Power, Wiſdom and Glory, that lies in a fly or worm, to the uttermoſt; and yet I ſee ſo much as doth aſtoniſh me, and confound me, even in the leaſt of all his Workings; what meaſure then muſt his own Fulneſs amount unto? And this made *David*, and the other Saints of God, whoſe Eyes he had opened, even to loſe themſelves in the Contemplations and Expreſſions of the Goodneſs and Greatneſs of God. 5. *A return of infinite Fear and Reverence, Love, Dependance, Submiſſion, and Obedience*, and of all the choiceſt and ſweeteſt motions of our Souls to him, as the juſt deſert of his Goodneſs and Truth, and the juſt Tribute due to his Majeſty and Glory. And this is the Sanctifying of the Lord of Hoſts, *Iſaiah* 8. 17. And thus he will be ſanctified by all them that draw near unto him, *Lev.* 10. 3. The Sanctifying of the Lord in the heart, 1 *Pet.* 3. 15.

4. And as theſe affections and motions are made in the heart, ſo by all *External Expreſſions* of the tongue, to evidence that inward conviction and affection of the Soul; and, as much as in us lyes, to propagate and proclaim to all the World the Glory due to God, by acknowledging openly his Truth, 1 *Kings* 18. 39. When the people ſaw the Miracle of the Fire devouring the Water, they fell on their faces, and ſaid, *The Lord he is God, The Lord he is God.* By aſcribing Greatneſs, *Deut.* 32. Strength, *Pſalm* 68. 34. Glory, *Pſalm* 96. 8. unto his Name; By publiſhing his Name, *Deut.* 32. 3. Singing forth his Honour, *Pſalm* 66. 2. Exalting his Name, *Pſalm* 34. 3. Cauſing it to be had in remembrance, *Pſalm* 45. 27. Magnifying his works, *Job* 36. 24. By inviting and exciting all the Creatures in the World, according to their uttermoſt activity, to praiſe his Name, *Pſalm* 148. 5. Out of the abundance of the Heart, thus poſſeſſed with the ſenſe of the Perfection

Perfection of God, the mouth will ſpeak.

5. That from the ſame Principle in the Heart, *the lives of Men and Angels* may bring Glory and Honour to God; that is, by Conformity of their Natures and Lives to the Will of God concerning them. Other Creatures, by a paſſive Conformity unto the Will of God, bring Glory unto him, *viz.* by moving as they are moved by thoſe Natural Inſtincts that are put in them; but to Men and Angels God hath given that Honour to have in them an Active Principle, not only to be conformed, but to conform to the Will of God, and to bring Glory to his Name: and when by our ſin and contracted Corruption, Mankind hath diſabled himſelf to exerciſe that Power, which God once gave him to glorifie his Creator, Chriſt came to reſtore him again to ſuch a condition, that he might actively bring Glory to God by an Active Conformity to the Mind and Will of God, 2 *Cor.* 5. 15. For this Cauſe *he died, that they which live ſhould not live to themſelves, but unto him that died for them.* Tit. 2. 14. *ad idem.* And this was a principal part of that *Reconciliation* that he wrought, *viz.* as for the things that were paſt, reconciling God to Man by Forgiveneſs and Pardon, ſo for the time to come reconciling Man to God by Conformity to Him and his Will. Sin made an unlikeneſs of Man to God, and thereby deſtroyed the Image of God in Man; for an Image conſiſts in the likeneſs of another thing. Chriſt came to reſtore that Image again, *Coloſſ.* 3. 10. And that not to reſt meerly in the Internal Diſpoſitions of the Soul, but that, as he that hath called us is holy, we ſhould be holy in all manner of converſation, 1 *Pet.* 1. 15. Which is impoſſible to be ſevered, ſo that the former ſhould be without the latter; for, as *out of the abundance of the Heart the Mouth ſpeaks*, ſo out of the ſame abundance the hand worketh; and the ſanctification of the Mind

can as ill be contained within the Heart without some Expression in the Life, as any other temper or disposition of the Mind can be restrained from discovering it self. That Communion, that *Moses* had with God in the Mount, imprinted a Glory on his Face; and that Image of God, the conformity of the Heart unto him, will shine through into the Life; and that out of a double Principle: 1. As a connatural Consequence of the inward disposition. 2. Out of the Love and Obedience to God, Matth. 5. 16. *That men may see your good works, and glorifie your Father which is in Heaven.* So that when I pray that the Name of God may be Sanctified, I do desire that God would in Christ re-imprint his Image upon Man, that he would renew him in the Spirit of his Mind, and restore him to a Conformity to his Divine Will, which is our Sanctification; 1 *Thess.* 4. 3. And that the outward Conversation of Men may be suitable to this inward Conformity, in all Obedience to the good pleasure of God; that as they profess his Name, so they may appear to be his Workmanship, *created in Christ Jesus unto good works*, Ephes. 2. 10. *And walk worthy of God*, 2 Thess. 2. 12. *That others beholding their good works may glorifie God*, 1 Pet. 2. 12.

Now the *Opposite* to this *Petition*, is, Blasphemy, Cursing the Name of God (for to that heighth of villany the corruption of Nature hath risen) that that fearful and terrible Name, *Psalm* 99. 3. *Deut.* 28. 58. hath not escaped the blasphemous Tongues of men, despising his Majesty, Job 21. 15. *What is the Almighty, that we should serve him?* Exod. 5. 2. *Who is the Lord that I should obey his voice?* Taking his Name in vain, using of it lightly or irreverently. It is a terrible Name and not to be used without summoning up of all the awe and reverence of our hearts: or falsly, either in solemn oaths, swearing falsly by his Name; or pretending

meſſages from him that he never ſent; *Jer.* 14. 14. Propheſying Lyes in his Name, whereby a diſhonour is brought upon his Truth. Pride, Arrogancy and Self-admiration, theſe intercept the Glory due unto God, and uſurp that which is only due unto him, and moſt dear unto him, Iſaiah 48. 11. *My Glory will not I give to another.* Therefore God doth in a ſpecial manner hate, *Prov.* 6. 17. *Prov.* 9. 13. and reſiſt it, and them, *Jam.* 4. 6. When *Herod* intercepted the Glory of the People, and entertained it, and gave not God the Glory, the Angel of the Lord ſmote him, *Acts* 12. 23. And when the great King was puffed up with the greatneſs of his Glory and Power, then the Meſſage comes, that the Kingdom is departed from him, *Dan.* 4. 13. And commonly God takes that ſeaſon to puniſh the whole ſtock of Sins, that a man hath committed, when his heart is moſt lifted up: Prov. 16. 18. *Pride goeth before deſtruction.* Again, Preſumptuous Sins, theſe bid defiance to the Name of God, to his Truth, his Juſtice, his Power, his Preſence, *Deut.* 29. 20. The Jealouſie of God will ſmoke againſt ſuch a Man. Scandalous Sins in thoſe that bear or profeſs the Name of God, 2 *Sam.* 12. 14. by this, occaſion is given to the Enemies of God to blaſpheme. Inadvertence and want of Conſideration of the Works of God; *Becauſe they regard not the works of the Lord, nor the operations of his hands: therefore ſhall he deſtroy them, and not build them up,* Pſalm 28. 5. God therefore doth diſpenſe many of his Works of Providence, that Men ſhould wiſely conſider of his doings, and declare his work, *Pſalm* 64. 9. This Inadvertence partly diſappointeth God of his End, and robbeth him of his Glory. Miſapplication of Events either to falſe Cauſes, Idols, Fate, Fortune, or only to Second Cauſes, without the due attribution of all to the moſt Wiſe and Powerful Counſel of the Mighty Lord, Deut. 8. 17, 18.

And thou say in thy Heart, my power, and the might of my hand hath gotten me this wealth; but thou shalt remember the Lord thy God; for it is he, that giveth thee power to get Wealth. So for promotion, *Psalm* 75. 6. Victory, *Isaiah* 10. 5. O *Assyrian the Rod of mine anger.* 13. but, *he saith by the strength of mine hand have I done this, and by my Wisdom.* And as in things concerning others, this Observation is to be used, so principally in the Occurrences and Providences concerning thy self: to labour to know that all things that befal thee, come from the most Wise and Just Hand of God; in all thy Blessings acknowledge his Mercy, and labour to find him in them; in all thy Afflictions acknowledge his Justice and his Wisdom; Labour to find out the Cause, and give him the Glory.

Now concerning *the Order of this Petition*; it fell not *in the first place* by Chance; but he that was the Wisdom of the Father, placed it there upon most just *Reasons:*

1. *The Glory of God* is that which is first to be sought for; because it is the chief End of God in all things, and that which he principally intended. He made all things for his Glory. The first and highest Duty of Man is to Love God, and Love to God will carry the Heart to desire that first, which God first wills; in so much as if the Glory of God must be lost, or the Soul that loves him, the perfection of Love will choose the preservation of his Glory, rather than of it self, if it were possible. *Vide Exod.* 32. 33. *Rom.* 9. 3.

Vide Isa. 43. 7, 21.

2. It is the Justest, and only Tribute that all Creatures can return to God for their Being and Blessing. Such is his infinite Self-sufficiency, that it is impossible he can receive any good from them, that receive their Being from him, Job 35. 7. *If thou be righteous what giveest thou him?* Psalm 16. 2. *My goodness extendeth not*

to

to thee. But the return of the Honour or Glory, and acknowledging of his Goodness in all that the Creature can give, and that he is pleased to accept, Psalm 50. 15. *I will deliver thee, and thou shalt glorifie me.* Psalm 116. 12. *What shall I return unto the Lord for all his benefits to me? I will take the cup of Salvation, and call upon the Name of the Lord.* Revel. 4. 11. *Thou art worthy, O Lord, to receive Glory, and Honour, and Power, for thou hast created all things, and for thy pleasure they are, and were created.* And according to this Debt of Duty, which the Creatures owe to God for their being, so we find them, according to their several capacities and conditions, bringing in their Tribute, Revel. 5. *And every Creature which is in Heaven, and in the Earth, and in the Sea, heard I, saying, Blessing, Honour, Glory, and Power be unto him that sitteth on the Throne, and unto the Lamb for Ever and Ever.*

3. It is the best preparation for the Heart that approacheth to God in Prayer to be first taken up withal: If in the ordinary Actions of our Nature the Glory of God should affect our heart, and be the End, at which we should aim, 1 Cor. 10. 31. *Whether ye Eat or Drink, or whatsoever ye do, do all to the Glory of God:* And if the Son of God in this Pattern of Prayer begins his Petitions with the sanctifying of his Name, it is certainly most necessary that the heart of him that sets upon this Duty, be taken up with the consideration of the Honour and Majesty of him, who will be sanctified by all that draw near unto him; and to carry that End through all our Prayers; lest while we repeat the words of this Petition, we take the Name of God in vain, seemingly praying for the Glorifying of that Name, which we at the same time dishonour; either for want of a due consideration of his Majesty, or for want of making his Glory the Rule and End

of

of our Prayers. This first Petition therefore requires that the Heart be duly affected with the Glory of that Name which it invokes, and duly acted and directed to that Glory; and that this Petition be drawn through all the rest of our Requests.

These ensuing *Considerations* therefore arise from the placing of this Petition first in this Prayer:

1. As thou prayest that his Name be *hallowed*, so in all thy Request labour to Sanctifie the Lord in thy Heart; Sanctifie him in his Greatness and Majesty with honourable and reverent thoughts of him in thy Heart, with an aweful and humble carriage both of thy inward and outward man, as in the presence of the Great and Glorious King of Heaven and Earth: Sanctifie him in his Authority and Sovereignty, by calling upon him in Obedience to his Command and Will, who hath Commanded it; by acknowledgment of thy dependance upon him: Sanctifie him in his Power and All-sufficiency, by casting thy self upon him, who is Mighty to Save, and to fulfil thy most Extensive and Large Requests: Sanctifie him in his Goodness and Mercy, which is infinite more large to pardon thy Sins, to supply thy Wants, and to fill thee with all good Things, than thy Necessities or the widest compass of thy Soul can be to ask: Sanctifie him in his Truth and Faithfulness, by a recumbence and resting upon his Promises, That no one thing shall fail of all the good things that he hath spoken, That no man shall seek his Face in vain: that he that hath said, Whatsoever thou shalt ask in his Son's Name, he will give it; That hath granted us access unto him upon the purchase of his Son's Blood, will in no sort reject those Requests which he himself hath Commanded thee to make.

2. As thou prayest in the first place, that his Name may be sanctified, so let that be the End of all thy Requests. Be sure thou ask not any thing which may

not

not be ſuitable to that End, much leſs contrary to it. And in what thou askeſt agreable to that End, let it be likewiſe for that End. Ask not thy daily Bread for thy Luſts, but that thou mayeſt Glorifie him by it, and for it. Ask not Pardon for thy Sin barely for thy eaſe from Puniſhment, much leſs to make room for new Offences, but that thereby his Mercy and Truth may be magnified, and his Creature reſtored to a condition actively to ſerve him and glorifie him. The End is firſt in intention, and is that which draws out all the Actions, and orders and directs them to that End; and every Action taſts and reliſheth of that End: Since therefore the Sanctifying of the Name of God is, or ſhould be thy chief End, and therefore is firſt in thy Requeſts, Let all thy Requeſts and Prayers be primarily and chiefly directed to this, that is, or ſhould be, thy chiefeſt End.

3. As the Glory of God ſhould be the chief of thy deſires, ſo conſequently muſt it be the Meaſure of them. That which is the chiefeſt End muſt controul and over-rule all other ſubordinate Ends, if they come in competition with it. For as it is of greateſt value, ſo it is of greateſt force. Whatſoever therefore thou askeſt, let it be ſtill with ſubordination to the Glory of God; and be rather contented to be diſappointed in thy other inferiour Ends, than that this ſhould in the leaſt degree be diſappointed: Only know, and reſt aſſured of this truth, that ſuch is the great Goodneſs and Wiſdom of God, that he hath placed all thoſe Requeſts, which are of abſolute neceſſity, to be granted thee, in ſuch an order, and path, that the granting of them always conſiſts with his Glory, and whil'ſt thou ſeekeſt them, thou canſt not miſs of glorifying him; and therefore thou mayeſt be ſure the making of his Glory the meaſure of thy Requeſts, ſhall never diſappoint thee in them: ſuch as are the pardoning

ing thy ſins, the delivering thee from being finally overcome with ſpiritual Evil: but thy other requeſts, for temporal Benefits or Deliverances, or the particular Circumſtances of thoſe other, as the manifeſtation or aſſurance of Pardon, the degrees of Spiritual Bleſſings, or the ſeaſons of granting them, theſe may not always lie in the Road-way of his Glory. Be content in theſe to wait upon him, and let them ſtill be asked with ſubordination to this great End; but be aſſured that by preferring his Glory as thy chief End, and ſubjecting the fulfilling of thy Requeſt to the Glory of God, thou ſhalt be no loſer in the end. Never any man was a loſer, nor ever ſhall be, that principally intends the Glory of God, though to the diſappointment of his own particular Ends. Thou haſt done thy duty in asking, and in asking with this reſtriction, if it tend moſt for the Glory of God. And thou haſt done thy Duty in being contented, and rejoycing that thy very requeſt is diſappointed, if God receive Glory thereby: for thou haſt that which thou diddeſt in the firſt place deſire; and had thy particular Requeſt been granted, and the Glory of thy Maker ſuffered thereby, thou had'ſt been diſappointed in this firſt and great Petition, *Sanctified be thy Name*; which thou haſt carried along with thee as the qualification of all the reſt of thy Requeſts, and as that which thou haſt as it were prayed over again in every other Petition thou haſt made. Aſſure thy ſelf, if thou canſt take delight in the Glory of God, though to thy own particular damage, God will more abundantly recompence thy ſeeking of his Glory, than that very Petition which is denied could have done, if granted. Thou ſerveſt a Bountiful Maſter, that will ſurely recompence thy Love of his Glory above thy own particular advantage. And thou ſerveſt a Wiſe Maſter, that will recompence thee in ſuch a kind, or at ſuch a ſeaſon, as ſhall be

more

more ſuitable, and more comfortable, than if thou had'ſt been thy own carver. And this thou ſhalt clearly and ſenſibly find, that which thou did'ſt in the firſt place ask, is granted in kind, *viz.* the Honour of God; and that which thou did'ſt ask, for thy ſelf, though denied in kind, is the more granted in value, thy own particular benefit. Our Saviour prayed that that bitter Cup of death might paſs from him, yet with ſubmiſſion to the Will and Glory of God, *Matth.* 26. 39. yet his Soul muſt be made an offering for ſin; and it was ſo. The Glory and the Truth of God required it: yet *he was hear'd in that he feared*, Heb. 5. 7. he ſuffers him to dye, but raiſeth him from death; and *he ſaw of the travail of his Soul, and was ſatisfied*, Iſa. 53. 11. Thou prayeſt for deliverance from any affliction, from a Diſeaſe, from Poverty, for knowledge or Aſſurance, in ſuch a degree. It may be it will not be ſo much for the Glory of God to grant it, or to grant it yet, as for the preſent to deny it. Firſt therefore pray, *Thy Name be hallowed*, and though I am for the preſent denied, it is enough; I am abundantly anſwered, if God be glorified, though I be denied. Thou ſhalt find that none that wait upon him ſhall be aſhamed; if he grant thee not deliverance, he will give thee ſufficient Grace; if he deny thy recovery, he will give thee patience; if he deny thee Riches, he will give thee Contentedneſs: If he deny thee that meaſure of Grace, he will grant thee Humility: If he deny thee that degree of Aſſurance, he will give thee Dependance. So that though thou walk in darkneſs for a while, and haſt no light, yet thou ſhalt truſt in the Name of the Lord, and ſtay upon thy God, *Iſa.* 50. 10. ſuch is the Goodneſs of God, that while we ſeek his Glory in the firſt place, and other things with ſubordination to it, our other requeſt ſhall be granted either in kind, or compenſation.

Thy

Thy Kingdom Come.

The Kingdom of God hath *several acceptations*:

1. His Universal Kingdom. The Kingdom *of his Providence*, which extendeth to all the Actions and Events of *all his Creatures*, even to the falling of a Sparrow. Psalm 103. 19. *The Lord hath prepared his Throne in Heaven; his Kingdom ruleth over all.* Psalm 66. 7. *He ruleth by his Power for ever, his Eyes behold the Nations.* And this he doth by planting originally in his Creatures their several Laws or Rules, by which they move; by a derivation of a continual Influence whereby they are supported and preserved in their several Motions, Operations, and Beings, which if he should withdraw but one Moment, all things would return unto their Nothing; but correcting and over-ruling of all things, sometimes contrary to their Nature, to shew his Freedom and Sovereignty; but always by the mingling and interweaving of the Actions and Motions of one Creature with another; by which conjunctures, though to us accidental, he brings about most Wise and Various Events according to his own Counsel: So that while Natural Agents move necessarily according to their Natures; Voluntary Agents move freely according to their liberty, Contingent Agents move and are moved contingently; yet every one of them apart, and all of them together, are guided and managed to the most infallible fulfilling of his most Wise and Free Counsel. And by this Kingdom all things in the World, though to us seemingly casual and confused, are led to Ends, and by Means, which they themselves neither see nor intend. But the same is most admirably Evinced and Discovered in the Sacred History; wherein we see how his determinate and positive Counsels

Matth. 10. 29.
Luke 12. 6.

are

are most infallibly; and yet most strangely brought about, through divers varieties of Actions and Events, seemingly most casual, sometimes expressly contrary, but always besides the Minds, Intentions, or Designs of the Instruments and Means, as is evident among divers others, so especially in these, *viz.* that Counsel of God, *Gen.* 15. 13. and the strange conjunctures that were used to effect it, that happned from the dislike that grew between *Joseph* and his Brethren, till the going of *Jacob* into *Egypt*, and the Prophecy of *Gen.* 15. 16. And the strange varieties that were used to fulfil it, from the time that the *Egyptian* King grew jealous of them, till their coming into *Canaan*: That ever to be admired Counsel and Promise of God of sending Christ, and his suffering for Mankind, first manifested in Paradise, *Gen.* 3. 15. And all the several particular Predictions of him and concerning him, and the most wonderful Connexion of Millions of Events, many of them seemingly inconsiderable, all of them seemingly casual, through the whole series of 4000 years led on to the fulfilling of it, even from the sin of *Adam* till the death of *Christ*, and the Revelation of that Mercy, for the sake of which the World was created. To these may be added the Counsels and Prophecies of the Rejection of the *Jews*, the Desolation of the Temple, the Conversion of the *Gentiles*: for the most certain fulfilling whereof, it is most conspicuous, that all the Conjunctures of Natural, Voluntary, Casual Agents and Events, were most infallibly and certainly managed by the most powerful hand of God. And this Kingdom is not that which is principally intended in this Petition; for this Kingdom hath been, and is come, Even since the Creation; only it should be our desire, that the true and wise knowledge and observation of this Kingdom may enter into the hearts of all men, that thereby we may admire and adore his

Wisdom

Wisdom and Power in the governing and disposing of all things; that we may depend upon his All-sufficiency, submit unto the Dispensations of his Government, attribute all the Successes, Events and Occurrences in the World to his Justice, Power and Providence.

2. His Kingdom *over his Reasonable Creatures*, Men and Angels, which though they were under the genetal Kingdom of his Providence in the consideration above mentioned, yet they are under a more especial Kingdom than other Creatures. To these he hath given Understanding and Will, and so they are capable not only of a subjection to the Will of his Counsel, as they are Creatures; but of an Active Obedience to the Will of his Command, [as they are reasonable Creatures] and so are subjects of his Justice in Rewards and Punishments, as well as of his Power. And in reference to this Kingdom it is said, Psalm 89. 14. *Justice and Judgment are the habitation of his Throne.* And Psalm 45. 6. *The Scepter of his Kingdom is a right Scepter.* Now *the Administration* of this Kingdom consisteth especially in these things: 1. In giving the Children of Men a Law to be their Rule. 2. In dispensing Rewards and Punishments according to the obedience or disobedience of this Law. 3. In Protection.

1. As touching *the Law given to Man*: In the first Creation of Man he did acquaint Man with his Will and Mind, and surely by some special Manifestation of it, did reveal that Law unto him which should be a Rule of Righteousness to him and all his posterity. And as he gave to all things propensions, inclinations, and motions suitable to the several degrees of their beings, so to Man he gave a Law or Rule suitable to his Nature, and by a Manifestation convenient for the condition of his Nature. And though Man by his Fall introduced that disorder and disconformity

formity to that Law, whereby he became unable to keep it, yet many of those Principles of Righteousness, which God had manifested unto him, he retained in his knowledge, and traduced to his posterity. And these as they grew corrupted by the corruption of our Nature, and forgotten, so he did re-imprint them upon Men by the several Acts of his Providence: Sometimes by new publication of his Law unto some persons, which was by that means traduced over to divers others: thus the Law given to *Noah*, the Law given to the Jews, was questionless propagated and derived over to others by tradition and relation: Sometimes by inlightning and exciting men of Eminence, as divers of the Heathen Lawgivers, who were Eminent in their Generations: but most ordinarily and universally sending down into the Consciences of Men some discoveries of his Will, and Inclinations to acknowledge them, and to obey them, *Rom.* 2. 15. A Law written in their Hearts, their Consciences also bearing witness. So that there can scarcely be found any Time or Person wherein God's Providence did not by some of these ways convey, at least some Directions of Righteousness, which should be the Rule, by which they should live, and by which they should be judged. So *that they that have sinned without the Law, shall perish without the Law, and they that have sinned in the Law, should be judged by the Law*, Romans 2. 12. That is, Somewhat of the Will of God touching Righteousness is derived to all men, though to some more, to some less; to some by a more clear Dispensation; to some by a more obscure Dispensation: yet such is the Exact Justice of God, that though he might Judge all Mankind according to the Exactest Rule of his Law, given to Man even in his Innocency, yet, that Every Mouth may be stopped, he will Judge them according to so much of his Law, as he hath communicated to them.

He will not Judge the Heathen that never heard of the Law of God, ſo clearly publiſhed to the Jews, by that Law; but by that manifeſtation or conviction of Righteouſneſs that he hath. Thus if he ſin he ſhall be condemned without the Law, that is, without calling in any other Law to Judge him by, than that Law which hath been in ſome meaſure declared unto him.

2. As the Adminiſtration of this Kingdom over men is by giving them a Law, ſo there is likewiſe an *Execution of that Law by Rewards* of Obedience, *and by Puniſhments* of Diſobedience. And this God publiſhed in the infancy of the World; Gen. 4. 7. *If thou doſt well, ſhalt thou not be accepted? and if thou doſt not well, ſin lyes at the door.* Pſal. 62. 12. *Thou rendreſt to every man according to his works.* Diſobedience to this Law of God obligeth to Puniſhment upon a double ground: 1. As a natural and a Juſt conſequence of an unjuſt violation of a Juſt Duty, in as much as every Creature owes an infinite ſubjection and obedience to the Soveraign Commands of him that gives it Being. 2. As a conſequence of that Sanction that is expreſly annexed to the Law ſo given: *In the day that thou eateſt thereof thou ſhalt die the death.* Obedience on the other ſide is followed with a Reward, not out of a natural conſequent, or a proportion between the Obedience and the Reward; for every Creature owes obedience to God, though there were no reward at all; we have therein done but our Duty, and God cannot be a debter to the beſt of his Creatures, for their beſt works, Job 35. 7. *If thou be righteous what giveſt thou him?* but out of the Free Goodneſs and Bounty of our Lawgiver, who is pleaſed to make himſelf a debtor to his Creatures obedience, by his Free Promiſe of a Reward, and annexing of it to the Obedience of this Law, Pſal. 62. 12. Alſo *to thee, O Lord, belongeth Mercy, for thou rendreſt to every man according to his works;*

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As if he should have said; "O Lord all thy Creatures "owe an Universal Subjection and Obedience to thy "Command, and when they have done what thou "commandest, they pay but the just tribute unto "Thee for their Being; and therefore when they "have done all that thou requirest, they must sit down "and say, We are unprofitable servants, we have done "but what was our Duty, and cannot challenge any "Reward at thy hands. They owe thee more for "their Being, that thou hast already given them, than "all their Service and Obedience can amount unto. "It is thy Mercy, not thy Justice, that hath annexed "any further Reward to that Duty, which we owe "unto thee. All the Challenge that thy Creature can "make to any Reward of his choicest Obedience, is "still founded upon thy Mercy, who (though we are "in all this but unprofitable Servants) art pleased to "be to us a Bountiful Master, in giving that Reward "to the Obedience of thy Creature, which only "thine Own Free Goodness did at first freely pro-"mise. Even so, Lord, because Mercy pleaseth "thee.

3. In his most Wise and Special *Providing* for them, *Disposing* of them, and *Protecting* of them. The General Providence of God reacheth every Creature; but, if that Infinite Wisdom and Power can admit of any degrees in the way of its execution, it is more eminently, at least acted, in his Kingdom over his reasonable Creatures: Luke 12. 7. *Fear not, ye are of more value than many Sparrows.* Matth. 6. 30. *Shall he not much more cloath you?* And this Special Dispensation of this Kingdom is seen in more especially disposing and ordering of the ways and events of Particular men: 2 Pet. 1. 11. Prov. 24. 24. *Man's goings are of the Lord: How can a man then understand his own way?* of Societies or Companies of Men, Acts 17. 26.

hath determined the times before appointed, and the bounds of their habitations: in protecting them against the power and malice of Evil Angels, restraining them from those Evils, that their malice and natural power is able and willing to Effect, *Job* 1. 12.

3. His Kingdom *over his Church:* and this in a more special manner is the Kingdom of God. And herein we consider:

1. *The King* of this Kingdom: God by an Eternal Decree hath appointed his Son, our Lord Jesus Christ, the King of this Kingdom, Psalm 26. 7. *I have set my King upon my holy Hill.* Psalm 110. 2. *Rule thou in the middest of thine Enemies.* And hence it is called frequently the Kingdom of Christ: Coloss. 1. 13. *the Kingdom of his dear Son.* 1 Pet. 2. 11. *the Everlasting Kingdom of our Lord and Saviour Jesus Christ;* and sometime *the Kingdom of Christ, and of God,* Ephes. 5. 5. *The Kingdom of Christ* in the immediate administration of it, and the Kingdom of God, who hath delegated and substituted him unto this administration; Angels, and Authorities, and Powers, being made subject unto him, 1 *Pet.* 3. 22. first the Kingdom of Christ, till he shall have Judged all men; and then the Kingdom of the Father: when he shall deliver up the Kingdom to his Father, that God may be all in all, 1 *Cor.* 15. 24, 28. And *the Regal Office of Christ* over his Church principally respecteth these two things: 1. In conquering to himself a people. The whole World was by Sin reduced under a Subjection to an Usurper, the Prince of the power of the air, the spirit that worketh in the children of disobedience. And this Kingdom of his was a Kingdom of darkness, Coloss. 1. 13. *Who hath delivered us from the power of darkness.* And the Subjects of this Kingdom were a People of darkness: Ephes. 5. 8. *Ye were sometimes darkness.* And by the advantage of this darkness, this Prince of darkness gover-

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ned the World as he pleased; for they knew not whither they went: and by and from this darkness, this Prince led them into another Continent, or rather condition of his Kingdom, a Kingdom of Sin; and Sin, as the Vice-Roy of this Prince of darkness, did reign in the World, and had dominion over it, *Rom.* 6. 12, 14. and by Sin he led his Subjects into another Region of his Kingdom, into the Kingdom of death: Sin reigned unto death, *Rom.* 5. 21. and then death reigned, *Rom.* 5. 14. Now as God was pleased, by a Mighty Hand, to go and take him a Nation from the mid'st of another Nation, *Deut.* 4. 34. So Christ redeems him a People out of every Tongue and Kindred, and People and Nation, *Revel.* 6. 9. out of the mid'st of his Enemies. He came to destroy the works of the Devil, 1 *John* 3. 8. binds this strong man that kept the house, and rescues his prisoners from him.

1. He came *a Light* into the World, and dispelled and scattered that darkness, which was the principal Engine whereby the Prince of this World did rule. John 1. 5. *The Light shined into darkness, and the darkness comprehended it not.* And at the very dawning of this Light into the World, the Prince of darkness falls from Heaven like Lightning, *Luke* 10. 18. And this was that, whereby the Prince of this World was Judged; that is, all his deceits and methods, and wiles, and abuses of Mankind, were discovered and detected, *John* 18. 11. And by this Light we are translated from the power of darkness into the Kingdom of his Son, *Coloss.* 1. 13. are become partakers of the inheritance of the Saints in light, *Coloss.* 1. 12. are become light, and children of the light, *Ephes.* 5. 8.

And as he came with Light to take away that *Egyptian* darkness, which overspread the World, *Isa.* 9. 1. So 2. he came with a Treasury of *Merit* to

expiate the guilt, and a Treasury of *Righteousness* to cover the Stain, and take away the power of sin; to re-imprint the Image of God, that was defaced by sin; to rescue the heart from the love of sin, and consequently from the power of sin; to transmit into the Soul new Principles, new Affections, new Wills, Psalm 110. 3. *Thy people shall be willing in the day of thy power.* As he came with Light to rectifie the Understanding, so he came with *Righteousness* to rectifie the Will: The strength of a King rests in the Love and Will of his People: when Christ conquers the Will from the Love and Submission to sin, he conquers Man from the Dominion and Kingdom of Sin.

3. And as thus by Light he conquered the Kingdom of Darkness, and by Righteousness the Kingdom of Sin; so he comes with *Life* also, and conquers us from the Kingdom of Death. When our Saviour died, he entred into the Chambers of Death, and conquered this King of Terrors; took away the malignity and sting of it by taking away Sin, the sting of Death; healed these bitter waters by his own passing through them, and by his Resurrection triumphed over the power of Death for us, by the virtue of that Resurrection, delivering our Souls from the second Death, and our Bodies from the first Death, and giving us a most infallible assurance of a final victory over Death, by an assured and blessed Resurrection. Thus Death is swallowed up in Victory, 1 *Cor.* 15. 54.

2. And as Christ hath purchased him a People by Victory, so his Regal Office is considerable *in the Government* of this People, that he hath so acquired. He hath given them a Law to live by, the Law of the Spirit of Life in Christ Jesus, which makes them free from the Law of Sin and of Death, *Rom.* 8. 2. The Law of God vindicated from the false glosses, which the corruption of men had in succession of time put

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upon it; a Law sweetned and strengthned and actuated by the Love of God wrought in the Soul; a Law, though of the highest Perfection and Purity, yet, accompanied with the Grace and Assistance of Christ, to Enable us to perform it in some measure; and accompanied with the Merits of Christ to pardon, and the Righteousness of Christ to cover our defects in our performance of it. He hath given them a new heart, and this Law of his written in this heart: He hath given them of his own Spirit, a Spirit of Life to Quicken them, and of Power to Enable them to Obey. And because, notwithstanding this conquest of Christ of a People to himself, they are still beset with Enemies, that would reduce them to their former bondage, he watcheth over them and in them, by his Grace, wasting and weakning and resisting their corruptions by new supplies and influences from him; quickning their hearts by renewed derivations of Life and Spirit from him, which otherwise would sink and die under the weight of their own Earth; encountering Temptations, that, like Foggs and Vapours, arise out of our own flesh; or, like storms or snares, raised or placed by the Devil against us; either by diverting them, or by giving sufficient Grace to oppose them. These and the like Administrations doth our Saviour use, which though they are secret and not easily discerned by us, and though they are ordered without any noise or appearance, yet they are works of greater Power, and of greater Concernment, and of equal reality, with all the visible administrations of things in this World, which are more obvious to our sense, and are the effects of that invisible Government of Christ, and of that Promise of his, *Behold I am with you alway, even unto the end of the World*, Matth. 28. 20. This is that Kingdom of God within them, *Luke* 17. 21. consisting in Righteousness, Peace, and

Joy in the Holy Ghost, *Rom.* 14. 17. casting down Imaginations, and every high thing, that Exalteth it self against the knowledge of God, and bringing into Captivity every thought to the obedience of Christ, 2 *Cor.* 10. 5.

3. As in his Government, so his Regal Office is Evidenced in *his Judgment*. And this Judgment of his, being one of the Acts or Administrations of this Kingdom, is oftentimes called the Kingdom of God. His Judgment of Absolution and Reward to his Subjects, and his Judgment of Condemnation and Destruction to the Rebels and Enemies of his Kingdom.

2. And as we have the consideration of the King of this Kingdom, and consequently of his Subjects, Revel. 15. 3. *Just and true are thy ways, thou King of Saints*: So the various Administrations of this Kingdom are frequently called the Kingdom of God, and the Mysteries of the Kingdom, *Matth.* 13. 11, 24, 31, 44, 45, 47. *Matth.* 25. 1, 14, *&c.* And as the Administrations of this Kingdom are often called the Kingdom, so are the *Instruments* of this Administration.

1. *The Word, or Gospel of the Kingdom*, which must be preached through the whole World, *Matth.* 24. 14. and is therefore committed to the Ministration of an Angel to dispense it to all Nations, *Revel.* 14. 6. That great Engin which though seemingly weak, and dispensed by weak and despicable Men, God hath chosen to confound the things that are mighty. 1 *Cor.* 1. 27. To pull down strong holds. 2 *Cor.* 10. 4. To gather his Elect, for the perfecting of the Body of Christ, the fulness of him that filleth all in all; and therefore this publication of the Gospel is oftentimes called the Kingdom of Heaven, Matth. 3. 2. *The Kingdom of Heaven is at hand*. Luke 10. 9. *The Kingdom of God is come nigh unto you*, and if a Man consider the Mighty and Strange Effects that this everlasting Gospel hath had

in the World for these many Hundred Years, notwithstanding the many disadvantages upon which it entred, and hath continued in the World, we may well say that it is the Power of God, and the Wisdom of God, 1 *Cor.* 1. 24. the Rod of his strength sent out of Sion, *Psalm* 110. 2. that the Message of a Crucified Christ, published by poor despised men, to a World that never saw him, or if they did, saw no beauty or comliness in him, to a World full of prejudices against him, prepossessed with an opinion of their own Wisdom, with Religions extremely opposite, traduced to them from their Ancestors, of which Men are naturally tenacious: that this Message of Christ, not with a promise of Glory or Riches in this World, but with a plain prediction of poverty, scorns, persecutions and Death to those that entertain it, and with a promise of future Life that they never saw, nor can till they see this no more; should conquer Millions of Souls to the profession and Love of Christ, and to an austere, self-denying, despised Life here; doth evidence and convince that there is the strength and Wisdom of God that is ingaged in this wonderful, yet most positively predicted conquest of the World.

2. *The Work of the Spirit* of God, preparing and pre-disposing the Heart to the receiving of the Gospel of the Kingdom; convincing the Heart of that Sin and that Death, which hath overspread the whole race of Mankind, and of the Truth and Efficacy and sufficiency of that Redemption which came by Christ, and is published in that Word; striving and contending with, and mastering and over-ruling the opposition of the will against it; Calming and quieting and rectifying the distempers and disorders and misplacings of our affections; opposing and subduing the lusts of our sensual appetite; inlighting and quickning and cleansing the conscience, and bringing it about to take

part

part with God and the actings of this Spirit upon our Souls; mingling the Word of the Gospel, conveyed into the Heart, with a secret and powerful Energy, whereby it becomes a *Seed of Life* in the Heart, growing unto Eternal Life. And thus, as at first the Motion of the Spirit of God upon the face of the waters, and the powerful word of Command, produced the several Creatures; so by the like Motion of the Spirit upon the Heart, and the powerful Call of the Word of Christ by the publication of the Gospel, is wrought this *Second Creation* of the new Creature, Ephes. 5. 14. *Awake thou that sleepest, stand up from the Dead, and Christ shall give thee life.*

And these two great Instruments produce in the Heart two active or operative Principles, which, after they are produced, are not only an Effect of the work of God, but also become instrumental for the increase of it; *viz.* Faith and Love: *Faith*, whereby we receive this Message of Salvation, and entertain it, and rest upon it; and *Love*, whereby, out of the apprehension of this great Love of God to us, we love him again; we love him because he loved us first. And this Love of God ingageth the Soul to a Sincere Obedience to the Will of God. The Misery, from which we are redeemed, is so great; the Price, by which we are redeemed, so invaluable; the Glory and Blessedness, to which we are redeemed, so full; and all these appearing so to the Soul by Faith, that the Soul can think nothing too much to return to that God, that hath so freely done so much for it. Thus Faith worketh by Love. And this is that *Kingdom of God*, that is *within us*, Luke 17. 20. the subjection of the whole Soul to the Scepter and Rule of Christ. If he command Purity of Life, forsaking of all things, denying our selves, crucifying our Lusts, laying down our Lives, the Soul is tutored to that subjection unto the Will

of

of Christ, that it chearfully obeys him in this, and whatever he commands. This is that Kingdom of God, *Rom.* 14. 17. consisting in Righteousness, a full Conformity of the Soul to the Will of God, the only and absolute Rule of Righteousness; Peace, upon the sense and belief of reconciliation with God, through him that is our Peace, and Joy in the Holy Ghost, upon the apprehension of the Protection and Love of Christ, our King, and that Glory which he hath most assuredly prepared for all his Subjects.

3. We have *the Degrees of the Manifestation of this Kingdom*, Here and Hereafter: the Kingdom of Grace, and the Kingdom of Glory; both making but one Kingdom of God under different degrees of manifestation. God by his Word and Spirit casts into the Soul *a Seed of Life*, like that grain of Mustard-seed, whereunto the Kingdom of Heaven is resembled, *Matth.* 13. And this seed of Life abideth in the Heart, 1 *John* 3. 9. And there it quickens, and fashions, and moulds the Heart to the Image of God: it opposeth and struggleth against Lusts and Temptations, which labour to stifle and to kill this Seed of Life; and, like the leaven that was hid in the three measures of Meal, *Matth.* 13. 33. it doth, by degrees, assimilate the whole inward Man to this living Principle, and conforms the Life unto it. Now though this principle of Life is thus operative, yet in respect of the outward view it is a hidden Life. The External Appearance of this Life, is reserved till Christ, who is our Life, shall appear; and then shall that hidden Life be revealed; Colos. 3. 4. *Behold, now we are the Sons of God.* 1 John 3. 2. *But it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him.* By this seed of Grace, sown in our Hearts, we become the Sons of God; and of this Sonship we have a secret Evidence in our own Souls; but there shall be a fuller Manifestation of it, when

when Christ, who is our Life, shall appear. So then, the Kingdom of Grace and of Glory are the same Kingdom, but under a different manifestation: that, a concealed Kingdom, a seed in the ground; this, the Manifestation of that Kingdom, a seed in the Tree.

To conclude; When thou prayest, *Thy Kingdom come*, let thy Soul enlarge it self in these, or the like desires.

" O Lord, I know thou art King of Heaven and " Earth; and the least of all thy Creatures, in their " most seemingly casual and inconsiderable events and " motions, are under thy most certain and powerful " Providence. Yet such is our blindness, and so " mysterious are the ways of thy Providence, that " sometimes we are at a loss, and desire with thy " Prophet, *Jer.* 12. 1. to expostulate with thee touch- " ing thy Judgments. If it stand with thy Glory and " Will, I beseech thee, let all the events and occur- " rences of the World appear to be under thy Ad- " ministration and Government; that all may see thy " Wisdom, and thy Power, and thy Justice, and thy " Goodness in all the passages of it; and that all men " may be convinced, that thou, the most High, rulest " in the Kingdoms of Men, and that all thy Works " are Truth, and thy ways are Judgment, and those " that walk in pride thou art able to abase, *Dan.* 4. " 32, 37. That they may all acknowledge he is a God " that Judgeth in the Earth, *Psalm* 58. 11. And because " thou hast a more peculiar Kingdom, even those that " thou hast given unto thy Son, let that Kingdom of " thine come; do thou send out thy Spirit and thy " Word into the World, and subdue the Hearts of " all People to the Belief and Obedience of the Gospel " of Christ, that all the Kingdoms of the World may " be the Kingdoms of God and of Christ. Bring in " the Jews, and the fulness of the Gentiles, that

there

" there may be one Fold and one Shepherd; and let " thy Son ride on victoriously, conquering and to con- " quer; and preserve thy Flock from the Mischiefs " that are from without, Oppression and Persecution; " and from those that are from within, Divisions, and " Heresies. Let them walk as becomes the Subjects of " the Prince of Peace, Purity and Truth, in Unity, " Holiness and Truth, that they may appear to be " the People of thy Holiness. Rule every Member " thereof by thy Grace; preserve them from their " Enemies within them, Lusts and Defections; from " their Enemies without them, the Incursions of *Satan*. " Make haste to fulfil the Number of thine Elect; " and when thy Kingdom of Grace is consummate, " then let thy Kingdom of Glory come, the day of " the manifestation of thy Righteous Judgment, when " the Subjects of thy Kingdom shall be delivered " from all Death and Sorrow, and shall Inherit that " Kingdom, which thou hast prepared for and from " all Eternity. And keep all our Hearts looking for, " and hasting unto thy coming, passing our time here " in all Holy Conversation and Godliness, 2 *Pet.* 3. 11. " that so, when our Lord cometh, he may find us so do- " ing; and then come Lord Jesus, come quickly.

Thy Will be done in Earth, as it is in Heaven.

Though *the Will of God* be one invisible Act, yet in regard of the Manifestation of it to us, it comes under *a double apprehension*: 1. The Will of his Counsel. 2. The Will of his Commands. This is that which he wills to be done by his Creature: The other is that he wills shall be done upon his Creature.

1. *The Will of his Counsel*; whereby he hath from all Eternity appointed and ordered most Wisely, and Infallibly, and Irresistibly all the Acts and Events of

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all his Creatures; so that those things that seem to us most naturally or most freely to move, are subservient in all their actings to this most free and eternal Counsel of his; and all those Occurrences which seem to us most inconsiderable or contingent, are pre-ordained by the same most Infallible Counsel, and make the Instruments of bringing about the greatest Concernments in the World, Isa. 43. 14. *I will work; and who shall let it?* Isa. 14. 24. *The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, it shall stand.* Isa. 14. 27. *For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?* Isa. 46. 9, 10. *I am God, and there is none like me; declaring the End from the Beginning, and from ancient times the things that are not yet done, saying, My Counsel shall stand, and I will do all my pleasure.* Insomuch that those various, and instable, and free motions of the Will and Mind of Man, which seem to come under no Rule nor Government but of himself are most Exactly ordered to the bringing to pass the Purposes of God Prov. 19. 21. *There are many devices in the heart of man, nevertheless, the Counsel of the Lord that shall stand.* Prov. 20. 24. *Man's goings are of the Lord, how can a man then understand his own ways.* Jer. 10. 23. *O Lord, I know that the way of man is not in himself; it is not in a man that walketh to direct his steps.* And herein we may observe the most deep and unsearchable Wisdom, Power, and Purity of God, that whiles Man worketh freely, yet therein God worketh thereby powerfully; and while Man worketh Sinfully, yet God worketh thereby Purely and Justly. The freedom of the Will of Man is not controled by the infallibility of the Counsel of God, nor can interrupt or disappoint it: and the sinfulness of the Will and Ways of man is not justified by the Infallibility and Purity of the

Counsel

Counsel of God, nor doth it pollute it. This is admirably set forth in the actings of those two most Powerful Monarchs; the *Assyrian*, Isa. 10. 5, 6, 7. O Assyrian, *the Rod of mine anger, and the Staff in their hand is my indignation. I will send him against an hypocritical Nation*, &c. *Howbeit he meaneth not so.* The *Assyrian* King did what he did most freely, most presumptously and proudly, and arrogantly, attributing his Successes to his own Power; had no thought of Justice to punish the defections of *Judah*, or vindicating the breach of their Covenant with God, but to satisfie his own Covetousness and Ambition, Vers. 13. *For he saith, By the strength of mine hand have I done this, and by my Wisdom*, &c. Little thinking that the Wrath and Justice of God was the Staff in his Hand, the Strength of his Power. But in all this God doth most wisely and justly manage the Distempers of a proud, ambitious, injurious and covetous King to the fulfilling of the most Wise and Just Counsels of his own Will; without staining any part thereof with the Vices of that person, by which they were acted; but punishing those Vices in the Instrument which were instrumental in the fulfilling of his Counsel. Vers. 12. *Wherefore when I have performed my whole Will upon* Sion, *and upon* Jerusalem, *I will punish the fruit of the stout heart of the King of* Assyria, *and the glory of his high looks.* And as thus in the *Assyrian*, so after, in the *Persian* Monarch, Isa. 45. 1. *Thus saith the Lord to his Anointed, to* Cyrus, *whose right hand I have holden to subdue Nations before him.* Now this Will of God's Counsel is for the most part a secret Will till it be fulfilling. Psalm 77. 19. *Thy way, O Lord, is in the Sea, and thy foot-steps are not known.* Though sometimes, for the vindicating of his own Power, and convincing men that he governeth all things according to the Counsel of his Will, he is pleased to proclaim it in Prophecies and Predictions,

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the great and undeniable Evidences of his Eternal Counsel and Government. Isa. 41. 23. *Shew the things that are to come, that we may know ye are gods.* Isa. 48. 3, 5. Isa. 42. 9. Isa. 45. 21. *Who hath declared this from ancient time? Who hath told it from that time, have not I the Lord?*

2. The *Will of his Commands.* This is the Rule of our Actions, Isa. 59. 21. *My words, which I have put into thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed,* &c. Deut. 30. 14. *The word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.* Micah 6. 9. *He hath shewed thee, O man, what is good, and what doth the Lord require of thee, but to do justly, and to love Mercy, and to walk humbly with thy God?* The Will of God's Counsel is Secret, but the Will of his Command is Revealed unto us in these three *great Directions of our Lives:*

1. The *Word of Conscience*, the Law written in the heart, or natural Conscience, *Rom.* 2. 14, 15. So much of his Will is by some means of Providence discovered even to a Natural Conscience, as leaves a man unexcusable.

2. The *Word of the Spirit* of God speaking either secretly in the heart, or by some occurrence or dispensation of Providence, thou shalt hear a Voice behind thee saying, *This is the way, walk in it,* Isa. 30. 21.

3. The *Word of both Testaments.* The Natural Conscience is corrupted, and many times doth not his Duty; the Word of the Spirit of God is not so easily discerned by our fleshly Nature, and many times we mistake the voice of our own spirit for the Spirit of God: he hath therefore in his infinite Wisdom and Mercy given us a standing Rule, the Rule of his written Word, obvious to our sence; and whatever other dictates there shall be, we are sure not to Err in following it: Isaiah 8. 20. *To the Law, and to the Testimony*

Testimony: for if they walk not according to that Rule, it is because there is no Light in them. This is to be Light to our Steps, and the Lanthorn to our Feet, *Psalm* 119. 150. 2 Pet. 1. 19. *a more sure Word of Prophecy, whereunto we are to take heed as to a light that shineth in a dark place.*

In this Petition therefore *we desire two things*: 1. That his Will may be done. 2. That it may be done here as it is done in Heaven. 1. In respect of the *Will of his Counsel*: What thou hast willed in Heaven, Let it be done on Earth.

" 1. Let the Will of thy Counsel be done. It is " true, thy Counsels are secret and unknown to me, " but they are the Counsels of the most Wise and Just " God, and therefore certainly they are most Wise and " Just Counsels; and therefore I will be content there- " in to pray with an Implicit Faith; for *Righteous art " thou, O Lord, in all thy ways, and Holy in all thy works.* " It is true, thy Counsels shall stand, yet are not my Pray- " ers impertinent; it is the Duty of thy Creature to will " what thou willest, and to pray thee to do what thou " intendest to do; that my will may not only Passively " submit unto thy Will, but Actively to run along " with it.

" 2. Let me with all contentedness and cheerfulness, " *resign* up my will, and my self, and my desires, " unto thy Will, and bear a spirit conformable to my " Saviour, who, when he deprecated the worst of " Evils, a bitter and a cursed Death, yet he subscribed " to thy will contrary to his own: Matth. 26. 39. " *If it be possible let this Cup pass from me, yet not as I " will, but as thou wilt.* I am compassed about with " Dangers, with Diseases, with Wants, with Reproaches, " with Persecutions, and I come to thee, from whose " Hand they come, and to beg the Removal of them, " and I am sure I am taking the fittest Course to have

" them removed, by suing to him, from whose hand " they came; yet thy will be done; I have done my " duty in calling upon thy Name, but I will not offend " thy Sovereignty in prescribing unto thy Will: Thou " art the God that hast made me, and therefore I owe " a Universal Subjection unto thy Will: thou art a " God of Infinite Wisdom, and knowest best what is " fittest to be done, and when thou art a God of " Infinite Mercy and Tenderness and Love unto all " thy Creatures, especially to those that seek unto thee " in Christ, and dost with as much Love deny some of " my Requests, as thou grantest others, I will with all " Patience and Chearfulness wait upon thee, and " submit unto thy Will, both in what thou inflictest, " and in what thou denyest; 1 Sam. 3. 18. *It is the* " *Lord, Let him do what seemeth him good.* Job 1. 21. " *The Lord gave, and the Lord taketh away; Blessed* " *be the Name of the Lord.* Thus I will hope, and quiet- " ly wait for the Salvation of the Lord, putting my " Mouth in the dust if so be there may be hope; *Lam.* " 3. 26.

" 3. Let me, with all expectation and longing " desire, wait for *the fulfilling of the Prophecies* and " Predictions: This part of thy Secret Counsel thou " hast revealed, that thy Truth and Wisdom may " receive the Glory in its accomplishment; and " that we thy Creatures look after it, and expect it. " Thou hast declared that thy everlasting Gospel shall " be preached to all Nations; that the Kingdoms of " the World shall be the Kingdoms of thy Son; that " thou wilt bring in the *Jews* and the fulness of the " *Gentiles*; that thou wilt discover and confound the " Man of Sin; that thou wilt send thy Son in the " Clouds to to Judge the World. These and the like " parts of thy Counsels thou hast published to the " World, be thou Glorified in the fulfilling of them.

" Thy

" Thy Secret Counsels are deep and mysterious, and " when we see them in their fulfillings, yet they make " us to wonder and stagger, so that, though our Duty " teach us to acknowledge, that thou art righteous " when we plead with thee, yet we are apt with the " Prophet to Expostulate with thee touching thy Judg- " ment, *Jer.* 12. 1. As if things fell out besides thy " Will, and in disappointment of thy Counsel. But " in these Manifestations of thy Counsels before they " are fulfilled, we see and must conclude, Dan. 4. 17. " *That the most High ruleth in the Kingdom of Men,* " *and giveth it to whomsoever he will, and setteth up* " *over it the basest of Men.* Let therefore this Will " of thy Counsels revealed in the Prophecies and " Predictions of thy Word be fulfilled, that thou " may'st receive the Glory of thy Power, and of thy " Wisdom, and of thy Truth in the fulfilling of " them, and that every Man may see and conclude " that thou, whose Name is *Jehovah*, art the Most " High over all the Earth, *Psal.* 83. 18. And while I " thus pray, my Prayers are not Idle, God having often " appointed that Prayers shall be the means to fulfill " that, which he hath certainly promised, Ezek. 36. 37. " *Yet I will for this be inquired of by the House of* " Israel.

" 4. Thou hast another part of thy Counsel more " precious and of greater concernment to me than the " former, which thou hast also revealed, the Counsel " of *thy Promises*. When thou sentest thy Son out of " thine own Bosom into the World, thou did'st im- " part unto him this great and concerning part of thy " Counsel, and this he hath imparted unto us; the " Promise of Pardon of our Sins through his Blood; " of Justification through his Righteousness; of thy " Spirit that should lead us into all truth; of his abi- " ding with us unto the End of the World; of con-

" quering and subduing our Lusts and Temptations;
" of raising us up at the last day, and giving us an
" Everlasting Kingdom that cannot be shaken. These
" Promises, as thou hast given to be the objects of
" our Faith, Hope, and certain Expectation, *Tit.* 2. 13.
" 2 *Pet.* 3. 12. so are they the objects of our desires,
" and consequently the subject of our Prayers, and there-
" fore I will pray with *David*, 1 Chron. 17. 23. *There-*
" *fore now Lord, Let the thing that thou hast spoken con-*
" *cerning thy Servants be established for Ever, and do as*
" *thou hast said.*

And as thus the Will of God's Counsel is the Subject of this Petition, so is likewise the *Will of his Command.* And this falls under these *Considerations*:

" 1. As thou Willest in Heaven, so let it be done by
" us on Earth; and to that purpose;

" 1. Let thy Will be discovered and made known
" unto us, and to all Creatures: and in as much as
" none teacheth like God, Let us be all taught of
" thee, Let thy revealed Will in thy Word come unto
" us as light into darkness; and because our Under-
" standings are blind and sealed up, that they cannot
" receive this Light, and our Hearts are perverse and
" will resist it, send down thy Spirit of Life and Power
" to open our Understandings to receive it, to discern
" the Truth, and Purity, and Perfection of it; open
" our Hearts to receive it in the Love of it, and con-
" quer that Cell of corruption and oppositions that
" lye there ready to stifle it; mingle thy Word in our
" Hearts with Faith, that may purifie our Hearts, and
" make thy Word powerful to the subduing of all
" those strong holds and oppositions, that stand out
" against it: thy Will in Heaven is a Perfect, Pure,
" and Holy Will, send out such discoveries of thy
" Will, that we may know it in the Spiritualness and
" Truth of it, vindicated from the false Glosses, that

" the

" the Corruptions and degenerations of the times, or " our deceitful and false Hearts are apt to put upon it: " and that thy Will may be done on Earth as it is in " Heaven, let it be known on Earth as it is in Hea- " ven.

" 2. Because the only true principle of Obedience, " is *Love* shed abroad, thy *Love* in our Hearts: and " because the sense of thy *Love* to us is the cause and " ground of our *Love* to thee, shew us the greatness " and fulness of thy *Love* to us in Christ, and that " will reflect acts of *Love* to thee again, and make us " ready and willing to obey thy Will, and exceeding " thankful to thee that thou art pleased to accept " the sincere, though imperfect Obedience of thy Crea- " ture.

" 3. And because the end of the manifestation of " thy Love to Mankind in Christ was to redeem us " from all Iniquity, and to purifie unto thy self a " peculiar People, zealous of good Works, *Tit.* 2. 14. " And in as much as our conformity to thy Will, as it " is our Perfection, so it is the Great and Just Tri- " bute that we owe unto thee for our Being, as Crea- " tures, and much more for our Redemption as " redeemed, and purchased Creatures; Let all our " Thoughts, Words and Works be universally subject " and obedient to thy Will revealed in thy Son, that " we may be Holy as thou art Holy in all manner of " Conversation: purge our Hearts from vain and un- " profitable *Thoughts*, from sinful and polluted thoughts, " from Devilish and Atheistical thoughts; and let our " thoughts be such as becomes the presence of God, " before whom they are naked and legible, such as " becomes that Heart where Christ is pleased to make " his residence, Pious, Charitable, Pure, Chast, Clean, " Sober, Humble Thoughts; fit to be attendants upon " so Heavenly a Guest: wash my *Tongue* from that

" fire of Hell that is naturally in it : *James* 3. 6.
" deliver it from Blasphemous, Atheistical, Calum-
" niating, Uncharitable, False, Vain, and Unprofitable
" *Words*; and let me use my Tongue as one, whose
" Words are all Registered, and that must give an Ac-
" count for every Idle Word: Let my *Speeches* be
" seasoned with Salt, glorifying thy Name, Edifying
" others, true, profitable, seasonable, serious, chari-
" table, discreet; for by *my Words* I shall be justified,
" and by my Words I shall be condemned. Deliver
" me from all sinful, impure, unseemly, unjust *Actions*:
" in the first life of any Action or Intention let me
" bring them to the Rule of thy Word, to the Rule
" of my Conscience, to the Rule of thy Presence,
" and impartially measure them thereby, and if they
" will not abide that Examination, or upon that
" Examination want their due Conformity; let me
" reject them without any more Reasonings or Dispu-
" tings. In all my Actions *relating immediately to*
" *thy Majesty*, let them be Warrantable, Pious,
" Sincere, Reverent, Humble: in all my Actions *relating*
" *to others*, let them be full of Justice, Charity, free
" from Revenge, Disdain, Sullenness, Measuring out
" Impartially, as in the Presence of God, the same
" Measure which I would desire to be done unto my
" self: in all my Actions *relating to my self*, let there
" be Sobriety, Temperance, Moderation, Seasonableness.
" And let all this be done out of that only true Prin-
" ciple of Obedience, Love to God, presented unto
" him upon that only ground of acceptation, Jesus
" Christ; and seasoned with that acceptable Grace
" of Humility. If when I have done all that is in-
" joyned, I am but an unprofitable Servant, how un-
" profitable am I when I infinitely fail of what I am Com-
" manded?

" And

" And as I pray that the things that thou willeſt to
" be done in Heaven may be done by us on Earth, ſo
" I deſire that that Heavenly Will of thine may be
" done on Earth *as thy Will is done in Heaven by thoſe*
" *Glorious and Pure Creatures*, that always behold thy
" Face, Perfectly, Univerſally, Speedily, Cheerfully,
" Humbly.

1. *Perfectly.* The *Angels* do clearly diſcern and *know the Will of God by a double act*: 1. On God's part, a Clear Emanation or Beam of the Mind of God ſhining into their clear intellectual Nature, and conveying into them a perfect diſcovery of the Mind and Will of God concerning them. 2. On their part, by a clear Intuition of God, and beholding his Mind and Will in him concerning them; the Wiſe God having fitted their Natures with ſuch a meaſure of intuition of him, whereby, though they cannot ſee all his Perfections, yet they are fitted and inabled to ſee ſo much as is ſuitable to their Nature, conducible to the fulneſs of that Perfection which they are capable of, and to the performance of that active ſervice which he requires of them. And as thus they perfectly know His Will, ſo *Their Wills* are moſt purely inclined and moved to the obedience of it; there is no mixture of impurity or reſiſtance in their will againſt the Will of God; no mixture of Hypocriſie or baſe ſelf Ends: for their Pure Natures are taken up with a fulneſs of the Love of God, large and comprehenſive as their Natures, and upon that Principle they move in all their acts of Obedience, and they clearly ſee that their higheſt Perfection conſiſts in the moſt Even and Unbyaſſed Conformity to the Command of God, ſo the more perfect their Obedience is, the more abſolute is their Perfection; they need no other Motive to Obey him but this, That it is the moſt Perfect Command of the moſt Perfect, and Wiſe, and Holy God. And as thus their Minds

and Wills are fashioned and fitted to a most perfect Obedience, so they are indued with *a Power* from God exactly commensurate to an exact performance of his Will; whether it be in their reflected actions unto God, or whether it be in their instrumental actions unto others. If God Command an Angel to destroy an Host of the *Assyrians*, he can dispatch 185000 of them in one night: if he Command an Angel to deliver *Daniel* out of the Lions Den, he can shut the Lions Mouth, that they shall be rather his Guard, than his Executioners, *Dan.* 6. 22. If he Command an Angel to deliver *Peter* out of the Prison, he can make his Chains fall off from him, like the Tow, when it feeleth the fire, *Acts* 12. 7. When he Commands an Angel to Comfort his Son, though under a pressure and weight, more heavy to his Soul than the Weight of the Earth, he can dart into the tender and vital parts of the Soul such Comforts and Cordials, that can inable his humanity to bear that birden, *Luke* 22. 43. When he Commands an Angel to attend the Resurrection of his Son, he can at the same instant shake terror and amazement and dissolution into the spirits of the Souldiers, and Comfort and Satisfaction, into the Souls of those that Expected his Resurrection, and cause that stone, which the Pharisees laid upon the Sepulchre, as a seat unto his Mortality, to start aside and give way to our Saviour's Resurrection, *Luke* 28. 34. And little do we know those wonderful services, that these invisible Powers do in the World, even for poor and weak Men, at the Command of their great Lord and Sovereign every hour in the day. "And now, O Lord, "it is true, that thy Will is done in Heaven by those "thy Glorious creatures, perfectly and exactly; but "I and all thy creatures upon Earth have in us a "mixture of darkness that we cannot know thy Will; "and mixture of corruption, that resists the obedience

" of thy Will; and a mixture of impotence, that we " cannot perform that part of thy Will, that we know " and desire to obey; so that when we can at any time " say with the Apostle, *To will is present with me,* " yet we must, with the same Apostle say, *that how* " *to perform that good, we find not, Rom.* 7. 18. " Therefore I cannot in this House of Clay, hope to " aspire to the full perfection of an Angelical Obe- " dience, nor to do thy Will on Earth, as it is done " in Heaven; yet there is an Imperfect Perfection, " which in Christ thou art pleased to accept of, an " Evangelical, though not an Angelical Perfection in " our Obedience; a Perfection of Integrity and Sin- " cerity, free from Guile, base Ends, or Hypocrisie, " a Heart truly endeavouring to obey the Voice of " God in his Word; and truly sorrowful for his de- " fects and failings in that obedience: thus the heart " of *David*, 1 *Kings* 15. 3. of *Hezekiah*, 2 *Kings* 20. 3. " were perfect hearts, the Obedience injoyned by " *David* to *Solomon*, 1 Chron. 28. 9. *Serve him with* " *a perfect heart and willing mind:* and this perfection " of Obedience give unto thy servants, that thy will " may be done on Earth, as it is in Heaven, sincerely, " and singly.

2. Which is a consequent of the former, Angelical Obedience is an *Universal* Obedience: there is not any Command of God, not the meanest, but they perform it, Psal. 103. 20. *Bless the Lord ye his Angels, that excell in strength, that do his Commandments, hearkning unto the voice of his word.* For the same Principle of perfect Love to God moves them to a willing Obedience to every Command, as well as any; and they find as much beauty in their Obedience unto the Command of God, when sent out to Minister for the poor Members of the Son of God, *Heb.* 1. 14. As when sent upon an imployment, for the matter, more glorious.

" And,

" And, O Lord, Let thy Will be thus done on Earth as " it is in Heaven: let me have respect to all thy Com- " mandments, and let no sin be so much mine, so dear, " so natural, so suitable to my Nature or Condition, " but that I may forsake it at thy Command, and " keep my self from my Transgression; Since it is the " same God that equally Commands and Forbids in all, " and the same Love to God which is, or should be, " the Principle and Ground of all my Obedience, " James 2. 10. *Whosoever shall keep the whole Law, and* " *yet offend in one point, is guilty of all.* A heart that can " observe some Commands, and yet dispence with it self " in the violation of others, obeys not for love of God, " but of himself.

3. Angelical Obedience is a *Willing and Cheerful* Obedience. Which still runs upon the former reason; the Principle of their Obedience is perfect *Love* to God; and Love is an active Affection, as strong as Death; so that they are glad of any Opportunity to return the Expressions of that *Love* in a most hearty and willing Obedience. Christ, speaking of the Angels, saith, they always behold the Face of my Father, they Watch and are attentive, and with Cheerfulness expect every Command of God. " And thus also let thy Will be " done on Earth as it is in Heaven, that we may wil- " lingly and chearfully perform thy Will; glad that we " thy poor creatures have any opportunity to do any " service to thee, though thou needest it not, and thankful " that thou art pleased to accept of the Obedience of thy " creature.

4. Consequently, an Angelical Obedience is *Speedy, Swift, Ready.* They dispute not the reason of the Com- mand, nor delay not the performance of it: Like the Centurion's Servant, he saith to one, Go, and he goeth; *Luke* 7. 8. " And Lord, as thus thy Will is done in " Heaven, so let it be done on Earth: when thou

" com-

" commandeſt things that our fleſh and blood have " much ado to digeſt, would fain be reaſoning againſt, " or at leaſt angry in the obſervance, give us this " grace not to confer with fleſh and blood, *Gal.* 1. 16. " But reſolvedly and ſpeedily to obey thy Will. When *Abraham* was called to leave his own Country, he obeyed, and went out, not knowing whither he went, *Heb.* 11. 8. when commanded to ſacrifice his Son, he roſe early in the Morning, and goes about this hard imploy. Gen. 22. 3. *Lingrings and Reaſonings upon the Commands of God*, as they carry in them a want of Duty, ſo they always bring with them much diſadvantage, either wholly intercepting our Obedience, or mingling with it much unwillingneſs and adverſneſs to it.

5. A Heavenly, Angelical Obedience though it be full of Perfection, yet it is *full of Humility*. They know that they owe an infinite Obedience to him, from whom they receive their Being; and that their Obedience to God is but the Payment of that Debt they owe to him, and cannot make him a Debter to them: They know that infinite diſtance between the infinite God and themſelves, though glorious yet infinite Creatures; and therefore they do not only pay their Obedience, as a juſt Tribute to God, without arrogance of merit; but they do it with all the Reverence and Acknowledgment that is immaginable. Both theſe we find in the Adoration of the 24 Elders, *Rev.* 4. 10, 11. they fall down before him, and caſt their Crowns before the Throne, ſaying, *Thou art worthy, O Lord, to receive Glory and Honour, and Power.* The diſtance between God and Man is infinite; and though the Angels are nearer unto God in perfection of Nature than Men, yet ſtill the diſtance between them is infinite: here is the Odds, the Angels ſee their diſtance, and ſee more of the Perfection of God; and the more they ſee of him,

him, the more they Adore and Reverence him, and the Humbler they are in their Services; because they see the greatness of their distance. And if Angelical Obedience, that is so perfect, shall be mingled with so much Reverence, with so much Humility should our services, that are so imperfect, be allayed? "O "Lord, Let thy Will be thus also done in Earth, as "it is in Heaven: Give us a sense of thy infinite "Glory and Majesty; of that infinite distance be- "tween Thee and thy Creature; that with all Re- "verence to thy Majesty, and all Lowliness in our "selves, we may appear before thee in all we do for "Thee: Give us a sense of that infinite Debt of "Obedience, that we owe unto Thee, for our Being, "that product of an infinite Power, and an infinite "Motion; for our wellbeings, our restitution in "Christ, without whom our very Being would have "been our burden: Give us a sense of the great "imperfections of all our best performances, that "need no less a Sacrifice than the Blood and Interces- "sion of Christ, to wash them from that guilt that "would damn us, if we had nothing else to answer "for: Give us a sense of thy Great Condescension "to thy weak and sinful Creatures, that are pleased "to deliver unto us the knowledge of thy Will; and "when we by Nature are unable to conceive it, or "to believe it, dost give us Light to understand it, "and Faith to assent unto it, that thy Law is Holy, "Just, and Good; and when for all these convictions "of thy Truth, our hearts, the seats of Rebellion, "do oppose it in the Love and Practice of it, thou "art pleased to send down a powerful working of thy "Spirit to chase out of us those oppositions of our "corrupted Nature, and to make us willing in the day "of thy power, and to strive with and subdue our "hearts to any measure of the Love of thy Will;

"and

" and when notwithstanding all this, our poor and
" lean performances are mingled with much of our
" own deadness, contrary motions, and pollutions;
" yet thou art pleased to sprinkle our Obedience with
" his perfect Righteousness; to forgive the defects;
" to cover the imperfections; to rectifie the deformities
" of all our Obedience; to pardon what is ours, our
" sins and defects, and to accept and reward what is
" thine own, as if it were ours, when Thou workest all
" our works in us, and yet rewardest Us, as if We had
" wrought them.

And as in the distinct considerations of the Will of the Counsels and Commands of God, we are to desire that his Will may be done on Earth as it is in Heaven, so in the *conjunct consideration of both these Wills.* There is not an Action or Event in the World, but it falls out by the determinate Counsel and Fore-appointment of God; and yet to the production of these Events we find a mixture of Actions, that Expresly thwart the Command of God. The greatest Event, and of the greatest concernment that the World ever knew, or shall know, was the Death of Jesus Christ; and though he was thus delivered by the determinate Counsel and foreknowledge of God, yet the *Jews* took, and by wicked hands, Crucified and slew him, *Acts* 2. 33. The Counsel of God was a most Wise and Merciful Counsel; the action of the *Jews* that fulfilled this Counsel was a most cruel and unjust action; yet the injustice of the instrument did no way affect the Counsel of God, nor the Counsel of God no way Justifie the action of the *Jews*; witness that heavy Curse that upon their own imprecation lyes upon the actors and their posterity unto this day, *his Blood be upon us, and upon our Children,* Matth. 27. 25. The man sins most willingly, and though the Wise God intermingle occurrences, that make the sinful actions of men instrumental to his Counsels, yet their

Guilt

Guilt is no less, and no less their own, by being subservient to his Counsel. God hath given thee a word of Command, he hath shewed thee, O man, what is good and what doth the Lord require at thy hands? *Micah* 6. 8. Thou needest not; nor mayest seek out for a Rule of thy Actions in the Secret Counsel of God; nor endeavour to justifie thy Actions, because in order to the fulfilling of those Counsels; but keep to that Rule which he hath given, *To the Law, and to the Testimony.* Deut. 29. 29. *The secret things belong unto the Lord our God, but those things that are revealed, belong to us and to our Children for ever.*

"Therefore, O Lord, teach me to wait upon the "Will of thy Counsels, and to be instrumental in "them; that I may nevertheless ever obey the Will of "thy Command; that while I act thy Will, as a Crea-"ture, I may never neglect it as a Man or a Christian. "Thy Wisdom, it is true, can bring about thy Coun-"sels by the sinful actions of men; and as thou turnest "the Hearts of Men as Rivers of Waters, so thou "turnest the sinful motions of the heart, as a skilful "Workman can turn the streams of water, so that "whilest it moves naturally, it shall bring about Ends "that are of a higher constitution: But surely if thou "canst make those works of disobedience serve thy "Providence, much more canst thou use such actions "to the fulfilling of thy Counsels, that are suitable to "thy Commands; therefore as the Will of thy Coun-"sels is done in Heaven by the Angels and Blessed "Spirits, in such a way as is suitable to thy Commands; "So let thy Will be done on Earth, that while we serve "thy Providence, we may nevertheless obey thy Will; "and whiles we closely observe what thou requirest, "that we may Contentedly, Patiently, Cheerfully and "Thankfully submit unto, and receive what thou in thy "most Wise Counsel dispensest.

Give

Give us this day our daily Bread.

Our Saviour directs us, *Matth.* 6. 33. to seek first the Kingdom of God and his righteousness, and then promiseth that the things of this life shall be added to us. And according to the Method of this Doctrine and Promise, so is the Method of this Prayer; first to seek the Glory, Kingdom and Will of God, and then for those things that are necessary for our selves. And though he hath promised that they shall be added to us, yet he directs to pray for what he hath thus promised to add. And this is the course of God's Will and our Duty, that we should beg of God what he hath certainly promised to give. The Promises of God, as they are the warrants of our Prayers, so our Prayers are required, though not as causes, yet as means of fulfilling his Promises. And then a Promise is most suitable and fitly performed, when it is sued out by our Prayers. When God had promised to build the ruined places, and plant that which was desolate, and had engaged his own Name and Truth to perform it, *I the Lord have spoken it, and I will do it*, Ezech. 36. 36. yet requires their Prayers to precede the performance of it; *I will yet for this be inquired of, by the house of* Israel, *to do it for them*; and that amongst other, upon these *Considerations.*

1. To shew our *Dependance* upon him: All Creatures, as they are essentially depending upon God in their Being and Preservation, so according to the measure of their power they testifie that Dependance, Psalm 104. 21. *The young Lyons seek their meat from God.* Psalm 147. 9. *He giveth the Beasts their food, and to the young Ravens which cry.* Psalm 145. 15. *The Eyes of all wait upon thee, and thou givest them their meat in due season.* There is a secret and unknown testifi-

testification, even in the sensible Creatures, of their dependance upon God for their livelihood, and much more is required, and that most justly from Man: It is an act of Mercy and Bounty for God to promise and to give; and an act of Duty and Recognition for Man to seek.

2. It brings the Soul more to see and to acknowledge and magnifie that *Mercy* that is given, when it is sought out from God by Prayer. A Blessing obtained upon Prayer carries a more immediate impression of the Liberality of God, than when it is given unsought for.

3. It makes a Blessing the more acceptable; when obtained, and the more comfortable and contenting in the enjoyment; when a man, together with the Mercy he receives, receives also a sense of the Mercy and Goodness of God coming with it: and as in respect of the concomitance, so it most times falls out, that such Blessings so obtained are more suitable, and seasonable, and ample, and useful, than such as come in an ordinary way of Providence.

4. It fits a man with a better mind to use them with Thankfulness unto God, with Sobriety, and yet with Cheerfulness; when a man shall consider that this Blessing I had from the hands of the Almighty God, derived to me by that means that he hath enjoyned, Prayer bottomed upon his Promise. The disturbance that grows to any man in any condition is either out of a disproportion of his condition to a right mind or desire, or a disproportion of his mind to a right fruition: A Blessing obtained by Prayer avoids both; it brings a proportionable good to his mind and desire; and it suits the Mind with a proportionable temper to the Blessing. *Eccles.* 6. 2. *Solomon* tells us of a man to whom God had given Riches and Wealth and Honour, so that he wanted nothing that his heart could

could desire; yet God gave him not power to eat thereof: the discomposure of his Mind robbed him of fruition as equally, as if he had not had the possession. But the blessing of Wealth gotten by Prayer, is accompanied with a Mind to use it comfortably and chearfully, yet soberly and humbly. Sin hath put a curse in the Creatures, that they prove unuseful; and it hath put a Curse in the Soul, that it corrupts the Creature, as an ill stomach doth good nourishment; so that often times they are occasions of Excess and Intemperance, of Pride and Haughtiness, of Carnal Confidence and forgetting of God; Prov. 30. 9. *lest I be full and deny thee, and say, Who is the Lord?* Prayer is by the free Goodness of God made a means to take out the Curse from both; it sanctifies the Creature, 1 Tim. 4. 5. *Every Creature of God is sanctified by the Word and Prayer*: by the Word of Command given to the Creature to make it serviceable, and by the Word of Promise given to the user, and by Prayer laying hold upon that Promise, and suing out that Blessing that is contained in it; and it sanctifies the heart, keeps it in dependance upon God, in confidence in him, in Sobriety before him; it teacheth him that the blessings of this Life come from him, are his blessings, my Corn and my Wine, and my Oyl. And accordingly the Heart is tutored to use them with all Moderation, Thankfulness and Contentedness.

1. *Give us*, &c. *Give us* our Bread, not Pay it us as a Duty. The best Title we have to all our Blessings is Free Gift. God did not, nor could at first owe to any thing its Being; and having given a Being to any thing, he owes it not Preservation, nor the means of it; but the gift of the latter is as free as of the former. When God said to man, *In the sweat of thy brows thou shalt eat thy bread*, Gen. 3. 19. he gave him not his

Bread as the Wages of his Labour, but annexed his Toil and Labour as the Curse of his Life; and yet such is his Mercy that he gives us our Bread for asking it. Matth. 7. 11. *How much more shall your Father which is in Heaven, give good things to them that ask him?* "O Lord, I have no Title to the Necessaries of my "Life, but thy free Gift and Bounty; and had I any, "yet my continual Sins do every moment forfeit that "Title. The Begger that begs Bread at my door, hath "a better right to the Bread he begs, as against me, "than I have to the Bread I eat, as from thee. I come "therefore before thee for the Necessaries of my Life "with all abhorrence and detestation of any Merit in "my self to deserve them: they are thine before thou "givest them; and they are not mine unless thou "givest them; and when thou hast given them they "are still thine, and blessed be thy Name that thou "art pleased to give them me for the asking. Nor "doth my asking of my Bread at thy hands deserve the "Gift of it to me, but it is the means which thou hast "sanctified by thy free promise to procure them for "me.

2. *Give us our Bread.* We cannot give it our selves, our Good is not in our own hands nor power; it is he that giveth thee power to get Wealth, *Deut.* 8. 16, 19. without his Blessings my Labours and Projections will prove fruitless; it is vain to rise early, and to go to bed late, *Psalm* 127. 2. or if they arrive to acquire the Bread I want, yet he can blow upon it and makes holes in my Bag, *Hagg.* 1. 6, 9. can send Worms into my Manna, *Exod.* 16. 20. or if my Store become not unserviceable for me, yet it must be his Blessing that must enable me to eat of it, *Eccles.* 5. 19. and 6. 2. I will therefore be honestly industrious to get my Bread; for it is my Duty, Gen. 3. 19. *In the sweat of thy brows thou shalt eat thy bread.* But I will not be solicitous touching the Event;

Event; for *he hath said I will not leave thee nor forsake thee*, Heb. 13. 5. And if the Providence of God second my Endeavours, yet I will not sacrifice to my Net, *Hab.* 1. 16. but with acknowledgment bless the hand of God that gives me the Bread, and labour and pray to make it bread to me; for man cannot live by bread alone, *Matt.* 4. 4. but by that Word of Blessing whereby he makes it my daily bread.

3. "Give us our bread, yet if thou give it not, "give us Contentedness; for what cause have we to "murmur at the denial of that which thou art not "bound to give? or if thou turn our daily bread to "bread of Carefulness, or of Affliction, yet give "us Patience, and we shall be able to live upon this "bread. Our daily bread is thy free gift, and there- "fore if thou give it not, it is no injury nor cause of "repining.

This Day, or *Day by Day*;

And why not bread for to morrow, as well as for to day? the reason of the Prayer is contained in our Saviour's Command, Matth. 6. 32. *Take no thought for to morrow.* And the Reasons of that Command are these:

1. To keep us in a continual *Dependance* upon God. And this our Saviour enforceth upon the consideration of the very Fowls, Matth. 6. 26. *They sow not, neither do they reap, nor gather into Barns, yet your Heavenly Father feedeth them*; and that, *in due season*, Psalm 145. *And are ye not much better than they?* When *Elias* was at God's immediate Finding, the Ravens brought him Meat in the Wilderness at seasonable times. Supplies beyond necessity of the present are apt to make us either vainly profuse, or vainly confident. An Example of the first we have in the Prodigal, *Luke* 15. 12.

that would have all his Portion at once that belonged to him: he wasted it in riotous living, which he did not before, when his Father's care measured out his Supplies according to his Exigencies and Occasions. An instance of the latter we have in the Rich Man, *Luke* 12. When his Store out-grew his Receipt, so that he projecteth the building of greater Barns; he then sets up his rest; *Thou hast much laid up for many years; eat, drink, and be merry. Israel* was in less danger when he fed as it were from hand to mouth in the Wilderness, than when he had eaten and was full; when his Herds, and Flocks, and Silver, and Gold were multiplied, then his heart was in danger to be lifted up and to forget God, *Deut.* 8. 3, 13, 14. And accordingly it proved when *Jesurun* waxed Fat, he kicked, and forsook the Lord which made him, and lightly esteemed the Rock of his Salvation, *Deut.* 32. 15. And such is the baseness and falseness and pride of our hearts, that could we have our turns served by any other means, than from the hands of God, we would never seek unto him; and when we have any thing beyond the exigence of our present condition, we presently make that our confidence. We had rather be beholden to any thing than to him, and rather trust in any thing than in him. Therefore in great condescension to the waywardness of our Natures, he is often pleased to keep the Treasury of outward Blessings in his own hands, deliver them out by little and little according to our present Exigencies, that so, though the baseness of our Natures will not, yet the necessities of our Nature and his wise Dispensation enforceth us to make our often Addresses to him to beg our Bread of him, as often as we have necessity to Eat, that thereby we may learn to depend upon him.

2. Though our foolish hearts cannot think so, yet certain

certain it is, that God is the best Treasurer of his own Blessings for us. He husbands them better for us than we can our selves; dispenseth them with more Prudence, Seasonableness, Convenience, than if they were at our taking. He knows what proportion is fittest, what time seasonablest: and therefore we are taught by this part of this Petition to trust God with his own Blessings, and with the dispensing of them. Our Father is a Wise and Merciful Father, and we are foolish and inconsiderate Children. Let us trust him with our Portion, it shall certainly be better managed in his hands than in ours. Though he gives not out to day what is fit for to morrow, yet he hath the same Store and Mercy and Wisdom to morrow that he hath to day, or had yesterday. And if he gives me enough for this day upon my Petition, what need I trouble my self about to morrow? when to morrow comes I will beg it, as I did to day; and I doubt not but he will deal as bountifully to morrow as he hath done this day. Therefore I will beg to day for the Bread of this day, and beg to morrow Bread for to morrow, and not anticipate my Duty by begging to day Bread for to morrow.

3. To put us in mind of our Mortality. Why shall I be solicitous for to morrow, when I know not how God will dispose of me before to morrow comes? Who can tell what a day may bring forth? I will wait therefore all my appointed time till my change cometh, *Job* 14. 14. and if God spare me my life till to morrow, it will be then seasonable to beg Bread for that Life, as I have done for this day.

Our daily Bread.

Bread. We have herein these Two Considerations:

1. *The Extent* of it: Bread is the Staff of Life, the strength of Life, Psalm 104. 15. *Bread which strengtheneth mans heart.* If this be wanting, it makes a Famine, though there be a supply of other things; and if this be had, the want of other things may be born: and therefore it comprehends all the conveniencies for the support of our Natures; Isa. 55. 2. *Wherefore do ye spend your money for that which is not bread?* Psalm 132. 15. *I will abundantly bless her provision, and satisfie her poor with bread.* So that when I beg my daily Bread, I beg for all the conveniencies for the support of my life.

2. *The Restriction* of it: Our Saviour teacheth us to pray for Food for our necessity and convenience, not for our curiosity or superfluity; and, with *Agur*, to desire food convenient for us, *Prov.* 30. 8. The *Israelites* had their daily supply of Bread from Heaven, and they were not contented, but tempted God and asked Meat for their Lusts, Psalm 78. 18. *And they were not estranged from their Lusts, but while the meat was yet in their mouthes, the wrath of God fell upon them.* A Petition for Supplies to be consumed upon our Lusts, is with more mercy denyed than granted, *James* 4. 3. When we are to ask for Temporal Supplies, our Saviour teacheth us in this Petition, Modesty, Moderation, and Contentation; if we have Food and Rayment, therewith to be content: not but that Abundance is a Blessing, and such as wherein God not only allows, but requires a cheerful and thankful use, Deut. 28. 47. *Because thou servest not the Lord thy God with joyfulness and gladness of heart for the abundance of all things,* therefore

and shalt thou serve thine Enemies, &c. Wealth and Abundance are Blessings of God, such as we must receive with Thankfulness, and use with Cheerfulness, Sobriety, and Liberality: But we have no promise to be Rich or to have Abundance; if God gives it, he is better than his Promise, and we have great cause therein to bless his Name: but we have a Promise of supply of our necessities of Nature, and the Promise of God is the foundation of our Prayer. We have commission to pray for Bread, not for Delicacies or Superfluities. These, if given, may be lawfully, and must be thankfully used; but if not given, we must live contentedly and thankfully without them. God knows what proportion best fitteth us, and if he gives us our daily Bread, he gives us as much as we have a commission to ask; and yet by asking only for daily Bread, we are not bound to ask meerly for the necessity of the support of Life, but for a comfortable and convenient support according to that condition wherein God's Providence hath placed us. That may be Bread to ones Meal for his Convenience, which may be Quails to anothers Meal for his Lusts. And this variety may arise by the difference of stations or degrees (that may be but Bread for *Solomon's* Table, which may be Quails for a meaner person:) the difference of relations and dependencies, the difference of tempers and constitutions of body, the difference of seasons and occurrences. There may be a Season when our Lord gives us a commission to eat whatsoever our Soul desireth, so it be done before the Lord, and as in his presence, *Deut.* 14. 26. And there is a Season when slaying of Oxen, and killing Sheep, and eating Flesh, is an iniquity not to be purged, *Isa.* 22. 12, 13, 14. The Wise God, that ordereth and disposeth all times, and persons, and circumstances, doth with the same Wisdom fit them with suitable Concomitants and Ad-

junctis. He hath made every thing beautiful in its time, *Eccles.* 3. 11.

But beside this Bread for our Bodies, there is *Bread for our Souls*, which comes under this Petition: The *Bread of Life*, and the *Water of Life*, John 6. 33. this is the Life of our Souls. And as much as the Good and Support and Life of our Souls is of more concernment to us, than the Life of our Bodies, so is the Bread of our Souls of more concernment for us to ask, than the Bread of our Bodies: this is *Christ*, John 6. 34. *I am the Bread of Life, he that cometh to me shall never hunger, and he that believeth on me shall never thirst.* Bread, like the Widow's Barrel of Meal, that shall never diminish unto all Eternity. This Bread our Lord hath been pleased already to give us, Christ and his fulness; and nothing is wanting if we have but a hand to receive it. And this Bread we eat when we believe the Truth of God concerning him; when we often contemplate upon the Mercy of God in giving him; and upon that mighty Salvation which in him he hath given us; when we have often recourse unto him for Grace and Mercy; when we carry unto him all our stock of Love, and Admiration, and Dependence, and Recumbence, and Resolution of Spirit. And here we find Bread for our Souls in the most comprehensive latitude, accommodate to every condition of the Soul: Here is Bread to feed and to strengthen it, the Grace and Spirit of Christ; Physick to cure and recover it, the Satisfaction and Merit of Christ; Varieties to feast and to refresh it, the Promises of God, Joy in the believing, unspeakable and full of Glory; Bread that will satisfie, yet never satiate; but the more we feed upon him the greater is our plenty, and the better our stomach.

To conclude then the whole consideration of this Petition; When I pray for my *daily Bread*, my Soul doth

doth or should run into such thoughts as these: "O Lord, thou did'st at first freely give me my Being. I could not deserve it when I was not: The "same Title that I have to my Being, I have to my "Preservation, and Support of my Being; it is still "free gift, and therefore I come to thee for my Bread "upon no other terms, than as a poor Beggar to a "most bountiful Lord. And because thou hast com-"manded me to cast my care upon thee, therefore I "seek my Bread of thee for this day, which thou hast "hitherto lent me. I desire to trust thee with my "Portion, and it is my happiness that my Portion is "not in my own hands, but in thine. Give therefore, "I pray thee, Bread for this day, and when to morow "comes, I will beg Bread of thee for to morrow; "and if thou giveſt me this day supplies beyond the "expence of this day, I will use it thankfully, and "nevertheless dependingly; for I will renew my Pe-"tition for my daily Bread, still. It is thy Blessing "that gives my Bread power to nourish me. And "that which is Bread to day, and sufficient for to mor-"row, may without the Blessing upon it, like the *Israe-"lites* Manna, kept beyond thy Command, be Worms "to morrow: And because thou hast promised, that "verily I shall be fed, *Psalm* 37. 3. Upon that promise "of thine I beg food and cloathing convenient for me. "If thou giveſt me no more, or not so much, give me "Contentedness, and Thankfulness; and if thou giveſt "me more, give me Thankfulness for it, Sobriety in "the use of it, and Liberality in the dispensing of it. "In giving me but enough, I am Steward for my self; "and in giving me more than Enough, I am but a Stew-"ard of that abundance for others. But above all, Ever "give me of the Bread of Life, that whileſt my Body is "fed, my Soul may not be starved, either for want of "that Everlasting Bread, or for want of an appetite to it.

And

And forgive us our Debts, Matth. 6.
Our Sins, Luk. 11.

Sins. We are all under the guilt of Sin. No man lives and sins not, Eccles. 7. 20. *If we say we have no sin, we deceive our selves*, 1 John 1. 8. *God made Man Righteous* at first, *and gave him a Righteous Law*, and in as much as *Man owed an infinite subjection* to the Author of his Being, he owed *an Exact Obedience* to the Law of his Maker: yet God was pleased to give him *this Law*, not only *as the Rule* of his Obedience, but *as a Covenant* of Life and of Death; *viz.* that So long as he and his Seed should observe that Law, so long they should enjoy Blessedness and Immortality; and if they should break any part of that Law, they should die the death. *The first man made a stipulation for himself and his Posterity*, and this was but just; for he had in himself the Race of all Mankind: all succeeding Generations are but pieces of *Adam*, who had not, nor could have their Being but from him; and so it was but *Reasonable and Just* for him to contract for all his Posterity. And as it was just in respect of the Person contracting, so it was just in respect of the Manner of the *Contract*: the Law that was his covenant was a just and righteous Law, a Law sutable to the indowments and power of his Nature: Again, the Blessedness, which by his Obedience he was to hold, was not of his own creating nor obtaining; it was the free gift of God, and it is but reasonable that the Lord of this gift might give it in what manner he pleased; and it could not be unjust that the Lord, that gave him this Blessedness should give it him under what Conditions he pleased: but he gave it him under most reasonable and just Conditions, *viz.* an Obedience to a most just and reasonable Law, which

which suited with the ability and perfection of his Nature; and therefore when, upon the breach of Covenant by Man, he withdrew that blessedness from him and his posterity, he did no more than what was most just for him to do. And thus we stand Guilty of that Sin which our first Father committed, and are deprived of that Blessedness and Life which our first Father had; and the Privation of that Blessedness and Immortality is Death; Rom. 5. 12. *By one Man sin entred into the World, and death by Sin*; and Vers. 19. *By one Man's disobedience many were made Sinners.* 1 Cor. 15. 22. *In* Adam *all die.* And by this Sin of *Adam all were made Sinners*, by these *two ways*:

1. *By actual participation* of this disobedience; for we were then in him: but that is not all, for upon that reason every Man should stand guilty of all the Sins committed by any of his Progenitors since *Adam*, which seems not to agree with the profession of Almighty God, Ezek. 18. 20. *The Son shall not bear the iniquity of the Father.* But the case is not alike; for *Adam* was created in integrity and perfection, in an ability to perform the Law, and so was a fit person to stipulate for his posterity 2. And if he was a person so qualified, to the Covenant was made between God and him, both for him, and his posterity; And, 3. As we suffer in the penalty of his Disobedience, so we had enjoyed the benefit of his Obedience; we had come into the World with the same Liberty of Will, and Integrity, and Perfection of Nature that he had: But all these are wanting in any other person in the World: 1. A defect of Nature is gone over all, that none is fit to stipulate for himself and his posterity: 2. No such contract hath been at any time made between God and any other Man.

2. *By a necessary Consequence*; for God having justly withdrawn from Man his Blessedness and Perfection;

and

and Sin having corrupted and imbased his Nature, we by propagation from him derive a corrupted, depraved Nature, full of impotence, and rebellion, and disorder; Job 14. 4. *Who can bring a clean thing out of an unclean?* God was pleased to communicate to Man a Being in the Essence of a Man; and to communicate unto him a degree of Purity, Immortality, Wisdom, and Perfection beyond the compass of his Natural Subsistence: but this latter was communicated to him under a Covenant, which when he broke he lost, and not only lost that, but even stained, and corrupted, and imbased that very Being, that after he had sinned, he retained. And this is *the old Man* corrupt, according to the deceivable Lusts, *Ephes.* 4. 22. A body of death, *Rom.* 7. 24. And this Depravation of our Nature was followed with the continual Corruption, and at last with the dissolution of Nature: and that not only in those who had sinned after the similitude of *Adam's* transgression, by an actual breach of an express Law, *Rom.* 5. 14. But in all that were partakers of *Adam's* corrupted Nature, even Infants; and so Death passed over all.

And as thus we partake of *Original Sin*, as well by being virtually actors in it, as also by derivation of a corrupted Nature; so this corruption of our Nature produced in all our Lives continued and renewed *Actual Sins*, the conceptions of Lust, *James* 1. 15. And these *Actual Sins*, according to the difference of those Commands of God, which are violated, are either Sins of Omission, or of Commission: and both come under the extent of this Petition, by the name of Sins or Trespasses, *Luke* 11. by the Name of Debts, *Matth.* 6. For we owe unto God Duty and Obedience, and every Violation of that Duty leaves us so much indebted unto God: the least of which is impossible to be paid when once incurred; because it is impossible for

for us to make that not to have been, which hath already been, and impossible for us by all our future Obedience, (were it as exact as the will of God requires) to expiate a Sin past; for still that perfect obedience is no more then we owe; we have therein but done our duty and are but unprofitable Servants; but if it were possible to think that one act of perfect obedience to God would expiate for any Sin past, yet such is the Corruption of our Nature, that not one such act can be found: there is in our best actions a mixture and adherence of some defect or other; that makes it become the subject still of this Petition, that which needs Mercy, Pardon, and therefore cannot contain Merit to deserve.

So then all are concluded under Sin, *Gal.* 3. 22. and consequently under guilt, the effect of Sin; consequently under death, and a curse, the wages of Sin. And this Sin, Guilt and Curse is so closely bound to every one of *Adam's* posterity, that there is no possibility in the best of them to deliver themselves from it: therefore, O Lord, teach us to pray:

Forgive us.

Forgiveness is an act of Free Grace, whereby our offended God freely, and without any Merit of ours, remits the Sin, the Guilt and Punishment; the Person offended is he only that can forgive: the rule was true though misapplyed, Mark 2. 7. *Who can forgive Sins but God only?* and Forgiveness is an act of most free Mercy and nothing of Merit in the Person forgiven; Isaiah 43. 25. *I even I am he, that blotteth out thy transgressions for my own sake and will not remember thy Sins.* Misery, which is the effect of Sin, is the Object of Mercy, but it is not the Desert of it, especially when that very Misery, under which

we

we are brought by Sin, is a Misery wilfully contracted by our selves, and not only so, but is still a sinning Misery, a Misery accompanied with stupidity and senselesness, with aversion and opposition against that God, and that very Mercy, that should deliver us. God commends the freeness and fullness of his Goodness to us, by taking that season to be Merciful, when our condition is most Miserable, not because our misery deserves his pity: Ezekel 16. 6. *I said unto thee, when thou wast in thy blood, Live: Yea, I said unto thee when thou wast in thy blood, Live.* This Forgiveness is *thus wrought*: Man, that was infinitely bound to love and obey the Author of his Being, most ungratefully and unnecessarily sinned against him, and thereby deservedly incurred the Everlasting Curse of the most Just and True God, and forfeited his Being: yet, though Man had destroyed himself, Almighty God, of his own Free Will, and without any other Motive, and by his own Infinite Wisdom, contrived a way, whereby his most exact Truth and Justice might be satisfied, and yet his creature saved, and his Mercy and Goodness might be infinitely evidenced unto Men and Angels: By an Everlasting Covenant between the Father and the Son, the Son he must assume our Nature, and offer it up as One Sacrifice for Sin for ever, *Heb.* 10. 12. This was that Mystery hid from Ages and Generations; the Mystery that the Angels desire to look into, 1 *Pet.* 1. 12. The Great Mystery of Godliness, God manifested in the Flesh, 1 *Tim.* 3. 16. The great End of the Creation of Man. And by this Sacrifice thus freely given by our offended Lord, we have Redemption, even the Remission of our sins; *Ephes.* 1. 7. *Coloss.* 1. 14. And Pardon thus freely given by the Father, and yet thus dearly bought by the Son, is with abundance of Love and Grace, pro-

proclaimed and tendred unto all, in all the World, that will but come in, and enter into Covenant with God in Christ, Jer. 31. 34. *I will forgive their iniquity, and will remember their sin no more.* And although this one Sacrifice of Christ, offered up once for all, is a full satisfaction for all the sins of his Elect, to the end of the World, yet the same eternal Contract, that made it so, did likewise appoint certain *Means actually to apply it*; and make it effectual to us, of Faith to lay hold upon it. And in as much as, notwithstanding our giving up our Names to Christ, many renewed daily sins are committed by us, our Lord teacheth us to resort daily to this Sacrifice, this Magazine of Mercy, this Fountain opened to wash for sin and for uncleanness, thence to fetch new applications of this one Sacrifice of our renewed offence, and to beg our Pardon as often as we beg our Bread.

So then,

1. We have the true *Original of Forgiveness*, the Free Love of God, which gave Christ as the Sacrifice for Sin, and accepted that Sacrifice as the price of our Pardon: *So God loved the World, that he gave his only begotten Son, that whosoever believed in him should not perish, but have everlasting Life*, John 3. 16.

2. We have the *Meritorious Cause* of it, that Sacrifice of Christ, whereby Pardon is impetrated for as many as lay hold upon it.

3. The Act, which that Eternal Counsel appointed to be the *Means of the actual Application* of it to the Soul, receiving of the Pardon thus offered. *To as many as received him, to them*, &c. John 1, 12. For as we live, and move, and have our Being by God, and his Will, and Providence; yet the same Will of his hath appointed the means, whereby that Will of his is accomplished, our daily Bread, and the use of it: So, although from God, we have our Pardon,

yet

yet the ſame Will of his hath appointed Faith in Chriſt, to be the inſtrument of an Actual or Effectual Application of it; and the Efficacy of Faith, as an inſtrument for that purpoſe, depends likewiſe upon the ſame Will of God, which hath ſo appointed. When the *Iſraelites* were bitten with fiery Serpents in the Wilderneſs, God commanded *Moſes* to erect a brazen Serpent for their Cure, *Numb.* 21. 8. But although the Divine Will had annexed a power of healing unto that Serpent inſtrumentally, yet the ſame Will appointed the actual application of that power, to the looking upon that Serpent: *Every one that is bitten, when he looketh upon it, ſhall live:* So though by the Eternal Will of God, a Pardon is obtained by the Death of Chriſt, yet the ſame Will of his hath appointed Faith in Chriſt, the means of the receiving of that Pardon: and yet this very means is not in our own power, but it is the Gift of God: John 6. 44. *No man can come unto me, except the Father draw him.*

4. The renewed *Exerciſe of that Act*, upon occaſions of ſin committed or renewed. Prayer for Pardon, which as it doth moſt naturally flow from the ſenſe of ſin, and of a Pardon impetrated by Chriſt, ſo by the Divine Inſtitution, it is required to apply that Pardon actually to the Soul: and it is a high Mercy of God, to grant it for the asking; and an argument of a proud unbelieving heart, to think to have it without: and whenſoever the Spirit and the Word of God, hath wrought in a man a belief of, and in the Sacrifice of Chriſt, the ſame Spirit doth work in the heart a deſire of it, which is nothing elſe but the Prayer of the Mind; for it maketh interceſſion according to the Will of God, *Rom.* 8. 27. And herein we therefore ſee *two things*:

1. *Our Duty.* Our ſins are many, and daily, even after we have given up our Names to Chriſt. *If we ſay we have no ſin, we deceive our ſelves,* 1 John 1. 8. And

And though meritoriously Christ hath satisfied for those very sins, yet we are to have often recourse to this Sacrifice, fetch our cure and our cleansing, in the actual application of this Sacrifice unto us. Had a Man been bitten by a fiery Serpent, he might look upon the brazen Serpent and live; and had he been bitten again, he must have looked again, or else he had died: it is so with us, only here is the odds; the man that had been once cured, if bitten again, might perchance not have looked again upon the Serpent, and so have died: but it is otherwise here; the same principle of Life, that abiding seed, 1 *John* 3. 8. that did at first make him to seek, and sue to Christ for his first actual Pardon, will after a fall, a renewed sin, send the Soul to this Fountain, for a new act of application, of that cleansing and pardoning: he cannot commit sin, that is, lye in it, without recourse to God for Pardon, because his Seed abideth in him, 1 *John* 2. 8.

2. *Our Priviledge.* If any man sin, we have an Advocate, 1 *John* 2. 1. an Advocate that knows the mind of our Judge, and out of that knowledge, hath taught us as often as we beg our Bread, to beg our Pardon, and that with assurance that we shall be heard, if we do it in Faith and Sincerity; 1 John 1. 9. *He is Faithful and just to forgive.* It is the Proclamation of his Name, Exod. 34. 7. *Forgiving iniquity, transgression and sin.* It is his promise, Jer. 31. 34. Jer. 33. 8. *I will forgive their iniquity, and remember their sin no more*: Even to a revolting and backsliding creature, upon true repentance: Isaiah 56. 7. *Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.* Jer. 3. 12. *Return thou backsliding* Israel, *and*

I will not cause mine anger to fall upon you; for I am merciful, saith the Lord, and will not keep anger for ever; only acknowledge thine iniquity. Christ came into the World to restore in Man the lost Image of God. And when *Peter* asked him, Matth. 18.21. *How oft shall my Brother sin against me, and I forgive him, till seven times? Jesus said unto him, I say not unto thee, till seven times, but till seventy times seven times.* And surely that Mercy, that Christ required in a poor mortal Man, is infinitely fuller in the merciful God, who delights in Mercy and Forgiveness: Only remember,

1. To take heed of Presumptuous Sins, Premeditated Sins, Sins against knowledge, and against convictions, Sins with a presupposition of Pardon, Deut. 29.19. That *shall bless himself in his heart, saying, I shall have peace, though I walk in the imagination of my heart. The Lord will not spare him.* These, though they cannot exceed the Mercy of God to pardon them, they many times shut and seal up the Soul against Pardon, hard'ning the heart to a great difficulty, if not a final impossibility of Repentance; and by that means the Soul is disabled, with any comfortable ground or assurance to beg Pardon, without the great Mercy of God to soften that heart again.

2. Make a frequent and serious *Examination* of thy past Actions; measure them by the Rule of the Word of God; and find out that accursed thing, whatsoever it be, that is displeasing to him: so that, as much as may be, thou may'st distinctly, and with reference to particular sins, or faults, or failings, pray over this Petition. There is not a day, but by a wary observation, thou wilt not only find a general indistinct distemper, which is to be the subject of this request; but particular, special, eminent Evils, that deserve a particular reflection upon them, in the repetition of this Petition. *Let us search and try our ways, and turn to the Lord our God:* And to this end,

3. En-

3. Endeavour to keep thy *Conſcience* always Wakeful, Vigilant, Tender; be content to liſten to her Chidings; ſhe ſeldom quarrels without a cauſe: but ſuppreſſing, checking, and ſtifling the language of Conſcience, makes her at laſt either ſullen, or ſenſeleſs, or outragious. A vigilant Conſcience will prevent thee from many ſins: but if it do not, it will tell thee of them, and bring thee upon thy knees, and make this Petition ſeaſonable, and a Pardon gotten thereupon acceptable and comfortable: for how can that Man, with any ſenſe beg Pardon for a ſin, when he ſcarce finds himſelf ſenſibly guilty of any? This Petition is delivered up but careleſly, and coldly, and fruitleſly, by ſuch a perſon.

4. Give God the Honour of his Juſtice, even when thou ſueſt for the Benefit of his Mercy, in *aggravation of thy ſins* to the due height; in owning damnation and utter rejection, as the juſt reward of every ſin, humble thy Soul truly and deeply for it. This will make thy Prayer earneſt, and thy Pardon dear; it gives to God the Honour of his Juſtice, and the Glory of his Mercy, which is all the Tribute thou canſt pay unto him for his free Goodneſs, in giving thee that Pardon, without which thou wert eternally loſt.

5. Give thy Mediator the Honour and End of thy Redemption. Thy Saviour died, it is true, to obtain thy Pardon, but wilt thou continue in ſin, that Grace may abound? ſin, that thou may'ſt be pardoned? and renew thy ſins, that God may renew his Pardon? God forbid. Thou doſt, as much as in thee lyeth, diſappoint the End of Chriſt's Death, who therefore died, that he might redeem unto himſelf a Peculiar People, zealous of Good Works. Let the begging of thy Pardon, be ever accompanied with a reſolution not to offend again; otherwiſe God, that ſees thy heart, looks upon thy aſking of Pardon, as a higher,

and more impudent, and presumptuous sin, than that which thou seemest to beg the forgiveness of.

6. Upon the discovery of any particular sin, which in a special manner concerns thee, beware of these things:

1. Sleeping in it, without recourse to God for Pardon for it; or slipping over it in thy Prayer without a particular Animadversion upon it. Be content to open this Sore: the longer it is kept covered, the worse it is. Thou must know that every sin is written before God with a point of a Diamond; and though thou art contented to forget it, or by incursion of time to wear out the remembrance, or at least the horror, of it; yet it is written, and thou shalt be sure to hear of it, and the longer it continues, the harder thy heart grows; and the deeper doth the canker and stain of that Sin, work and spread into thy Soul; and the more difficultly is thy Pardon obtained, and yet the less earnestly fought. It is a secret curse in thy bosom, that makes all thy services to God unacceptable and unsavory; and who can tell when the Decree may come out when this Sin will ripen into an eminent Judgment? Therefore clear thy account with God betimes; let not the guilt of a Sin lye long upon thy conscience, but make thy Peace betimes; sue out thy Pardon speedily. Thou knowest not what a day may bring forth.

2. Yet after Sin freshly committed, fall not presently to beg thy Pardon, till thou hast humbled thy Heart, and put it into a fit frame to come into the presence of God; till thou hast got a sense that it is an evil thing and a bitter to depart from him; till thou hast crept to thy Saviour's Feet for his Blood to wash thee, and for his Righteousness to cover thee, and for his Mediation to bring thee, otherwise a defiled, polluted Creature, into his Father's presence, under his Patronage;

nage; till thou haſt mourned over him, whom thou haſt pierced; and been aſhamed before him of thy miſcarriage; and acted thy Faith upon his All-ſufficient ſatisfaction; till thou haſt taken up Reſolutions of future amendment: and then in the Name and Mediation of thy Saviour, fall upon thy knees, and beg thy Pardon.

As we forgive our Debtors, Luke 12. For we forgive our Debtors.

Here we Learn,

1. That it is our Duty to forgive others, Matth. 18. 21, 22. Upon their repentance, Luke 17. 4. *If he treſpaſs againſt thee ſeven times in a day, and ſeven times in a day, turn to thee, ſaying, I repent; thou ſhalt forgive him:* and that upon theſe *Conſiderations:* 1. From that conformity that is, or ſhould be, in our Nature, to the Nature of God: he is ſlow to anger, and of Great Mercy, Pſalm 145. 8. *Who is a God like unto thee, that pardoneth iniquity, and paſſeth by the tranſgreſſions of the remnant of his heritage? He retaineth not his anger for ever, becauſe he delighteth in Mercy*, Micah 7. 18. And Chriſt coming to renew the broken Image of God in Man, and to renew him after the Image of him that created him, doth enjoyn and imprint this part of the Divine Image, Luke 6. 36. *Be ye merciful as your Heavenly Father is merciful.* And Mercy in the Heart is that excellent habit, from whence forgiveneſs proceeds. And hence it is, that where the Spirit of Chriſt comes, it aſſimilates the Nature to that diſpoſition, Gal. 5. 22. *The fruit of the Spirit is Long-ſuffering, Gentleneſs, Meekneſs.* 2. From that great Commandment enjoyned by God in the Moral Law, *Thou ſhalt love thy Neighbour as thy ſelf.* And much more inforced under the New Covenant, even to the Love of our very Enemies, Matth. 5. 44. *I ſay*

unto you, Love your Enemies; and consequently forgive your Enemies, for Love is that affection that produceth Pardon, and this injunction lyes upon us under the same obligation whereby we are bound to love our Brethren; for the Love we owe to God is that grand Obligation that binds to whatsoever he commands, John 14. 15. *If ye Love me, keep my commandments*; Therefore if ye love me, love and pity, and pardon your Enemies. 3. From that great Equity and Reason, the proportion of God's dealing with us: Matth. 18. 32. *I forgave thee all that debt because thou desiredst me; shouldest not thou also have had compassion on thy fellow servant, even as I had pity on thee?* Colos. 3. 13. *Forbearing one another, and forgiving one another, even as Christ forgave you.* If God should require obedience to any command, though I saw no reason for it, yet the Love of God would constrain me to reason thus: Though I see no reason of this Command, yet when I consider who it is that commands it, even the Infinite and Merciful God, to whom I owe my self and all I hope for, I see reason enough for me to obey, though I see not the reason why God should command. But in this injunction of Forgiving my Enemy, I see a most just and proportionable reason of my Obedience: I owed unto God a most Infinite Love and Obedience to the uttermost possibility of my Being; for from him I had it; and when I broke that Allegiance, I owed unto him an Infinite Debt of Guilt and Punishment; and with this guilt I likewise contracted an innate enmity against that God, to whom I owed so vast a debt of Duty and of Guilt: this very God freely, without my seeking, when I hated him, sent me his Son with a free Pardon of all this Infinite Guilt, and commanded me to shew Mercy to my offending Brother: the offence that I committed was against an Infinite Obligation of the creature to his Creator; the

the offence that my Brother commits as against me, is only against some petty relation; we are otherwise both equals. God freely forgave me, when there was nothing to enjoyn, or inforce, or deserve, or so much as to seek it, and is it not reasonable that I should forgive my Brother, that it may be seeks my Pardon? but if he doth not, our common Lord and Master enjoyns it.

2. Consequently upon the former, the not observing of this Duty, doth most Justly and Reasonably deserve that I should not be heard in this Petition. If I can so boldly and unthankfully encounter a Command of God standing upon such just and reasonable grounds, with what face can I expect a Pardon from him at my request, when I refuse to pardon my Brother at his command?

3. Consequently also the Pardon of my Brother is no Meritorious Cause for God to pardon me: the Breach of any Command is a Meritorius Cause of Punishment; but the Observation of one Duty cannot deserve the Pardon of the Violation of another; God requires me to forgive my Brother, and when I have done so, I have done but my duty, and do not deserve my Pardon; and therefore when I say, forgive me, for I forgave others, I make not the Pardon I ask, the wages for the Pardon I gave; for as my Brother's Offence against me, holds not proportion with my Offence against God; so neither doth my Pardon of him hold proportion with God's Pardon to me.

4. Nor consequently is my Pardon of others the measure of that Pardon I beg of God: The Offences committed by my Brother against me are not in truth so much Offences committed against me, as against God; for it is therefore an injury to me, because done against that Law that he hath interposed between

him and me; and ſo though I am concerned, yet in the foundation of my concernment is that Law that God hath ſet between him and me; and were it poſſible to ſuppoſe no ſuch Law, it were impoſſible to conceive any Injury to be done from one man to another. So then my Pardon of him is but of ſlender concernment of my own, the chiefeſt intereſt is God's. Again, My Offence againſt God is againſt an Infinite Obligation, and againſt an Infinite Perſon; but my Brother's Offence againſt me, as it relates to me, is but of finite relation or obligation, and againſt a finite Perſon; and therefore the meaſure of the thing forgiven by me is too ſhort and too narrow to fit and ſute with that whereof I beg my Pardon. Again, My Pardon to my Brother is with a great deal of corruption, ſuperciliouſneſs, pride, grudging, averſneſs, expoſtulations, ſecret riſings of my Heart againſt him: O! But ſuch a Pardon will not ſerve my turn; I beg a Pardon at the Hands of the God of Mercy and Perfection, a full, a perfect Pardon. "Meaſure not out, O Lord, thy Pardon to me "according to my Pardon to my Brother, the thing "I pardon holds not proportion with the Offence "which I have committed againſt thee: his is but a finite Offence againſt me, a finite Creature; mine is an "infinite Offence againſt an infinite Obligation, and "againſt an infinite God: the Pardon that I give, is "mingled with ruggedneſs, with revenge, with remembrance of the thing I forgive; but the Pardon I "beg of thee is an abundant Pardon, *Iſa.* 55.7. A blotting out, and an everlaſting forgetting of my Sins, "*Iſa.* 43.25. Such a Pardon as leaves not behind it the "tincture of my former guilt; that though my Sins were "as ſcarlet, they may be as white as ſnow, *Iſa.* 1.18. But,

5. Forgive us, for we forgive. By our Union with

with Christ, we partake of his Priviledge of being the Sons of God; so that as a Father hath tenderness towards his Child, and is apt and ready, upon his submission, to pardon him, so there is the same, and a far greater readiness in him to forgive; *I said, I will confess my Transgressions unto the Lord, and thou forgavest the Iniquity of my Sin.* As soon as he had but a resolution to beg his Pardon, God prevents his Petition by granting that Pardon which he intended to ask. And as by this Union with Christ, we partake of his Priviledge, so we partake of his Spirit; and that Spirit is a Merciful Spirit, ready to pardon an Enemy even before he ask it. This was the Command he gave us, and this was the Pattern he left us, *who when he was reviled, reviled not again,* 1 Pet. 2. 21. 23. but prayed for those that sought his Life, Luke 23. 34. *Father, Forgive them, for they know not what they do.* And therefore this Conformity unto the Mind of Christ, is an Evidence unto a Man of his Participation of him and that God heareth him as a Father heareth his Child; and by this means Faith is strengthened; and the Soul argues thus in this Petition; "O Lord I am "guilty in my self of many Sins, but yet, if I am "found in thy Son, thou wilt look upon me with the "same tenderness that a Father looks upon his Child, "and wilt be more ready to forgive me than I can be to "ask it: I find thy Son, was Merciful, and ready to "forgive, even his Enemies; and I thank thy good "Grace, I find in my self the same mind that my "Saviour bore, a mind ready to forgive the Injuries "that were offered him; and this disposition I have "not from my self, nor my own spirit, for that spirit "lusteth after envy; but surely it comes from that "meek and gentle Spirit that is in thy Son: and upon "this I do believe I am in some measure united to "him: and as I do partake of his Spirit, so I doubt

"not

" not but I partake of that relation of his, even the " relation of a Son unto thee, and in that relation, " I come before thee, and beg thee to pardon my " Sins, assuredly trusting that thou, that hast created " in me a mind of Mercy and Forgiveness unto others, " wilt shew thy self a God of Mercy and Pardon unto " me.

6. Forgive us, for we forgive: " It is true, our " Pardon of others deserves not the Mercy, nor can it " make thee a debtor unto us; but, Bountiful Lord, " thou hast been pleased in Christ, in whom all thy " Promises are Yea and Amen, by thine own free " Promise, to engage thy self unto thy creature, " Psalm 18. 25. That *with the merciful thou wilt shew* " *thy self merciful.* Matth. 5. 7. That the merciful " shall obtain Mercy. *Matth.* 6. 14. That if we for- " give men their Trespasses, thou wilt forgive us: " and these Promises of thine, freely and undeserved- " ly made by thee, I lay before thee, when I beg my " Pardon in *Jesus Christ*, thereby to strengthen my " Soul, in thy Goodness, in the free remission of all my " Sins.

To conclude, In this Petition the Soul breaths out such Thoughts as these: " O Lord, I confess before " thee I am a sinful creature; I have a sinful and " polluted Nature, a Body of sin and death; and this " sinful Nature sends forth through all my Thoughts, " Words, and Actions, foul and filthy streams in every " moment of my Life; and if thou shouldest pass by all " the sins of my Nature and Life unto this day, and " shouldest call me to an account for my Errors since I " last begged my Pardon, there were guilt enough left " to press me down to the lowest Hell; And this " guilt of the least of any of my sins, as it is more than " I am able to answer, so it is more than I am " able to expiate; there is no escaping but by thy

" free

" free Pardon, and that Pardon I beg of thee in the
" Name and Righteouſneſs and Promiſe of thy Son,
" who knew all thy Mind, and taught me to ſeek my
" Pardon as often as to ſeek my daily Bread. And
" in confidence only of that free Mercy of thine, I
" beſeech thee, pardon me; and as I beg the Pardon
" of my ſins in general, ſo in ſpecial I beg the
" Pardon of thoſe Sins, which I committed ſince thy
" laſt act of remiſſion granted, and manifeſted, and
" ratified unto me: this or that neglect of my Duty
" to thee or my neighbour; this or that ſinful, proud,
" unclean, vain Thought, which hath ſtained my
" Soul, and grieved thy Spirit, and polluted or
" weakned my Conſcience; this or that uncharitable,
" or malicious, or unſeemly or vain Word; this or that
" unjuſt or unbecoming, or unchriſtian or ungodly
" Action; every one of theſe leaves a ſpot in my
" Soul, which nothing but the Blood of Chriſt,
" and thy Free Grace can take away; It leaves a
" Diſeaſe, or Weakneſs, a Wound in my Soul, which
" nothing but thy Free Spirit can heal and recover.
" And though I know that my greateſt mercy to
" others, cannot merit mercy from thee, becauſe that
" mercy is but my duty, and a duty mingled in the
" performance of it, with many of my own imper-
" fections which ſtand in need of thy mercy to pardon
" it, and that little good that is in it, is not my own, but
" the work of thy Grace, as free as thy Pardon; yet
" it is an evidence to me, that thou wilt be merciful
" unto me, in that thou haſt, contrary to my own
" nature, wrought a merciful temper in my Heart
" to others; the ſame mind that was in thy Son; and
" therefore I am humbly confident that thou haſt given
" me that Spirit of thy Son, and conſequently the
" relation and priviledge of a Son; that, in as much
" as thou haſt given me a heart to pardon others, thou

" wilt

" wilt make good thy Promise of Mercy and Pardon " unto me. I make mention of my remission of others, " not as the merit of thy forgiving of me, but thereby " to strengthen my faith, and to lay hold of thy Promise " made in and by thy Son, that if we forgive Men " their Offences, thou wilt also forgive us. And " this I beg, not to make room for new Offences, by " pardoning the old, not to continue in Sin that Grace " may abound; but with a resolution to forsake my " sins, as well as to confess them, and not turn again " to folly: strengthen me so with thy Grace, that as " thou hast now cleansed my Soul from my past sins " and spots, so I may keep my self from mine Iniquity; " that I may live more to thy Honour; that I may " walk with more Vigilance; that I may every day " find my account less, and thy Spirit and Grace " more and more effectual in me, to conform me to " the Will and Example of thy Son, in all Holiness " and Blamelessness of Mind and Life: and to that " end,

Lead us not into Temptation, &c.

This Petition directs us to pray for (1.) Preventing Mercy: *Lead us not into Temptation.* (2.) Delivering Mercy: *but deliver us from Evil.* Keep us from falling into Evil; but if we fall into it, deliver us from it.

The Former part, wherein is considerable,

1. What is meant by Temptation.
2. What to lead into Temptation.

Temptation may be understood (1.) for an *Active Solicitation* unto Evil of Sin: this is done either by the Devil: thus our Saviour was led by the Spirit into the Wilderness, to be tempted of the Devil, *Matth.*

Matth. 4. 1. And therefore he is often called the Tempter; who being a Spirit, is, by the advantage of his Nature, and by the permission of God, able to mingle himself so with our Souls and Faculties, that he can immediately solicit unto Evil. Thus he mingled himself with the Spirit of the Prophets of *Ahab*, and became a lying Spirit in their Mouths, 1 *Kings* 22. 21. Thus he mingled himself with the Spirit of *Judas*, tempting him to betray Christ, *Luke* 22. 7. with the Spirit of *Ananias*, Acts 5. 3. *Why hath Satan filled thy Heart?* Or it is done by Evil Men, either by their Counsels, Persuasions, or Examples: or by our own corrupt hearts, James 1. 14. *Every Man is tempted when he is drawn away of his own Lusts and enticed.* Our corrupt and sinful flesh breaths and evaporates into our Souls those ill and filthy vapors, which infect, and disorder, and seduce it from God; the Law of our Members bringing us into captivity to the Law of sin, *Rom.* 7. 23.

2. For that Objective Temptation, or *the Object* from whence occasionally Temptation ariseth. And thus almost every Object of our sense is a Temptation, not that there is any proper active motion or action of the Object to persuade to sin, but the corruption of our sensual Nature, meeting with such an Object, acts amiss upon it, and so it becomes a Temptation to sin: and especially if the Object be such as bears a disproportion to our enjoyment of it; The Beauty of the Apple was a Temptation to *Eve*; the Wedge of Gold and the *Babylonish* Garment to *Achan*; *Naboth's* Vineyard to *Ahab*; *Bathsheba* to *David*: yet in these the Objects were innocent, and had in themselves no active solicitation to Evil, but because they were seemingly good, yet prohibited, corrupted Nature laid hold upon that seeming good, and violated the Command. This taught the Wise Man to pray against

against extreams either of Plenty or Poverty; becauſe his corrupted Nature was ready to turn either into Temptation: Riches into Arrogance and Preſumption; Poverty into Blaſphemy and Murmuring, *Prov.* 30. 9.

3. For that Act which is not ordered unto Sin, but to ſome Experiment or *Tryal* of the temper or diſpoſition that is in a Man; a Temptation of Tryal. Thus God tempted *Abraham*, when he commanded him to offer up his Son, to prove the ſincerity of his Love and Obedience to God: Gen. 22. 12. *By this I know that thou feareſt God.* To the like purpoſe were all thoſe difficult diſpenſations to the People of *Iſrael* at the Red Sea, and in the Wilderneſs, that he might *humble* them, and *prove* them, and to know what was in their heart, *Deut.* 8. 2. And for this end God often ſends ſeveral *Afflictions* upon thoſe he truly loves, that their Faith may be tryed. And theſe Tryals are called Temptations, 1 Pet. 1. 6, 7. *Ye are in Heavineſs through manifold Temptations, that the Tryal of your Faith may be found to praiſe*, &c. James 1. 2. *Count it all Joy when ye fall into divers Temptations, knowing that the Tryal of your Faith worketh Patience.*

2. What it is *to lead into Temptation*, and how God may be ſaid to lead us into them.

1. As to the latter of theſe ſorts of Temptations, they may, and do come from God; viz. *Tryals* of Grace, by the permitting and inflicting of afflictions. It is a work no way unbecoming his Purity and Juſtice; It is ordained to ſingular *Ends*.

1. To his own Glory.

2. To the good of thoſe that he thus tryes; thereby teaching them to deſpiſe the World; to adhere unto him; to reach out after a better Life; to live by Faith and not by Senſe; patiently to ſubmit to his hand, and to wait upon him for deliverance. By this

Refiners

Refiners fire he conſumes their droſs, their carnal confidence, building Tabernacles here, drives them to their true home, and gives them a proportion of Eternal Comfort and Hope, far more valuable than that Temporal Comfort which they want.

2. As touching *Temptation unto Sin.*

1. That God tempteth no Man. He that is of purer eyes than to behold iniquity, will never ſolicit any Man to that which only he hates: It is the great work of God to withdraw Men from ſin, and ſurely he will never draw Men into it: James 1. 13. *God cannot be tempted with Evil, neither tempteth he any Man.*

2. As he doth not actively tempt any Man, or move him to Evil; ſo neither doth he infuſe into the Heart or Soul a Receptivity of Temptation, he doth not excite the Heart to cloſe with any Temptation, or create or ſtir up any corruption in the Heart to take fire from a Temptation.

And yet in ſome ſort he is ſaid to *lead into Temptation:*

1. By *withdrawing* that *Grace* of his, whereby we are prevented from, and defended againſt Temptation. We walk in the midſt of Enemies and ſnares: the Prince of the Air hath his Inſtruments, that moſt Vigilantly take all opportunities to draw us into ſin, evil Angels and evil Men; And were there not a Devil or his Inſtruments without us to tempt us to Evil, we have an old Man within us, a Fountain, a Sea of Corruption, a deceitful and wicked Heart, a Body of ſin and death, that can with much advantage, and doth with much eaſe, draw us into Sin; and the merciful God that ſeeth theſe ſnares, which the evil one lays for us in our way, though we ſee them not, ſends out his own Grace and Spirit, and ſometimes removes the ſnare out of our way, ſometimes leads us

and

another way that we miss the snare: he over-rules and restrains this raging Sea of our own corruptions; and, as our Saviour did to the Winds and Seas, commands them, Peace and be still: he doth by the same Spirit strengthen and enable our hearts, to resist, and oppose, and subdue those Temptations that rise from within, and come from without. And this Grace of his he owes not to us; It is meerly of his free Mercy, Gen. 20. 6. *For I withheld thee from sinning against me*; and yet such is his Goodness that he seldom withdraws this Grace from us, unless we thrust it away and reject it; and then he withdraws that Grace of his, and that being withdrawn, that cruel and subtil Enemy of our Souls falls in upon us, and subdues us; and that Sea of corruption within us, that hath now no banks to keep it in, breaks in and over-whelms us. And thus was the heart of *Pharaoh* hardened by himself, *Exod.* 8. 15. And yet said to be hardened by God, *Exod.* 10. 1. by withdrawing from him that Grace that should soften it. And this Subduction of the Grace of God principally respects Temptations from ourselves.

2. By *Permission*. The Devil and his Instruments are under the restraint of the Power of God, and without a commission or at least a permission from him, cannot actually execute that evil that is in their Natures and Wills: he solicits *Job*, by himself and his Instruments, to let go his integrity, but this he cannot do without a Permission, *Job* 1. 12. he seduceth *Ahab* to his destruction; but this he cannot do without a Permission, 1 *Kings* 22. 21. he tempts *David* to Presumption and Carnal Confidence, 1 *Chron.* 21. 1. but this he cannot do without a permission: 2 *Sam.* 24. 1. he watcheth the opportunity of God's displeasure against *Israel*, and gets leave thereupon to tempt *David* to number the People: and here we may see the infinite Wisdom of God in managing that evil, that was in the

the Devil to tempt, and in *David's* heart to be overcome, to a most just and excellent end; the Punishment of the sin of *Israel* by *David's* sin. Here was in the same action, Malice in the Devil, Corruption in *David*, yet nothing but Purity and Justice in God. He never gives the Devil a permission to tempt, that Man may thereby sin; but he turns that Temptation and that Sin into a Work either of singular Mercy or Justice. The Devil could not have entered into *Judas* without a permission; nor *Judas* have betrayed our Lord without a Permission; nor the *Jews* have delivered him up to Judgment without a Permission; nor *Pilate* have judged him without a Permission, *John* 19. 11. Here was Malice in the Devil, and Treachery in *Judas*, and Envy in the *Jews*, and Injustice in *Pilate*, and Murder in the Souldiers; and yet in God the greatest manifestations of his Truth, and Justice, and Wisdom, and Purity, and Mercy, that ever the World did or shall see. While he permits the Instrument to sin, he, nor his action, is in no sort defiled by it, but manageth that sin, which is none of his, to bring forth that Righteousness that is only his.

3. He is said to lead into Temptation, by the External *Dispensation of his Providence*; and that,

1. By *withdrawing* those *External Restraints* from sin; such are the taking away of good Men, good Governours, good Laws. So much Goodness as is in these, is his own; and he may justly call home what is his. As the restraining Grace that he lends to a particular Man is not due to him, so these External Restraints, they are not due to us; but they are the free Mercy and Favour of God; and yet as in the former, so in this, the removal of them is seldom but upon some eminent sin. When *Jerusalem* had offended against God, he takes from them the Prudent, and the Ancient, and the Honourable Man, and the Counsellor, and gives

them Children to be their Princes. *Isa.* 3. 2. when his Vineyard brings forth wild Grapes, he takes away the Hedge thereof: *Isa.* 5. 5. the good Order, and Rule, and Laws among them. When God is angry with a Man, or a People, Governours of Exemplary Goodness are taken away, not only from the Evil to come; but by their being taken away, Evil succeeds, evil Manners, and then evil Events.

2. By *proposing of Objects*, which, though they have no evil in them, nor are they propounded to the end to draw Men to Evil; yet the Evil heart of Man takes opportunity by them to act unto Evil. The *Egyptian* Inchanters could have no more made Blood by their Inchantments without a Permission, than they could make Lice; yet by that act of theirs, *Pharaoh*'s heart was hardned, *Exod.* 7. 22. Again, when upon the Importunity of *Pharaoh*, and the Prayer of *Moses*, the Plague of Froggs was removed, it was an act of Mercy in God, yet when *Pharaoh* saw there was respite, he hardned his heart, *Exod.* 8. 15. And here appears that Sea of Poyson that is in our heart by Nature, that will corrupt an innocent Object, as was the Wedg of Gold; a Mercy, as was this to *Pharaoh*; nay the very Grace, and Goodness, and Patience, and Bounty of God, into a Temptation to Covetousness, Presumption, Wantonness.

Exodus 8. 18.

Now from this Petition we learn *our Duty* in reference unto these Temptations:

1. In reference to such Temptations, which God is pleased oftentimes to send for *Tryal*, such as are Afflictions and Persecutions.

1. That we are not to seek them. Our Saviour teacheth us to pray against all Temptations; they are not in themselves good, but are turned to good by the Wise and Merciful hand of God.

2. That

2. That if we fall into them, to be quiet and contented, and to discern the hand that hath led us into them, and the end why he did, and to co-operate to that end: to learn by them Patience under the Hand of God; Confidence in his Grace and Power to support us; still to hold our Integrity; not to be amazed and disordered, as if some strange thing had befallen us, but rest upon that Promise of his, who is faithful and will not suffer us to be tempted above what we are able, but with the Temptation will make a way to escape: 1 *Cor.* 10. 13. Know that it is he, whose Will thou hast before prayed may be done, that hath led thee into this Temptation. And by this means thy Temptation shall be only a Temptation of Tryal, and for thy Advantage; not a Temptation of Seduction.

3. To pray unto God:

1. To prevent us from them: for as they are not to be sought, so all due means is to be used to avoid them.

2. To be delivered out of them.

3. To be supported in them; 1. with Patience to bear them: 2. with Grace to improve them to God's End; and if God say unto thee, as once he did to *Paul, My Grace is sufficient for thee*, it will become an act of Heavenly Chymistry to turn thy Iron into Gold, thy Temptation into Advantage.

2. In reference to *Temptations into sin*, we learn *two special Duties*, Watchfulness and Prayer, both joyned together by our Saviour for this purpose, Matth. 26. 41. *Watch and pray, that ye enter not into Temptation.*

1. Watch; (1.) That thou be not a Tempter: and therein,

1. Beware of Tempting God: (for such Tempters there have been:) (1.) By Presumption and presumptuous casting our selves upon unnecessary Dangers;

*Matth.*4.6,7. (2.) by Murmuring and Discontent, Exod. 17.2. *Why tempt ye the Lord?* Deut. 6. 16. Psal. 78. 18. *They tempted God in their Heart by asking meat for their Lusts.*

2. Beware of Tempting the *Devil*; for such is the Villany of our Nature, that we are ready even to solicit the Devil himself unto Temptation, by adventuring upon secret and unwarrantable Arts, unreasonable Practices, going to Witches, using Charms, Invocations, or willingly being in such places where they are used; adventuring into unwarrantable Places or Companies without any just or reasonable calling thereunto.

3. Beware of tempting *Others* unto any sin, either by thy Persuasion, or by thy Practice. The former is more gross, the latter well near as dangerous; 1. To the person offending; Matth. 18. 7. *Wo be unto the World because of offences.* 2. Unto others, especially when the occasion is given by a person in eminence of Place or Reputation. *Peter's* dissimulation proves a compulsion, *Gal.* 2. 14. And this extends not only to things simply evil, but also to the practice of things in themselves indifferent: 1 Cor. 8. 11. Rom. 14. 15. *Destroy not him with thy meat for whom Christ dyed.* The thing that to thee is indifferent, and so esteemed by thee when it shall draw another into the like practice upon thy Example, but against his Conscience, becomes an occasion to lose his Soul.

4. Beware of tempting *Thy self*; and this may be done divers ways:

1. By giving way to wandering and *vain Thoughts.* They mislead the heart, indispose it for Good, corrupt the mind, possess it with vanity; as for Example, when a Man will raise an imagination to himself, that if he had such a degree of Wealth, and then what Houses he would Build, what Retinue he would have, what

Table

Table he would keep, what Equipage he would have; or fancy to himſelf, that if he had ſuch a degree of Power, then how he would revenge ſuch an Enemy, how he would honour ſuch a Friend and the like. Such is the vanity of our minds that it can, and often doth, frame ſuch ſimilitudes to it ſelf, and upon them beget ſuch follies and vain reſolutions as theſe. The temptation and ſin that ariſeth out of Wealth and Power really enjoyed, are thoſe very workings of the mind upon them: *viz.* Confidence, Oſtentation, Pride, Revenge, and the like. Now in theſe Imaginations and vain Thoughts, the Soul tempts it ſelf in a double way: Firſt, he tempts his Underſtanding into a Lye and a Falſhood, by putting himſelf into that imaginary condition in which he is not. 2. He tempts himſelf in his Will and Affections, drawing from thoſe very imaginations that he hath thus framed, thoſe very ſame miſchiefs, and that very ſame poiſon, if not worſe, which his corrupted Heart would have drawn from the real injoyment of that very Power or Wealth, which he hath imagined himſelf to have; and thereby improveth this very Imagination into a real Temptation, ſtaining, corrupting and poyſoning his mind, and commits adultery with his own Imagination. O Jeruſalem, *cleanſe thy ſelf: how long ſhall vain thoughts lodge within thee?* Jer. 4. 14.

2. *Idleneſs.* And from this Idleneſs and want of Imployment the Soul runs out either into theſe vain Imaginations, whereof before; or into unprofitable or ſinful reſolutions; and to theſe the Devil joyneth himſelf, and if he finds a Man not buſied in what he ſhould be, he will help him to buſie himſelf in what he ſhould not be: *David* was walking careleſly upon his houſe, ſees and luſts, and ſins: he therefore that allows himſelf to Idleneſs, thereby tempts himſelf to be tempted by himſelf, or by the Devil.

3. Trusting a Mans self too much unnecessarily with, or in Places, Companies, or Objects, that carry in them Temptations to sin; such as are Rude, Impious, or Wanton Company, or Conversation; Stage-Plays; Filthy or Wanton Songs, Books, Pictures; Places of Idolatrous Worship; Presence at Atheistical, Irreligious Disputes or Discourses; Reading Books or Discourses against the Deity, the Scriptures, *&c. Joseph* declined Conversation with his Adulterous Mistress: *Gen.* 39. 10. He hearkned not to her to lye by her, or to be with her. And when the Wise Man dissuaded from the practice of dissolute persons, he forbids to walk in the way with them, *Prov.* 1. 15. And not to come nigh the Door of her House, *Prov.* 5. 8. Not to look upon the Wine when it gives its colour in the Glass. And a Man, that thus trusts himself with Objects, or companies unnecessarily, tempts himself: and it is a kind of presumption to expect, and rare to find, that he comes off without some Disadvantage. He that hath taught us to Pray that we be not led into Temptation, hath given no Promise of Grace to deliver us from that Temptation; which, contrary to our Prayer and Duty, we seek.

2. As we must watch over our selves, that we tempt not our selves or others, so we must watch, that we be not tempted; or if tempted, that we be not overtaken: And for that purpose,

1. *Watch over thy ways*, and see that the ways thou goest in, be warrantable ways. Ways that thou hast a Commission of God to walk in, the ways of thy Christian Duty, the ways that are commended or allowed by the Word of God, the ways of thy lawful profession. If they be such, thou may'st be confident that he that hath given his Angels charge over thee, to protect thee in all thy ways, will remove out of this way of thine, those Snares that the Devil lays for thee, or

or at least will lead thee besides them. It is true, the Enemy hath his Traps hid as well in our ways, as out of our ways; but when we are out of our warrantable ways, the very way wherein we are is a snare, and is likewise all strewed with snares and traps for us; and we have no promise of direction or protection from God in such by-ways. Therefore consider diligently, Am I in a lawful way? have I a calling or commission from God or his Word to walk in this way, or to be about this business? if so, well then, I will trust on him for protection, I am in the great King's High-way: but if not, then I am in an Enemy's Country: I have not the protection or promise of God, I am like to meet with Temptations, and to fall under them, I am out of my way, and I know not whither this wandring fire will lead me. And this is the meaning of the wise man, Prov. 4. 26. *Ponder the way of thy feet, and let all thy ways be established:* That is, consider what way thou art in, and be sure it be a right, and sound, and warrantable way.

2. Labour to have thy *conversation and walking* to be *with God*, in his Presence, and keep a constant communion with him: for such is his condescention to his poor Creatures, that he is pleased to allow us to walk with him if we will. *Enoch* walked with God, *Gen.* 5. 24. *Noah* walked with God, *Gen.* 6. 9. God said to *Abraham, Walk before me and be perfect*, Gen. 17. 1. *I have set the Lord always before me*, Psalm 16. 8. That is, to endeavour to have the whole frame of our conversation as before him, and to have continual communion with him in all the way of our Life; and not only at the select and solemn times of Prayer, but in the general Frame of our conversation. And if thou hast such a Guide, he will be to thy Soul, even in the darkest and most difficult and dangerous times, what he was once to his own People, a Pillar of fire, that thou

may'st see thy way before thee, and he will shew thee where the snare lies, and how to avoid it; nay, if thou slip into it, he that leads thee by the hand, will pull thee out of it, and will not suffer thy foot to slide.

3. When any *Action of any considerable or unusual nature* is to be undertaken by thee, that is somewhat beyond or beside the ordinary track of thy Life, let this have a *special and distinct examination*, and be not content with that general care of thy ordinary way, but bring it to a more particular scrutiny.

1. Consider how it becomes the Presence of God, and whether it will abide to be brought before him without some regret and shame: how if this were the last action of thy Life, and presently to be brought into his Judgment, whether it would abide that Tryal.

2. Consider whether it be allowed or condemned by the Word of God, or what part, or what circumstance thereof will not abide that Examination.

3. Bid thy Conscience plainly and truly tell thee what she thinks of it, and of every part of it, and what she likes, and what she dislikes of it.

4. See if there be any thing in it that thou wouldest be ashamed to own it before Men, or any part of it.

And if upon these Examinations thou canst clear the Action to be agreeable to the Presence and the Word of God, the Testimony of thy Conscience, and darest to expose it to the Judgment of Men, do it: but if it fails in any, (as when it fails in any, be sure it fails in all, though happily in some particular, according to the different constitution of a Man, and the nature of the thing, the exorbitancy will be more apparent, it may be, in one than in another; for all sin flyes the Presence of God, crosses the Word of God, hurts the Conscience, and brings shame) reject it, or so much of it, as upon this Examination will not abide this Test; there is a Temptation in it.

4. Upon

4. Upon such a discovery of sin in the action to be undertaken, *hold not dispute with thy own corrupt Heart* long about it, but reject it without any more reasonings; for if thou enter into debate with thy heart, she is a Sophister and will deceive thee, she will distinguish, and put differences, and inforce the necessity or convenience of the business, the possibility of a greater good which may outweigh the evil, the inconsiderableness of that crookedness that thou hast discovered, and by degrees at last over-work thee and bring thee about. And the Devil is not wanting to be assistant in this dispute and to interpose. When *Eve* entered into discourse and dispute with the Devil, and heard his reasons, and argued the Case, he overmatched her in her Innocence, to offend against a most express and a most penal Law: and how much easier will the conquest be over a corrupt and weak Soul, when the treacherous flesh is won already without any persuasion?

5. If thy *Temptation* be *importunate*, lay against it in the other ballance these two Considerations, and if thou wilt be reasoning with thy Temptation, reason thus: "I am now persuaded and solicited to this "Action, wherein, upon Examination, I find appa- "rently a sin against God and my own Life; and it is "true, I have propounded to me the Necessity, or "the Profit, or the Pleasure of it, but I know I am "now in the Presence of the Glorious and Eternal "God, that hath power to bring me out of this "Necessity without the help of this sinful Action, "and is able to blast this Action, that it shall not "serve to accommodate this Necessity; before that "God who is Lord of all the Wealth in the World, "and hath promised that he will not leave me nor for- "sake me; I am before that God that hath promised "Eternal Pleasures for evermore to those that fear "him,

" him, and can mingle or follow this pleasure that
" I expect from this temptation with a most bitter
" Curse, even unto all Eternity; And it is this God
" that hath forbidden me to commit this Sin, and doth
" stand to see whether I will abide by his Command, or
" side with his Enemy; I am before my Lord *Jesus*,
" that laid down his Life for me, became a Curse to
" redeem me, as well from my subjection to sin for
" the time to come, as from the guilt of sin for the
" time past; and that *Jesus* stands and beholds whe-
" ther I now value or despise that Blood of the Co-
" venant, and is accordingly ready with Vengeance
" or Glory to reward me; I am before those glori-
" ous and pure Spirits, the Elect Angels, whom God
" hath hitherto appointed as Ministers for my preser-
" vation, that see and observe whether I hold a Con-
" formity with the Purity of their Natures, or whe-
" ther I will foul my self in this filth, and partake
" with their Enemy the Prince of this World.
" Could the Eyes of my sense behold the least of that
" Glory that behold me, it would make me ashamed
" of my purest Actions; and though I see it not,
" I am certain it sees me. With what face can I
" then commit this Villany in the Presence of that
" God, to whom I, and all the World owe our
" Being? before the Face of that Saviour, who hath
" laid down his Life to rescue and redeem mine? be-
" fore those Angels, who at the Command of God
" are pleased to be Ministring Spirits for my preser-
" vation? How shall I grieve that Spirit, whom I
" hear at this very Instant whisper unto me, Do not
" that abominable thing which I hate? and what will
" the end of this be? will it not be a stain to my Soul,
" and bitterness in the End? what can this Tempta-
" tion promise me that it can perform? or if it can
" perform what it promiseth, and promise what it

" will,

" will, can it promiſe that to me which can be equiva-
" lent to the loſs of the favour and preſence of the Eter-
" nal God? the loſs and ruin of my immortal Soul?
" can it countervail the ſhame and damage that will
" enſue upon a contempt committed to the Majeſty and
" Mercy of the Eternal God, before whoſe immediate
" view I am now baſely and contemptuouſly, at the ſo-
" licitation of his and mine Enemy, going about to
" commit this evil? *Again,*

2. Let me but conſider, that with the ſame meaſure of ſhame that I ſhall ſubmit to this Temptation, with the ſame meaſure of Comfort and Glory ſhall I reſiſt it. When I conſider, that in the View and Preſence of the Glorious God, of my Merciful and Tender Saviour, of the Pure and Bleſſed Spirits, thoſe Glorious Courtiers of Heaven, I ſhall give a Teſtimony of my Love to God, I ſhall reſiſt and reject the Solicitations of the Enemy of Heaven, and hold faſt mine Integrity. Could *Job* have but heard that approbation which God gave of it after the Devil had practiſed his Experiments, Job 2. 3. That *he ſtill holdeth faſt his Integrity, though thou moveſt me againſt him,* it would have abundantly ſatisfied him for all his Loſſes, and abundantly ſtrengthened his Heart againſt all future Temptations. And what we read of him, we may be ſure is true concerning our ſelves; the ſame practices by the Devil to ſeduce us, and the ſame atteſtation given by the Eternal God, if we reſiſt his Temptations. But which is more than this, the Eternal God, as he ſtands by to ſee my behaviour, ſo he ſtands by me to ſupply me with ſtrength, if I ſeek to him for it, and with an Immortal Crown to reward me in that Victory over my Temptation, which his own ſtrength hath given me. I will therefore lay in the Ballance againſt the Pleaſure or Profit of my Temptation, the Shame and the Puniſhment from

that

that God that beholds me; and againſt my loſs in the reſiſting it, the Glory and Advantage in the Preſence of God, that I ſhall obtain in overcoming it.

6. Carry with thee a jealous and *Watchful Eye over thy ſelf in all Conditions and Actions.* For there is a Snare and a Temptation in every thing thou doſt, or that doth befal thee.

1. Take heed to thy *Senſes* and their Objects: Thou haſt an Evil *Eye*, a Covetous Eye, a Wanton and Adulterous Eye, an Envious Eye, an Unſatiable Eye; thou haſt an Itching *Ear*, or an Ear open to Vanity, dull of Hearing, when that thou heareſt is profitable; thou haſt a Sawcy and a Luxurious *Palate*, that if it find not a Snare in thy Table, or a Serpent in thy Cup, will eaſily make it.

2. Take heed to thy *Underſtanding*, it is apt to ravel out it ſelf in impertinent and unprofitable, if not dangerous and preſumptuous Speculations, to miſpend it ſelf and thy precious Time in that which hurts thee, or at leaſt, doth thee no good; and of what uſe will the moſt of them be within one moment after thy death? Either they ſhall be known exactly without a minutes ſtudy, or they will be unuſeful, and utterly unſerviceable to thee; whereas every minutes time thou ſpendeſt here in improving thy Knowledge of God and his Word, is ſowing of a Seed, that ſhall in thy Immortal Soul, yield a Harveſt ſuitable to her condition.

3. Take heed to thy *Memory*, it is apt to receive the Figures and Impreſſions of vain or ſinful Words or Actions; and the Devil is apt to turn that ſide of the Glaſs to thy Soul, that contains thoſe Characters, eſpecially at ſuch times, when it may divert thee from, or diſturb thee in better Thoughts, or Imployments.

4. Take heed to thy *Heart*, it is a deceitful Heart,

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a treacherous and a false Heart that will side with the Enemy of thy God, and of thy Soul, and of thy Peace; an Hypocritical and a false heart, that will turn into a thousand shapes, so that thou canst not know what it is; It is the fountain of all those bitter waters that stream through the faculties and actions; a box full of the Spirits of poyson which will infect all thou dost, and over-spread the World with villany and furies; a foul, impure, impostumated Principle, that nothing can cure or change, but the great Lord of the World, the God of the Spirits of all flesh; and yet when God is pleased to set up his Rule and Scepter there, there is never a Minute, but this heart of thine is practising Rebellion or Treachery or Apostacy against it; therefore *Keep thy heart with all diligence, for out of it are the issues of thy life*, Prov. 4. 23. The Objects upon which thy Heart fixeth, though they are innocent and harmless for the most part, yet the ill constitution of thy heart turns them to the poyson of thy Soul. Riches, and Power, and Honour, and Creatures, are in themselves good; but it is the heart turns them into Temptations, and into sins. In the *Pursuit* of them, it begets Covetousness, Ambition, unlawful Means. In the *Fruition* of them, it begets Pride and Insolence and Carnal Confidence. In the *Want* of them it begets Murmuring, and Discontent and Envy: In the *Use* of things lawful, it begets excess and immoderation and unseasonableness: In the *Performance* of things commendable and commanded, it begets Arrogance, Self-Attribution, Vain-Glory, Overprizing of them and of it self for them, opinion of Merit, supposition of Priviledge to offend in other things, because of the due performance of these. And thus we cannot want a Temptation, so long as we carry about us a heart so full of corruption; Therefore carry a strict and diligent hand over thy heart; for it hath in it a fountain, a seed, a stock of Temptations.

5. Set

5. Set a Watch over all *the Actions of thy Life* of what kind soever: 1. In matters *Indifferent*, or that are so represented to thee: suspect thy Judgment in them, and know that thou art apt to judge partially, and to put a face of indifferency upon things that it may be are evil; and therefore rather be content to deny thy self the use of things indifferent, than to hazard thy self upon that which may prove a sin. If thy carnal heart judge a thing indifferent, it is ten to one but that thing hath somewhat of sin in it: if thy heart dare only say it is indifferent and may be done, thou may'st certainly conclude, that it may certainly be let alone: In matters presented to thee as indifferent to be done or not to be done, be content to refuse that part which thy sinful heart most inclines thee to. When thou denyest thy self in that which thou art sure is sinful, it is the Duty of thy *Obedience:* when thou denyest thy self in that which seems Indifferent, is the Duty of thy *Watchfulness.* 2. In matters that are certainly *Lawful*; yet take heed of any mixture of any unlawful circumstance: for that makes thy very lawful action a snare to thee to draw thee into sin. Any one defect is enough to make the whole action sinful: as in the use of the creatures, if it be accompanied with the circumstances of Immoderation, Unseasonableness or Unsuitableness: in the acquiring of Conveniences for Life, if it be accompanied with any unlawful means, Anctiety, robbing God of the Heart, unseasonable robbing God of his Time: these make the things, that are in themselves lawful, to become sins. And not only is it so in case of things lawful, but in case of things *necessary and commendable:* to glorifie God is our most universal and indispensable Duty, yet to talk deceitfully for him, becomes a sin; *Job* 13. 7. To offer Sacrifice, was a Duty enjoyned under the Old Law, yet to commit

Robbery

Robbery for burnt-offerings, or to offer Sacrifice with hands full of blood, turns the Sacrifice into an Abomination, *Isa.* 1. 13. To Pray, to give Alms, to Fast, are Duties injoyned by God; but to do them for Pride, Vain-Glory, turns them into a sin, *Matth.* 6. 1. The mixing of an ill Means, or an ill End, spoils the whole Service.

6. Especially have an Eye to that *Temptation* that is most *suitable* to thy Age, Complexion, Constitution, or Condition: for that is thy most dangerous Temptation, because it hath the greatest Power over thee. The Temptations of *Youth* are commonly Lightness, Pride of Apparel, Rashness, Lust, Excess: The Temptations of *Riper Age* are commonly Vain-Glory, Ambition, Revenge, Violence: The Temptation of *Old Age*, Covetousness, Morosity, *&c.* So the Temptations incident to the *several Constitutions* or Complexions, Anger, Lust, Immoderate Eating, Sluggishness, Unquietness, Fearfulness, Vanity of Thoughts, *&c.* So the Temptations incident to the *several Conditions* of a Man, those that border upon his Trade or Profession, Lying, Cosening, *&c.* Upon his Estate in this World; *Poverty* is apt to incline to Murmuring, Repining, Envy at others that seem of less Merit yet more Wealth, use of unlawful Means either to supply, or to cover our Wants: *Power and Greatness* are apt to tempt to Revenge of past Injuries or present Neglects, to scorn and despise others, to Pride and Arrogance, to love to be Flattered and hunt for Applause, Boasting, Threatning, Superciliousness, Forgetting of Relations, using undue Means to support it, *&c.* *Wealth* is apt to tempt to Confidence in it, to set up our rest here, to be loth to think of death or change, to forget God, to undervalue, or not to think upon our everlasting future condition, vexing and tormenting cares, an imagination that we are out of the need

or

or reach of the Divine Providence: 1 Tim. 6. 9. *Those that will be Rich fall into many Temptations.* Pleasures expected or injoyed are apt to thrust out of the heart the thought of the Presence of God, and the thought of Death and Judgment, that so they may be the more freely and uncontrolably enjoyed; they are apt to estrange a man from access to God or confidence in him, *&c.* These and the like Temptations, every man may find by a small observation of himself, and others, are apt to follow the several conditions of men, and prevail upon them: and therefore, especially upon any great change of our condition foreseen, we are to fence our selves strongest against those Temptations, which are indeed nothing else but the Issues and Productions of the heart upon such Conjunctions, and are as natural to it in that state of corruption, wherein she is, (as) vermin are to be produced from heat and putrefaction; and therefore expect such Temptations upon any great change of thy condition, and fortifie thy self against them with Resolution, with Watchfulness, with often thoughts of thy Mortality, with Remembrance of the Presence, Power, and All-sufficiency of God; and lastly, with Recourse to God by Prayer against them; for *Except the Lord keep the City, the Watchmen wake but in vain,* Psal. 127. 1.

2. The second means is that which our Saviour teacheth us in this Petition, *Prayer* unto God the Father, who is faithful and will not suffer us to be tempted above what we are able, 1 Cor. 10. 13. *Through our Lord Jesus Christ,* who hath suffered himself being tempted, and therefore is able to succour those that are tempted, Heb. 2. 18. *By the Eternal Spirit;* who hath promised to guide us into all truth, *John* 16. 13. That the Almighty and Eternal God, who so far condescends unto us, as to offer us his Hand to lead us, and his Strength to support us, that sees all our ways,

and

and our wandrings, and the snares that are spread for our feet, would be pleased to guide us by his Hand and by his Eye, that we may keep the true and old way; and if any Snares be laid there for us by the Enemy of our Peace, that he would either remove or break the Snare, or lead us about by them, or lift us over them; That he would be pleased to cleanse our Hearts from our Corruptions, the nursery of our Temptations; that he would prepare us, and instruct, and strengthen us by his Mighty Spirit to discern, and to oppose, and to overcome the deceits and seductions of our own Hearts.

To conclude therefore this part of this Petition: "O "Lord God Almighty, that beholdest all my ways, I find "that I walk in the midst of Snares and Temptations; "*the great Enemy* of my Salvation, and his Retinue "is continually about me, and watch for my halting, "secretly and undiscoverably soliciting my Soul to "sin against thee, almost in every Occurrence of my "Life, and every Motion of my Mind; and having "in any thing prevailed against me, either he quiets "my Soul in my sin, or disorders my Soul for it, "and by both prevents or diverts me from coming "to thee to seek my Pardon, as a thing not necessary "to be asked, or impossible to be gained: Again, the "*Men*, among whom I live, scatter their Temptations "for me, by Persuasions to sin, by evil Examples, "by success in sinful Practices; And if there were "no Devil or Man to tempt me, yet I find in *my self* "an everlasting seed of Temptations, a stock of Cor-"ruptions that forms all I am, and all I have or do, "even *thy very Mercies*, into Temptations. When I "consider *thy Patience and Goodness* to me, I am "tempted to Presumption, to Supineness, to an Opinion "of my own worth; when I consider or find *thy Justice*, "I am tempted to Murmuring, to Despair, to think

" the most Sovereign Lord, a hard Master. In *my*
" *Understanding*, I am tempted to secret Argumen-
" tation, to Atheism, to Infidelity, to dispute thy
" Truth, to Curiosity, to Impertinent or Forbidden
" Enquiries. If I have *Learning*, it makes me Proud,
" apt to despise the purity and simplicity of thy Truth,
" to contend for Mastery, not for Truth, to use
" my Wit to reason my self or others into Errors or
" Sins, to spend my time in those discoveries, that
" do not countervail the expence, nor are of any
" value or use to my Soul after death. In my *Will* I
" find much averseness to what is good, a ready motion
" to every thing that is evil, or at least an incertain
" fluctuation between both: In all my *Thoughts* I
" find abundance of Vanity; when imployed to any
" thoughts of most concernment to my Soul, full of
" inconsistency, unfixt, unsetled, easily interrupted,
" mingled with gross apprehensions. When I look
" into my *Conscience*, I find her easily bribed, and
" brought over to the wrong party, allayed with self-
" love, if not wholly silent, unprofitable, and
" dead. In my *Affections* I find continued disorder,
" easily misplaced, and more easily overacted beyond
" the bounds of Moderation, Reason, and Wisdom,
" much more of Christianity and thy Fear. In my
" *sensual appetite* I find a continual fog and vapour
" rising from it, disordering my Soul in all I am about,
" with unseasonable, importunate, and foul exhala-
" tions, that darken and pollute it, that divert and
" disturb it in all that is good, that continually solicit
" it to all sensual Evils, unto all immoderation and
" excess. In my *Senses* I have an *Eye* full of Wanton-
" ness, full of Covetousness, full of Haughtiness;
" an *Ear* full of Itching after novelties, impertinencies,
" vanities; *a Palate* full of Intemperance, studious
" for curiosities; *a Hand* full of violence, when it

" is

" is in my power; a *Tongue* full of unneceſſary vain
" words, apt to ſlander, to whiſper, full of vain-glory
" and ſelf-flattery. If thou giveſt me a *healthy ſtrong*
" *Body*, I am ready to be proud of it, apt to think my
" ſelf out of the reach of ſickneſs or death; It keeps me
" from thinking of my latter end, or providing
" for it; I am ready to uſe that ſtrength to the ſervice
" of ſin, with better advantage, more exceſs, and
" leſs remorſe. If thou viſiteſt me with *ſickneſs*, I
" am ſurprized with Peeviſhneſs, Impatience, with
" ſolicitous Care touching my Eſtate, and Poſterity, and
" Recovery; and my Thoughts concerning thee leſs
" frequent, leſs profitable than before, though my
" Neceſſity be greater. If thou giveſt me *Plenty*, I am
" apt to be Proud, Inſolent, Confident in my Wealth,
" reckoning upon it as my Treaſure, think every
" thought loſt that is not imployed upon it, or in
" order to increaſe it, loth to think of Death or
" Judgment. If thou viſiteſt me with *Poverty*, I
" am apt to murmur, to count the Rich happy, to
" caſt off thy ſervice as unprofitable, to look upon
" my everlaſting hopes as things at a diſtance; Imagi-
" nary Comforts under Real Wants. If thou giveſt
" me *Reputation* and Eſteem in the World, I am apt
" to make uſe of it to bear me out at a pinch in ſome
" unlawful action, to uſe it to miſlead others, to uſe
" any baſe ſhift to ſupport it. If thou caſt me into
" *Reproach and Ignominy*, my heart is apt to ſwell
" againſt the Means, to ſtudy Revenge, and to die
" with my Reputation, though it may cauſeleſly be
" loſt, and to have the Thoughts and Remembrance of
" it to interfere and grate upon my Soul, even in my
" immediate ſervice to thee: any *Croſs* ſowers my
" bleſſings, and carries my heart ſo violently, into
" diſcontent, for, it may be, a ſingle affliction, which
" I deſervedly ſuffer, that I forget to be thankful for

" a Multitude of other Mercies, which I undeſervedly " enjoy. If I am about a good *Duty*, I find my heart " tempted to perform them Careleſly, Formally, " Negligently, Hypocritically, Vain-gloriouſly, for " falſe or by-Ends; and when I have done them, my " Heart is puſt up with Pride, opinion of Merit, " looking upon my Maker as my Debtor for the Duty " I owe him; and yet but ſlightly and defectively " performed to him; How then can I expect Power " from my ſelf to reſiſt a Temptation without, when " I find ſo much Treachery within me? I therefore " beſeech thee, moſt Merciful and Powerful Father, " to ſend into my heart the Grace and ſtrength of thy " bleſſed Spirit to reſiſt and overcome all my Temp- " tations, to cleanſe and purge this foul heart of mine, " of this Brood and neſt of Luſt and Corruptions that " are within it; to ſtrengthen my ſelf againſt the Temp- " tations of Hell, the World, and my ſelf; to lead " me in ſafe paths; to diſcover and admoniſh me " hourly of all the Dangers that are in my way; and " ſo by thy mighty and over-ruling Providence to " guide me that I may avoid all occaſions of falling; " ſo to order, and over-rule, and moderate, and " temper all the Occurrences of my Life, that they " may be ſuitable to that Grace thou giveſt me, to " bear them without offending thee; and if thou at " any time ſuffer me to take a fall, yet deliver me " from Preſumptuous ſins, give me a heart ſpeedily " to fly to thee for ſtrength to reſtore me, for mercy " to pardon me. If thou ſuffer'ſt me to fall into Temp- " tation, yet I beſeech thee deliver me from the " evil.

But deliver us from evil. Three Evils are here meant.

1. The Evil *of Sin*. We are before taught to pray for pardoning Mercy in the firſt Petition; for preventing Mercy

Mercy in the former part of this Petition; and here we are taught to pray for delivering, reſtoring Mercy. When a ſin is committed, there is not only a guilt contracted, which ſtands in need of Mercy to pardon it, but the Soul receives a Wound that weakens it, and ſtands in need of a Divine ſtrength to reſtore it; and without this it would never riſe out of that ſtate of Impotency, yea of Rebellion into which it is fallen, but would multiply ſin upon ſin to all Eternity. As before our converſion unto God we are dead in treſpaſſes and ſins, and cannot convert our ſelves; ſo after we are converted, any one ſin puts us, as in our ſelves and reſpect of our own ſtrength, into the ſame ſtate of dead Men, in which our converſion at firſt found us; only here is the odds, God is pleaſed to put into us a *Seed of Life*, that ſhall again quicken us though we fall: 1 John 3.9. *Whoſoever is born of God doth not commit ſin*, (that is, continue in it) *for his ſeed abideth in him.* 1 John 2. 1. *If any may ſin, we have an Advocate*, &c. That Seed of Life, that Advocate of our Peace, will cauſe him to lay hold again upon the Strength, and Mercy and Promiſe of God; will carry his Eye to look upon this brazen Serpent; will enable him to re-apply the Merits and Life of Chriſt to his Soul; and ſo that Wound that was in it ſelf mortal, is cured, and the Soul enabled to return again to God, whom by ſin it hath forſaken; and yet though the benefit is ours, the deliverance is Gods, and he will be ſought unto, as well for ſtrength to recover from the ſtate of ſin, as for Mercy to recover from the Guilt of Sin after every fall.

2. Deliver us from the evil *of Puniſhment*, or Affliction; 1. By giving us Patience to bear it, as from the hand of God; 2. Wiſdom and Underſtanding to diſcern and perceive what the end of God is in ſending it; for the Rod hath his Voice and his Meſſage; it

may be it is to bring into remembrance some sin past unrepented of, which lyes rankling in thy conscience, though thou hast forgotten it, and so it bids thee look *backward:* It may be it is to prevent thee from some sin, which thou art otherwise like to fall into, and so bids thee look *forward:* It may be thy Heart begins to settle upon her lees, to fix her self upon the World, to grow secure and careless, to grow proud and wanton, and so it bids thee look *within thee:* It may be God is pleased to use this cross to stir thee up to Dependance upon him, to seek him by Prayer, to discover his Power and Mercy in delivering thee in some eminent way, and so it bids thee look *above thee.* Learn therefore the Message of the Cross, and improve it to that end for which he sent it, and by this means thou shalt be delivered from the Evil of the Evil. 3. Deliver us from Evil, that is, from the very *Incumbency of the Evil* upon us. And this is a thing that we may lawfully ask, so it be with submission to the Will of God, who best knows what is fit for us: only of this we may be sure, that though the thing be not granted, yet thy Petition is not lost: when *Paul* besought God thrice against an affliction, 2 *Cor.* 12. 9. though he had not deliverance from it, yet he had sufficient Grace given him to bear it: when our blessed Lord besought that that Cup might pass from him, though he must drink of the Cup, yet he was heard in the thing which he feared, *Heb.* 5. 7. And thy Prayer for deliverance shall be answered either with a way to escape it, or with strength comfortably to bear it, 1 *Cor.* 10. 13.

3. Deliver us from Evil, that is, *the Evil one*, who goeth about as a roaring Lyon seeking whom he may devour, the Prince of Darkness, the Prince of this World, the Prince of the Power of the Air; an invisible Prince, that could he but get Commission from the

the great Lord of Heaven and Earth, would ſift us as Wheat, would ſhake our Faith, and bring us under his own rule; a Creature, but yet of that Power, Wiſdom, Subtilty, and Malice, that he would be eaſily able to ſeduce, or at leaſt to diſorder and ſhatter the ſtrongeſt Man; as once he did *Job*: therefore we have cauſe to pray, that, as the Son of God came to deſtroy the works of *Satan*, to judge this Prince of this World, to bruiſe his Head; ſo he would continually aſſiſt us with his Grace to reſiſt him, to diſcover him, even when he transforms himſelf into an Angel of light; that if he ſhall go about to ſeduce us from the Truth by Signs and Wonders, as once he did *Pharaoh*; by Predictions, as ſometimes he did in the Heathen Oracles; by Miſapplications even of the very Word of Truth, as he indeavoured to do by our Saviour; by ſucceſſes and events of things; that we may remember the caution that *Moſes* gave unto the *Iſraelites*; Deut. 13. 3. *The Lord your God proveth you, whether ye love the Lord your God with all your heart, and with all your Soul*; that if he go about to ſeduce us into Sin, or denying of the Truth by Propoſals and Promiſes of Honours, Preferments, Temporal Advantages, or to affright us from the Truth by Menaces, Perſecutions, Diſgraces, Death, yet we may not be allured or affrighted into ſin, but may keep cloſe to the ſure Truth of God revealed in his Word, whatever the Event be.

For thine is the Kingdom, Power and Glory.

In the beginning of this Prayer, our Saviour teacheth us to ſtrengthen our Faith in the Mercy of God, by teaching us to call him Father and in the Power of God by teaching us to call him our Heavenly Father; that under both theſe conſiderations we may look upon Almighty God in the entrance into our Prayers:

And because our thoughts are easily taken off from these considerations; and, like *Moses* Arm, our Faith soon declines, and our light soon burns out; and because there is an equal necessity of Intention of spirit, as well in our last request as in our first, our Saviour teacheth us to remind those considerations, that may support and fortifie our Souls in the close of our Prayers, as well as in the beginning; that so the consideration of Almighty God, his Power and Goodness, who is the Beginning and the End, the First and the Last, may be also the Beginning and the End, as of our Prayers, so of all our Services.

Thine is the Kingdom. " Thou art the only, and " absolute, and rightful Soveraign of all thy Creatures; and to thee do all the Creatures in the World " owe an Infinite subjection; for by thy Power and " Goodness they were created and are preserved: " And yet if it were possible that Infinitude could " admit of degrees, the Children of Men owe a " more Infinite subjection unto thee, than any of " the rest of thy Creatures; for thou yet spareſt unto " them that Being, that by sin they have forfeited " unto thee: And yet more than this, those whom " thou hast redeemed by the Passion of thy Son, and " sanctified, owe thee yet a more infinite Debt of " subjection, than the rest of the Children of Men: " And because thou art our King, whither should " we go to make our Requests but unto our King, in " whom all Authority is justly placed? And if thou " art our King, it is but reasonable for me to desire, " That *thy Name* may be glorified; that all the Subjects of thy Kingdom, according to their several " conditions may Magnifie and Glorifie the Name of " their King; That *thy Kingdom* may come with evidence and demonstration of it self; and that all thy " Creatures, as they owe a just subjection to thee, so

" they

" they may duly perform it; that those that have " rebelled against thee may return, and be brought " into subjection to thee; that though other *Lords* " have had an usurped Dominion over us, yet that " thy Kingdom may break in pieces all Usurpations, " and recover thy revolted Subjects unto their just " Allegiance. That *thy Will*, the only rightful Law " and Rule of Justice, may be done in all places of " thy Dominion, in Earth and Heaven; and that all " thy Creatures may submit freely to this thy Will, " which is the only Rule and Measure both of their " Perfection and Obedience: The Wills of Earthly " Kings are subject to Error, Oppression, and Injustice, " and therefore thy Providence hath regulated their " Administrations by *Laws* and Rules; but thy Will " is the only Rule, Exemplar, and Foundation of " Justice; therefore let thy Will be done. That thou " wouldst give us our *daily Bread*. When the seven " years of Plenty had filled *Pharaoh's* Store-houses; " and were after entertained with seven years of Fa- " mine, the *Egyptians* cryed unto their King for " Bread, *Gen.* 41. 55. And whither should we go for " Bread for our Bodies, but to our King, who is Lord " of all the Store of the World, and gives Meat to " all his Creatures in their season, and feeds the young " Ravens when they cry? And whither should we go " for Bread for our Souls, but to thee our King, who " hast intrusted this Bread of Life under the Hands of " our *Joseph*, our Saviour? That thou wouldst *for-* " *give us our Sins*; for our Sins are as so many Treasons " against thy Majesty, and thou alone canst remit, " against whom alone we can offend: The pardoning " of Sins, as it is thy peculiar Prerogative, (for who can " forgive Sins, save God only?) so it is thy Property, " a part of thy Name, *pardoning iniquity, transgression,* " *and sin*, Exod. 34. 7. That thou wouldst *deliver*

" *us*

" *us from Temptation*, the Cause of Sin; and from " Evil, the fruit of sin; from the incursions of that " Rebel against thy Majesty, the Prince of Darkness; " for whither should the Subjects fly for Protection, " but to their King? and though that Prince hath a " Kingdom too, yet it is *regnum sub graviore regno*: the " very Kingdom of Hell is subject to thy Authority; " and therefore as thou art our King, we beseech Thee, " Protect and Deliver us.

And the Power. " There may be a lawful and a just " Authority, where yet there wants Power to act it: " but as thou hast a just Sovereignty and Authority " over all thy Creatures, so thou hast an Infinite " Power to do whatsoever thou pleasest: nothing " is too hard for thee: Evil Men and Evil Angels, " though they resist thy Authority, cannot avoid thy " Power. My Requests that I have here sent up unto " thee, they are Great Requests, but yet they are " all within thy Power to grant: Sin hath drawn a " cloud and darkness over our Understandings, that we " cannot see thee; It hath infused a malignity into " our Wills, that we cannot abide thee; and how " then shall we sanctifie that Name which we know not; " or if we know, yet we hate it? But thou hast " Infinite Power to scatter this darkness, that we " may see thee, and to conquer this perverseness, that " we may love and glorifie thee. The Prince of " darkness hath set up his usurped Power and is become " the Prince of the World, and sets up strong holds " in our hearts, and mans them with principalties, " and powers and spiritual wickedness; but thou hast " Infinite Power, even by a poor despised Gospel, " to pull down these strong holds, to subdue those " Principalities and Powers, to bind the strong man " that keeps the House, and to set up thy Throne " and thy Kingdom, even where *Satan*'s seat is. The

" state

" ſtate of our nature is ſo changed, that we, that
" were once fitted for an obedience to thy Will, are
" now become enemies to it, reſiſters of it, dead to
" the obedience of it; but thou haſt infinite Power
" by thy very Word of Command to quicken us, as
" well as to create us, to change our Natures, to
" conform our Will to the obedience of thine, that
" ſo thy Will may be done in Earth as it is in Heaven.
" Sin hath put a Curſe into the Creature, that it hath
" loſt much of that effectual power to ſupport and to
" preſerve our Nature, that once it had; and it hath
" put a diſorder into the whole Creation, ſo that it is
" a wonder to ſee that ſuch a World of Men and Crea-
" tures, amongſt whom ſin hath ſown ſuch a diſorder
" and enmity, ſhould be one able to live by another;
" yet thou haſt power to remove that Curſe, to pro-
" vide for the ſeveral Exigencies of all thy Creatures,
" according to their ſeveral Conveniencies, to feed
" us in times and places of neceſſity; to make a Raven
" our Purveyor, a Cruiſe of Oyl or a Barrel of Meal
" to be a ſupply for three years Famine. Our daily ſins
" committed ſo often againſt ſo great a Duty, againſt
" ſo many Mercies, ſo much Patience, ſo much Love,
" ſo much Bounty received from one that owes us
" nothing, are enough to ſin away any ſtock of Par-
" doning Mercy and Patience below Infinitude; But
" thou haſt an unſearchable bottomleſs Fountain of
" Power, as well to pardon as to puniſh. Our Temp-
" tations unto ſin meet us upon every occaſion, from
" without us and from within us, and we have no
" Wiſdom in our ſelves to foreſee them; no ſtrength,
" nor yet any will, to oppoſe them; but thou haſt in-
" finite Power to foreſee, to prevent, to divert them,
" and to deliver from them. The leaſt of Evils,
" armed with the guilt of any one ſin, will, like a
" Weight of Lead, preſs us into an impoſſibility

" of

" of recovery from it; the enemy of our Souls is con-
" versant within us, and about us, and ready upon
" every occasion to seduce us into sin, and to torment
" and disorder us for it; and his power and strength
" and subtility is beyond our power to resist; and indeed
" he finds us willing Captives; but as thou hast Autho-
" rity, so thou hast Power to restrain him, to discover
" him, to fortifie and strengthen us against him, and to
" deliver us from him: And therefore I here lay hold of
" the strength of *Omnipotency* to grant these my Peti-
" tions; but this is not all:

And the Glory. " Omnipotency, though it be one
" addition of strength to our Prayers, yet it is not
" enough. The Leper in the Gospel said truly to
" our Saviour, If thou wilt, thou canst make me
" clean; but yet he doth not conclude, Thou canst,
" therefore thou wilt: but thy Glory is the great
" End of all thy Works; the End of thy great Work
" of Creation; *Prov.* 16. 4. the End of thy Son's
" coming into the World to redeem Mankind; *Luke*
" 2. 14. the End of thy Eternal Counsel in electing
" some to Life, and leaving others; *Rom.* 9. 22. It
" is the only Tribute that all thy Works can give thee
" for their Being and Preservation, and that which
" thou accountest most dear and peculiar unto thy
" self. Isa. 42. 8. 48. 11. *I am the Lord, that is my*
" *Name, and my Glory I will not give to another.* And
" in all these my requests I have sought nothing but
" what conduceth to thy Glory. In Granting what
" I have here asked; the Benefit is ours, but the
" Glory is thine. In it Thou hast the Glory of thy
" Mercy, the Glory of thy Power, the Glory of thy
" Bounty and Goodness, the Glory of thy Truth and
" Faithfulness; thou hast said of old, that thy Glory shall
" be revealed, and that all flesh shall see it; *Isa.* 40. 5.
" that they shall sanctifie thy Name; *Isa.* 29. 23.

" that

" that thou wilt set up a Kingdom that shall never be " destroyed, and shall break in pieces and consume " other Kingdoms, and shall stand for ever; *Dan.* 2. " 44. *Dan.* 7. 27. That thy counsel shall stand, and " thou wilt do all thy pleasure; *Isaiah* 46. 10. That " thou wilt give us a new Heart, and a new Spirit, " and will cause us to walk in thy Statutes, and to " keep thy Judgments and do them; *Ezech.* 36. 26, 27. " That verily we shall be fed; *Psalm* 37. 3. That " though the young Lions do lack and suffer hunger, " yet they that seek thee shall not want any good " thing; *Psalm* 34. 10. That if we return unto thee, " thou wilt have Mercy, and abundantly pardon; " *Isa.* 55. 7. That thou art a God Pardoning Iniqui- " ty, Transgression, and Sin; *Exod.* 34. 7. That thou " wilt not suffer us to be tempted above what we are " able, but wilt with the Temptation make a way to " escape; 1 *Cor.* 10. 13. That if we call upon thee " in the day of trouble, thou wilt deliver us, and we " shall glorifie thee; *Psalm* 50. 15. And yet though " thou, the great God of Power and Truth, hast " spoken all this, and wilt do it, yet that thou may'st " have the due acknowledgment of our subjection " and dependance upon thee, thou wilt be enquired " of for this to do it for us; *Ezek.* 36. 36, 37. And " although we are so sinful, that we cannot so much as " deserve thy pity in our greatest misery, yet for thy " Names sake, and for thy Glory's sake, hear us: " *Psalm* 106. 8. For thy own sake, *Isaiah* 48. 11. " And though all the Praises and Acknowledgments " of thy Creatures add nothing to thy Glory; for thine " is an Essential, Infinite, Absolute, Independent " Glory; yet since thou art pleased to accept of this " our poor and our only Tribute, and to take it in " good part from thy Creature, we will thankfully " acknowledge thy great condescention to us in accep-

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" ting of our Prayers, and granting our Requests, giving us liberty through thy Son to be intercessors " for our selves, for others, nay for thine own Glory " and Kingdom, and the manifestation of it: *What* " *shall I render unto the Lord for all his benefits towards* " *me? I will take the Cup of Salvation, and call upon* " *the Name of the Lord.* Give me Grace in all my " Wants and Necessities to fly to thee by Prayer, and in " all my Supplies and Deliverances to return unto thee " with Thanksgiving.

For Ever. " Thy Kingdom is an everlasting Kingdom, and thy Dominion endureth throughout all " Generations; *Psalm* 145.13. A Kingdom which shall " in time break and subdue all the Kingdoms of this " World, and the Kingdom of Darkness, Sin, Death, " and Satan. And as is thy Kingdom, such is thy " Power, infinite in extent, infinitely more comprehensive than the vastest wants or desires of thy Creatures, infinite in duration, unexhaustible by all " the successions of Time and of Eternity it self. And " as is thy Kingdom and Power, such is thy Glory, " an Eternal and endless Glory; before the birth " of Time, when nothing had a Being but thy self, " thou hadst Infinite Self-sufficiency, and an Incomprehensible Fulness of Glory; *John* 17. 5. And " when thou did'st in time create the World, it did " not contribute unto thy fulness of Glory, but thou " did'st communicate and imprint some of thy Glory " upon it; and all the Glory that thy Creatures " bring unto thee, is nothing else but the reflection " of thine own Glory, a recoyl of that Beam that " came from thy Sun: Yet though the Glory of thy " Essence, cannot receive any increase by this reflection, yet thou art pleased everlastingly to perpetuate this thy reflexive Glory, by the immortal Angels and Spirits of just men made perfect, to

" whom

" whom thou wilt unto all Eternity communicate a " fulneſs of the Viſion of thy Self, according to the " meaſure of their perfected, but finite Natures; and " from that communication of thy Glory to them, they " ſhall everlaſtingly return Glory to thy Name; ſaying, " *Bleſſing, Honour, Glory and Power, be unto him that* " *ſitteth on the Throne, and unto the Lamb for ever and* " *ever, Amen*; Rev. 5. 13.

THE

THE Lord's Prayer PARAPHRASED.

Our Father.

O Eternal and Glorious Lord God, thou art our Father *by Creation*; for thou gaveſt at firſt Being to the Common Parents of all Mankind: Thou art our Father *by Nature*; we owe our own immediate Being more to Thee, than we do to our immediate Parents; for thou art the Father of our Spirits: Thou art our Father *by our Preſervation*; we could not ſupport our ſelves in Being one moment of time, without the unceſſant influence of thy Providence and Goodneſs: Thou art our Father *by Adoption*, receiving us in a more ſpecial manner to be thy Children in and through Jeſus Chriſt. In all the Courſe and Paſſages of our Lives, thou haſt manifeſted unto us the *Love* and Compaſſion, and Tenderneſs, and Goodneſs, and Affection, and Kindneſs of a Father; Forgiving our Offences, Healing our Backſlidings, Pitying our Weakneſſes; Supplying our Wants, Delivering us from Dangers, Accepting our

weak endeavours to please and serve thee, Providing things necessary for us, and an Immortal Inheritance of Glory and Happiness. Blessed be thy Name, that art pleased even from Heaven to commissionate us to come unto thee, and to call upon thee under that encouraging, comfortable, and near Relation and Title of our Father; which carries in it the most full and ample assurance of Audience and Acceptation: For with whom can we expect Acceptation or Access? From whom can we expect the concession of what we need, if not from our Father? To whom should we resort for supplies but to Our Father?

Which art in Heaven.

It is true, the Fathers of our Flesh did bear to us Tenderness and Affection: but alas they were Mortal Fathers, Fathers on Earth, Fathers that either are dead, or must dye. And besides, though their Affections might be large to us, they were straitned in Power; they were Earthly Fathers; and possibly their Affections to us were larger than their Ability. But thou art Our Father, an Abiding, Everlasting Father, a Father in Heaven. As thy Love is abundantly extended to us as a Father, so thy Power and Ability to answer us is as large as thy Goodness. Thou art an Heavenly Father, an All-sufficient Father, we are not straitned in thy Love to us, because thou art our Father: neither are we straitned in thy Power, Wisdom, Goodness; for thou art Infinite in all thy Attributes. And yet though thou art in Heaven as thy Throne, yet Earth is thy Footstool: Though thou dwellest in the Heavens by thy Glorious Manifestation of thy Majesty, yet the Heavens, nor the Heaven of Heavens cannot contain thee. Thou

Isaiah 66. 1.

1 *Kings* 8. 27.

Thou art in all places by thy Power, Presence, and Essence. Our Prayers have no long journey to thee; for thou art near unto us, and acquainted with all our Thoughts, and Wants, and Desires. And thou art not only present to hear our Prayers, but to relieve, supply, support us; and art pleased by a special Promise to make the poor cottage of an humble, sincere, praying Soul to be thy Temple, and to be present there, and to be near to all them that in integrity call upon thee. *Psal.* 145. 18.

Hallowed be thy Name.

And since thy Glory and Honour is the great End of all thy Works, we desire that it may be the beginning and end of all our Prayers and Services. Let thy great Name be Glorious, and Glorified and Sanctified through all the World: Let the Knowledge of thee fill all the Earth; as the Waters cover the Sea: Let that be done in the World that may most advance thy Glory: Let all thy Works praise thee: Let thy Wisdom, Power, Justice, Goodness, Mercy and Truth be evident unto all Man-kind, that they may observe, acknowledge and admire it, and Magnifie the Name of thee, the Eternal God. In all the dispensations of thy Providence enable us to see thee, and to sanctifie thy Name in our Hearts with Thankfulness, in our Lips with Thanksgiving, in our Lives with Dutifulness and Obedience. Enable us to live to the Honour of that great Name of thine by which we are called; and that as we profess our selves to be thy Children, so we may study and sincerely endeavour to be like thee in all Goodness and Righteousness, that we may thereby bring Glory to thee Our Father, which art in Heaven: that we and all Man-kind may *Isaiah* 11. 9.

have High and Honourable Thoughts touching thee, in ſome meaſure ſuitable to thy Glory, Majeſty, Goodneſs, Wiſdom, Bounty, and Purity; and may in all our Words and Actions manifeſt theſe inward Thoughts touching thee, with ſuitable and becoming Words and Actions.

Thy Kingdom come.

Let thy Kingdom *of Grace* come. Let all the World become the true Subjects of thee, the Glorious God. And let the Goſpel of thy Kingdom, the everlaſting Goſpel, run victoriouſly over the face of the whole World; that the Kingdoms of the Earth may become the Kingdom of God and of his Chriſt. Let thy Grace, and thy Fear, and thy Love, and thy Law, rule in all our Hearts, and in the Hearts of all Mankind. And ſubdue and exterminate the Kingdom of Darkneſs, the Kingdom of Satan, the Kingdom of Anti-Chriſt, bring all Men to the Knowledge and Obedience of the Truth; and let the Scepter of thy Kingdom be ſet up and upheld as long as the Sun endureth. And let thy Kingdom *of Glory* come. Alſo make us fit Veſſels of it, and that having this hope, we may perfect Holineſs in thy Fear, Waiting for, and Haſtning unto the Coming of our Lord Jeſus Chriſt, and the Day wherein he ſhall Deliver up the Kingdom unto the Father, that God may be all in all.

Revel. 11. 15.

2 *Cor.* 7. 1.
2 *Pet.* 3. 12.

1 *Cor.* 15. 24, 28.

Thy Will be done.

And ſince *thy Will* is a moſt Holy, Righteous, Gracious, Juſt and Wiſe Will, let it be evermore

OUR

our choice, to make thy Will to be ours, and to resign up our wills unto thee, and to thy Will. *Let the Will of thy Counsel* be done: and although we know it is not in the Power of Men or Devils to hinder it, yet so we do testifie our Duty unto thee, in Praying, that nothing may impede or retard the Will of thy Counsels; for thy Counsels are full of Goodness, and Benignity, and Purity, and Righteousness, And we beg thee to give us hearts most intirely to wait upon thee, in whatsoever thou shalt appoint concerning us: that if thou shalt give us Prosperity and Success in this Life, we may receive it with all Thankfulness and Humility; and use it with Sobriety, Moderation and Faithfulness: if thou shalt send us Adversity, we may entertain it with all Submissiveness, Patience, Contentedness; cheerfully submitting to the Dispensation of our Heavenly Father; ever acknowledging thy Will to be the best Will, and that whereunto it becomes us with all Humility to submit to; and in the midst of all to rejoyce, that our Portion, and Patrimony, and Happiness is reserved for us in a better life. And as we desire the Will of thy Counsels may be done upon us, so we desire *the Will of thy Commands* may be done by us, and by all Mankind; that we may conform our Hearts and Lives to the Rule of thy Blessed Word, that we may live in all Piety to thee our God, in all Righteousness towards Men, in all Sobriety towards our selves; that we may follow those Precepts and Patterns of Holiness, Righteousness, Justice, Temperance, Patience, Goodness, Charity, and all other Moral and Christian Virtues, that thou hast in thy Word Commanded or Propounded for our Practice and Imitation.

In Earth as it is in Heaven.

And that this Obedience unto thee and thy Will, may be performed by us and all Mankind in some measure answerable to what is done by thy Glorious Angels in Heaven: that we (may) do it Chearfully, without Murmuring; Sincerely, without Dissimulation; Speedily, without Delay or Procrastination; and Constantly and Unceſſantly, without Deficiency or Fainting: And that we may not at all fail in our Duty herein, be pleaſed daily more and more to reveal thy Heavenly Will unto us, that ſo our Wills on Earth may anſwer thy Will in Heaven: and Keep us always careful and circumſpect, in ſincerity and integrity of heart, to keep cloſe unto it; that neither the corruptions of our own hearts, the ſeducements of *Satan*, the deceits of this preſent World, may at any time withdraw us from the Obedience of thy moſt Perfect and Holy Will.

Give us this day our daily Bread.

And now, moſt Gracious Father, as we have Petitioned Thee for things that more immediately concern thy Glory, Kingdom and Will, we beg Thee to give us leave to Petition Thee for ſome *things that more immediately concern our ſelves.* Bleſſed Lord, thou haſt given us our Being; and yet when thou haſt ſo given it us, we cannot ſupport our ſelves in that Being one day, nay one moment, without thy further Influence and Bounty. We therefore beg of Thee our *Daily Bread*, and in that all the Bleſſings and convenient Neceſſaries for our ſupport. We beg Bread for this Life: Thou that feedeſt the young Ravens when they cry, we, that are thy Children, beg of Thee to feed

us

us with food convenient for us: Thou that cloathest the Lillies of the field, give us cloathing for our covering and defence; and all those necessaries and convenient supplies for our wants and conditions. And because it is thy Blessing that giveth our Food ability to nourish us, our Cloaths to keep us warm, and all other outward supplies, their serviceableness and usefulness for our Conditions, we beg thy Blessing may come along with thy Benefits. And because it is part, as well of our Duty, as of that State and Condition wherein thou hast placed us in this Life, that in the sweat of our brows we should eat our bread, enable us, we beseech Thee, for the Duties of our several Callings and Imployments; and bless our Labours, that we may serve Thee faithfully therein, and may be enabled thereby honestly to provide for our selves and Families. And as we beg of Thee this meat that perisheth, the convenient supplies of our external conditions in this life; so we beseech Thee, give us *that Bread that may feed us unto everlasting life*; an Interest in the Righteousness and Merits of thy Son Jesus Christ, thy Grace, and the Direction, Guidance, and Sanctification of thy Holy Spirit; whereby we may be directed, strengthned and Comforted in a walking according to thy Will here, and may everlastingly enjoy thy Presence and Glory hereafter.

And forgive us our Trespasses.

Thou art the great Creator, Lord and Governor of all the World; and art in a more special relation, the Soveraign, the Father, the great Benefactor of Mankind; and therefore may'st most justly expect from the children of Men our uttermost Love, and Fear, and Reverence and Obedience; and thou hast by the Light of Nature, and by that greater Light of thy Holy Word, revealed unto us a most Holy

and Righteous Law, to which we owe a most entire and sincere Obedience: and yet notwithstanding all these Obligations, we poor sinful Creatures do daily and hourly violate that Holy Law of thine, both in Thought, Word and Deed: we omit much of what thou requirest of us; and we commit often what thou forbiddest us: we are deficient in the remembrance of thee, in our Love to thee, in our Fear of thee. We often omit those Duties that thou requirest, of Invocation, Thanksgiving, Dependance; and when we perform them, they want that due measure of Love, Humility, Reverence, Intention of Mind, that thou most justly dost require and deserve: we omit those Duties of Charity, Justice, Righteousness, that we owe to others; that Sobriety, Temperance, Moderation, Vigilance, that relate to our selves; and we daily commit Offences against thee, the Glorious God; against our Neighbours; against our selves; contrary to the Injunctions of thy Holy Law revealed to us: and these we often reiterate against Mercies, Chastisements, Promises of better Obedience. And although many of our Neglects and Offences immediately concern our selves or others, yet they are all Offences against thy Holy and Righteous Law; and against that Subjection, and Obedience, and Duty; and Thankfulness, that we owe unto thee. And when we have done all this, we are not able to make thee any satisfaction for any of the least of our Offences or neglects, but only to confess our Guilt, and to beg thy Mercy, Pardon and Forgiveness. We therefore come unto thee, who art our Lord and Soveraign, whose Prerogative it is to forgive Iniquity, Transgression and Sin; to thee, which art our Father, who art full of Pity and Compassion to thy Children, though disobedient and backsliding Children; to thee, who art a Father of Mercies as well as of Men; and hast

delight

delight in Forgiving thy disobedient and returning and repenting Children: and we confess our sins, our backslidings, our failings. And upon the account of thy own Mercy and Goodness, upon the account of thy Son's Merits and Sufferings, upon the account of thy own Promises contained in that Word, whereupon thou hast caused thy Servants to trust, Pardon the sins of our Duties, and the sins of our Lives; the sins of our Natures, and the sins of our Practice; the sins of our Thoughts, Words, and Actions; the sins of Omission, and the sins of Commission; the sins of Infirmity, Failing and daily Incursion, and the sins of Wilfulness, Presumption and Rebellion, whereof we stand guilty before thee. Our Request, we confess is great. The Debt whereof we desire Forgiveness, is a great and a vast Debt: but we ask it of the great and glorious Monarch of the World; we ask it of our gracious and merciful Father; and from that glorious God, who rejoyceth more in multiplying Pardons upon repenting sinners, than the Children of Men can delight in offending.

As we forgive them that Trespass against us.

And besides all this, we have been taught by him, that knew thy Will to the full, that if we from our hearts forgive those that Trespass against us, thou that art our Heavenly Father wilt forgive us our Trespasses against thee. Upon this Promise of thine we lay hold. In obedience to thy Commands, we forgive our Brethren their Offences against us, and beg thee therefore to make good that thy Promise, *Forgive us our Offences.* It is true, our Forgiving of others cannot merit thy Pardon of us. When we Forgive, we do but our duty, because thou Commandest it. And besides, the Trespass that we remit is but to our Brother, and is but a small inconsiderable trespass,

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in comparison of those Trespasses whereof we beg the forgiveness of Thee: his Trespass not an hundred pence, ours more than ten thousand talents. Yet, blessed Lord, give us leave to lay hold upon thy Promise, which thou hast freely made, and to strengthen our hearts in this, that that God that hath commanded us to forgive our repenting Brother, will not deny a Pardon to his repenting Children; and that God that hath been pleased to promise forgiveness to us upon our forgiveness of others, is a God of Truth and Faithfulness, as well as a Father of Mercies: and though our forgiveness of our Brother cannot in any proportion deserve our God's forgiveness of us, yet when the God of Truth hath freely ingaged himself by his Word to forgive us if we forgive, he will never break it: and he that hath raised in our hearts by his Grace this Merciful temper and disposition towards others, hath thereby given us a pledge of his Mercy and Goodness unto us in Pardoning all our Offences.

And lead us not into Temptation.

And because we are weak and frail Creatures, subject to be overcome with every Temptation to depart from our Duty to thee; and we hourly converse with all varieties of Temptations: Temptations from the World: Temptations from Satan, the Prince of this World; and, which is the worst of all, Temptations from our own sinful hearts, corrupt natures, unruly affections; and without thy continual Grace preventing or assisting us, the least of all these our Enemies and Temptations are able to over-match us: And because we are obnoxious to Temptations in all our actions, in all our conditions, in all our wants, and and in all our enjoyments; in our lawful actions we are subject to the Temptation of Immoderation and Excess;

Excess; in our Religious Actions, to Formality and Vain-glory; in our Prosperity, to Pride and Forgetfulness of thee; in Adversity, to Murmuring and Discontent, and accusing of thy Providence; under Injuries, to Vindictiveness and Immoderate Anger; under Comforts and Enjoyments, to Security and Abatement of our Love to thee, and setting up our hopes and our rest upon the present World; in our Knowledge, to vain and impertinent Curiosity, Pride and Self-conceit; in cases of Wants, to unlawful Means for our Supplies; in case of Abundance, to Luxury, Intemperance and Contempt of others; in Sickness, to Impatience; in Health, to Presumption and Forgetfulness of our latter ends; in our Callings, either to Negligence, Unfaithfulness and Idleness on the one hand, or to overmuch Solicitousness and Vexation on the other hand: If we are in Company, we are in danger to be misguided by evil Persuasions or Examples from others; if we are alone, we are apt to be corrupted by the evil suggestions of our own corrupt hearts, or of that evil one, that watcheth all opportunities, either to seduce or mischief us. And since all our ways are before thee, and thou knowest the snares that are in them, and how to prevent them, or to prevent us from them, or to preserve us against them, we beseech thee, by thy Providence preserve us from all those Temptations, which thou knowest to be too strong for us; and by thy Grace preserve us from being overcome by those Temptations, that unavoidably occur in all our actions and conditions: Grant us the Spirit of Watchfulness and Sobriety, the Spirit of Moderation and Humility, the Spirit of Patience and Wisdom, the Spirit of Faith and Dependance, and the Spirit of the Love and Fear of thy Majesty, that may support us against all those Temptations unto any sin, that may occur in the

course

course and passages of our Lives; that though thy Providence should permit us to fall into Temptation, we may not fall under it, but by thy Grace be delivered from the evil of it.

But deliver us from Evil.

Deliver us therefore, we pray thee, from Evil of all kinds and natures: from the Evil of Sin, and from the Evil of Suffering; from such Evils as may befal our Souls, either to disturb and discompose them, or to defile and corrupt them; from the Evils that may befal our Bodies, by Casualties or Diseases; from the Evils that may befal our Estates by Losses and Calamities; from the Evils that may befal our good Names by Calumnies and Slanders; from the Evil that may befal our Relations in any kind; from Publick Evils to the Church or State, wherein we live; from Private Evils to our selves or others.

For thine is the Kingdom.

And though in this short Prayer we have been bold to ask of thee many large and ample Benefits and Mercies, which, if we look upon our selves only, seem too great for us to ask, yet they are not too great for thee to give; for thou art the great King and Soveraign Lord of all the World, in comparison of whom, all the Kings of the Earth are but small inconsiderable things; and yet even their Honour is much advanced by Beneficence and Bounty; all which nevertheless is but a drop in comparison of that Ocean of Goodness and Bounty and Beneficence that resides in, and hourly flows from Thee, the Great Monarch of the whole World. Thy Subjects are all of thy own making; and all the good that is in them, or enjoyed

joyed by them, is derived from thee to them: The Strength and Glory and Beauty and Excellence of thy Kingdom is not derived from thy Subjects, but from thy Self to them. And therefore, though my Petitions be great, they are fit to be such; because directed to the Mighty Creator and King and Monarch of the whole Universe, the Root and Fountain of all Being and Goodness.

The Power.

And as thou art the Great Soveraign of all the World, and art invested with the Supreme Authority, so thou art the great Creator of all things, and art invested with Infinite Power and All-sufficiency. And as thou hast the Supreme Authority, so thou hast Boundless Power to Grant and Effect what we have asked. As thou art the Great and Glorious King of Heaven and Earth, and the Father of all Mankind, we have reason to be confident in thy Goodness and Beneficence. And as thou art the Almighty Creator, we have assurance of thy Power, to give us whatsoever thy Wisdom and Goodness doth move thee to bestow. And therefore upon both accounts we have reason to be confident in the obtaining of what we ask in this Prayer from the great Lord of all things, that is Abundant in Goodness, and All-sufficient in Power.

And the Glory.

And although thy Infinite All-sufficiency and Glory can receive no increase from thy Creatures, yet give us leave with Humility to press thee ever with this Argument also: Thou hast been pleased to declare unto us, That thy Glory is the great end of all thy Works, and

and art pleased to set the greatest value that may be upon thy own Glory; and art pleased to command thy Creatures to Glorifie Thee; and dost accept that small Tribute of Praise and Thanksgiving and Glorifying of thy Name from thy Creatures in good part. Thou hast the Glory of our Dependance upon Thee, which we testifie by invoking thy Great Name; thou wilt have the Glory of thy Goodness, thy Power, thy Bounty in granting these our Petitions, and Requests; and the Glory of our Praises and Thanksgivings for thy Bounty and Goodness in accepting and answering them; which though it cannot benefit Thee, yet it is all thy poor Creatures can return unto Thee, and thou hast declared thy self well pleased *Psal.* 50. 23. with it. He that offereth Praise glorifieth Thee.

Amen.

Blessed Lord, therefore be it according to these our Petitions and Desires: and so much the rather, because these our Requests, are not the product of our own Imaginations and weak Judgments; but that Son of thine, who best knew thy Will, and what thou wouldest grant, hath taught us thus to Pray: *When ye pray, say, Our Father,* &c.

FINIS.